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JEWISH

Sunday Jewish Courier, Aug. 17, 1919.

SHADOWS OF THE CONVENTION
Jewish Conditions Throughout The World Mold
The Character of the Coming Zionist Convention
by
Leon Zolotkoff

What are the problems which will confront the forthcoming Zionist convention in America? One has only to glance at the world situation to realize the conditions of the Jewish people at the present time, and to surmise accurately which problems will be of primary importance at the Zionist Convention to be held in the Auditorium Theater in Chicago during the week of September 14. In the shadows which the convention casts before it, can be seen the formation of the character of the convention, even to the principal ideas which will dominate it.

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Everyone will note that at the coming convention the platform to be adopted regarding Palestine will be entirely different from those of previous conventions. For the first time in the history of Zionist congresses and conventions, the attitude will be one of "Our Palestine", and not of a "prospective Palestine". The difference between these attitudes is sharply defined. It is the difference between [the attitude of] the man who wants to buy a lot and the man who has made a down payment, has an option, and needs only to settle the details of the contract to become the owner.

If, after the Balfour Declaration, there is still any doubt as to the intention of the British government, then the practical negotiations of that government since the Declaration can leave no room for doubt. Palestine is to be our home, a Jewish home.

To those Jews who ask, "How soon will Palestine be ours in fact, as well as

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Athens until I saw how quickly you walked?"

And so it is with us at the present time. The length of time it takes to make Palestine actually ours depends on the speed with which we work. There is no doubt but that we will work rapidly, whether we want to or not.

Just this week we read a cable from Isaac Don Levine, one of the most capable and most reliable foreign correspondents of the Chicago Daily News, [to the effect] that at least one million Jews are looking forward to the time when they will be able to leave Russia and go to Palestine.

We know that Palestine, in its present condition, is not in a position to admit a million or even a tenth of a million, at one time. But Jewish need will force the American Jews and those in countries spared by the war, to concentrate all their constructive energies upon Palestine in order to prepare

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it to admit the greatest possible number of Jews, and to hasten the preparations to receive even greater numbers.

What, must be done to prepare the land? Buildings must be erected, gardens must be planted, the machinery for exports and imports must be set up, a steady supply of food, clothing, and machinery must be established, and industries must be started immediately, in order to offer work to as many as possible. This will be the convention's first problem.

In the last few days the cables have informed us of the attitude of the mandate committee of the Peace Conference which is in session in London, under the leadership of Lord Robert Cecil. The Committee notified the Palestinian military administration that the Balfour Declaration must be carried out to the letter and the spirit. The Balfour Declaration is to make Palestine the homeland of the Jewish people.

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Members of the Palestine Committee who are now returning from that country are Judge Brandeis, Jacob De Haas, Dr. Friedenwald, Robert Szold, and others. These gentlemen will be in a better position to report the attitude of the military administration of Palestine, the methods they are adopting to make Palestine the Jewish homeland, and the methods we Jews must employ to lessen the duties of the military administration of Palestine. This will be the second point on the agenda of the Zionist convention in Chicago.

The sea of misery and misfortune which has spread over the Jewish people has everywhere awakened the Jewish [feeling of] mercy, as well as [the Jewish talent for] organizational aid. Millions have already been expended, and many more millions will be spent. Up until now, our aid consisted, almost entirely, in sending as much food and clothing as we possibly could. This was done with the hope that as soon as the war ended, everything would become settled, and no further aid would be necessary.

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Recent conditions in Eastern Europe show that the great need, such as the lack of shelter for great masses of people, is more urgent than ever. Homes must be provided immediately, and there is no other home than Palestine. The forces that helped to alleviate the situation temporarily, must exert some of their energy in order to build a home in Palestine. In other words, it means that the relief work for the war sufferers must be co-ordinated with that of the Zionist organization so that Palestine will be able to admit a good percentage of Jews in the immediate future. This is another point for the convention to take up.

The main point of the convention will be the personal appeal of Mother Zion to American Jews, an appeal against which there can be no opposition. Mother Zion stretches forth her arms, calls her children back to her, and the homeless, lonely children will return to their mother. The Gentile world approves, it remains only for us to help.

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This will be the subject of all subjects at the coming Zionist convention in the Auditorium Theater.

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Daily Jewish Courier, Aug. 14, 1919.

WHY ARE YOU SILENT?

(Editorial)

A month from today, September 14, the twenty-first annual convention of the American Zionist Organization will open here in Chicago. We need make no special mention [of the fact] that this convention will be the most important one ever held by American Zionists. It is the first "peace convention," the first great Zionist meeting since the Paris Peace Conference decided to make Palestine a homeland for the Jews. It is the first convention that must devote all of its energies and intelligence to constructive work in Palestine; it is the first Zionist Convention in America that does not need to apply itself to the problem of organization, because this problem, which takes up so much time, was settled very satisfactorily at the last convention in Pittsburgh, called the "redemption convention". It accepted certain resolutions pertaining to the future problems of the Jewish people in Palestine. Now that all preparations, diplomatic, political, and organizational, have been completed, the present convention can devote itself entirely to [the

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question of/ constructive work in Palestine. These are the expectations of the Zionists of America and the Zionists of the world.

The Zionist Organization in America has never ceased to assert its policy of democracy. We question whether it is democratic to keep the Zionist public in the dark about the working program of the next convention. There are, without question, many problems, economic, administrative, political, and religious, upon which not all Zionists agree, and which should be discussed. There are problems to consider which must first be studied and understood. Because they know nothing of them, the Zionists may be "railroaded" at the convention, and nothing would remain of Zionist democracy.

If the optimism of the Zionist leaders and diplomats is justified, then we now approach the greatest moment in the history of the Jews since the destruction of the Jewish homeland in Palestine. We shall soon rebuild our land. Is it not absolutely necessary that the Jewish people, especially the Jews of America, should know the plans for rebuilding the country and the methods to be employed in the reconstruction work? There are many Zionists who are

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opposed to the Mizrachi and the Poale Zionists: they are neither religiously nor socialistically inclined. In facing concrete problems of reconstruction in Palestine, the Zionists will not depend on the justice of Mr. De Haas, nor on the philanthropy of Mr. Lipsky, nor even on the Judaism of Mr. Brandeis; but they will, themselves, determine all the important problems of national reconstruction.

In order to reach any decisions, they must first be acquainted with the problems. But if the leaders of the Zionist Organization remain silent now, and do not give the public an opportunity to become acquainted with the principal problems which must be discussed at the convention, then it appears as though these leaders of the Zionist Organization intend to gather twelve hundred delegates, set certain plans before them, and ask them to raise their hands to indicate "yes" or "no". If the Zionist leaders intend to play politics that way, then we must say that, during the course of the last great world catastrophe, they have learned nothing and forgotten nothing.

Today we can no longer direct the actions of individuals by using dictatorial

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methods. Today the people themselves mold their own fate, and the leaders only instruct and inform the people and point out the way, if the people fail to see it themselves. The modern leader of the people can no longer be an emperor or a dictator, as in former periods, but is rather a director, a pathfinder. We demand of our leaders that they understand the trend of the times, and take the people into their confidence by informing them of what they plan to do regarding constructive work in Palestine.

Leaders of the Zionist movement will certainly demand huge sums of money. The people will have to raise this money. But if the great reconstruction problem is "railroaded" at the convention, then the masses cannot be expected to contribute as large a sum of money as may be asked of them. They give money only when they are enthusiastic, when they know that they control these sums and that they are important political factors in the movement. We do not wish to make any predictions, but we are convinced that if the Zionist leaders want to succeed at the convention without giving previous information and instructions, then the convention will be doomed to failure. The people will not respond as generously, and will not fulfill their quota.

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Therefore, we ask our leaders: "Why are you silent?"

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Sunday Jewish Courier, Aug. 13, 1916.

A PERMANENT JEWISH CONGRESS

In his appeal to Jewish organizations abroad, on behalf of the Congress Organization Committee, Justice Louis Brandeis says, among other things, that one of the objectives of the Congress is to "establish a permanent organization which shall always protect Jewish interests, assume financial responsibility and carry its work to a successful conclusion". Justice Brandeis ought to have inserted this sentence at the beginning of his appeal, instead of at the end. Until now, the supporters of the Congress have not put enough weight on the question of permanency. If permanency had been stressed to a greater extent, this question would be more widely discussed and more clearly understood. Many opponents of the Jewish Congress would become ardent supporters of it; many who are indifferent to it would become more interested in it.

I am convinced that opposition and indifference to this question can be traced to the fact that we do not comprehend the far-reaching opportunities of the Jewish Congress. The popular conception of the forthcoming Jewish Congress is chiefly: first, to demonstrate against the persecution of Jews in Europe; second,

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I C to demand equal rights for Jews.

Even with such a superficial understanding of the matter, the Congress succeeded in gaining many thousands of supporters. Although they should know better, the chief opponents of this movement envisage in it no more than a demonstration by the masses. A short time ago, at the Kehilah Convention, Mr. Cyrus Sulzberger, in comparing the Kehilah with the Congress, found the former to be a permanent organization, whereas the latter was only a temporary one. Consequently, the opponenets of the Congress can present strong arguments against it. Of what avail is a demonstration against the persecution of Jews? Haven't we demonstrated enough? Besides, why give some irresponsible hot head an opportunity to say something, in a demonstration, that might do us more harm than good? How can we demand equal rights for the Jews? We have neither an army nor a navy. We shall only make fools of ourselves. "Then why not leave it up to us [the opponents]?" We have done this before--let us continue!" Thus, many intelligent people, who are unable to see anything of greater value in the Congress movement, are influenced by the above-mentioned arguments and refuse to lend support to the

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movement. In regards to the second objective of the Congress, i.e., equality for the Jews, they [the opponents] maintain that it is only a question for the impractical idealist. They [the opponents] are only concerned with the practical results of the Congress.

If, however, by the Congress movement, is understood the establishment of a permanent institution, not the practicing of theatrical protest meetings, then the movement assumes a different aspect. It is, therefore, highly important that the concept of permanency should be definitely conveyed to the people, because it not only strikes a death blow at the arguments of the opponents, but it also possesses the power of bringing into the movement many sensible and responsible people who now stand aloof from it.

As a permanent institution, the Jewish Congress will gain considerably in repute, and will become a power with which the world will reckon. The outside world must look upon it as the bona fide organization representing the Jews, because the latter have established it in a democratic manner. When the non-Jewish world seeks to determine Jewish aims and opinions, it will not have to turn to people who, though they may appear to be Jewish leaders,

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are in reality alien to Jewish life. The Jewish Congress and its leaders will be officially recognized by the world as the proper spokesmen for the Jews, when Jewish affairs are in question. For the Jews themselves, the Jewish Congress will be their security against misrepresentation, which is so frequently practised at their expense. Can anything be more necessary for the introduction of Jewish politics than a profound knowledge of matters pertaining to Judaism? In my opinion this comes before everything else.

Until now a deep, far-reaching interest over the plight of their coreligionists would be awakened in Jews only in troubled times. But no sooner had their plight been alleviated, or as soon as Jewish troubles became a daily occurrence, they [the Jews] immediately became indifferent and hardened to the plight of their coreligionists. Most Jews are what Dr. Nordau at one time called them, "Catastrophe Jews". However, it is vitally important that Jewish interests should be protected at all times. It is high time for a change in the psychology of most Jews in matters pertaining to the needs of

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their own people. Their interest in their own people must, without question, become a permanent condition. At present the anti-Semites, by heaping a number of catastrophes upon us, give us reason to manifest interest in our problems. Another way of insuring a constant interest in our people's destiny is by creating an institution in Jewish life so broad, so comprehensive, and so influential that it would be capable of holding the interest of the Jews, and, at the same time, would receive the support from them which is indispensable in these disastrous times. Therefore, if democracy is desired in this Congress, it will not only be an academic or an idealistic desire, but the very foundation on which the institution will be built, because the authority that the Congress will have, will not come from individuals, but from the masses. True, we possess no cannons, but there are other elements of force which we can utilize, if it becomes necessary to mobilize our forces. The time must come when the decisive element will take the form of righteousness rather than brute force. Autocracy and secret diplomacy have always been the worst enemies of world peace. In the end, nations have always resorted to the sword.

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The Jews, particularly in this country, where public opinion is a power, must **cultivate** this power. And the **source**, whether it be the necessary material or moral support, must come from the masses, not from individuals. The Jewish Congress, as a permanent institution, will be capable of deriving the greatest benefits from this source. The American Jews must now establish an institution that shall be able not only to cope with the present crisis, but also with every situation. The major problems confronting the Jews must now pass into the hands of American Jewry. Our loyalty to America should not prevent us from establishing an institution which would express our devotion to the Jews all over the world.

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Forward, Aug. 4, 1919.

[CONVENTION]

Dr. Chaim Zhitlovsky and Baruch Zuckerman will address the opening of the sixth convention of the Jewish National Workers Alliance Wednesday evening, August 27 in the West Side Auditorium.

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Daily Jewish Courier, Aug. 4, 1919.

FROM WORKMEN'S INTERESTS

by

Edwards

Delegates of all the workers in the American meat-packing industry, will meet on August 19, in Kansas City, at the conference called by their International, to consider the problem of a wage increase.

Eighty thousand Chicago workers, through their Stock Yards Labor Council, recently asked for a wage increase of from twenty-five to fifty per cent. Federal Judge Samuel Alschuler, the official arbitrator in the meat-packing industry, and the employers themselves are now considering the problem. Whatever the result may be, the Kansas City Conference is certainly a significant event in the lives of the four hundred thousand meat workers of the country.

The delegates must bring with them the information and material which will be needed for the proceedings of the conference, and, naturally, the workers will

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have the responsibility of seeing that they are provided with this information. The Jewish Stock-Yards workers, who have already chosen their delegates to the conference, must take an active interest in this conference, and must help their delegates to get the necessary information concerning present conditions in the industry, particularly, concerning wages.

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Sunday Jewish Courier, Aug. 3, 1919.

CONVENTION OF ZIONIST WOMEN IN CHICAGO

During the Zionist convention, to be held in Chicago, September 14, the Zionist women's organization, Hadassah, will hold a special conference of Hadassah delegates to discuss the special role of Jewish women in the Zionist movement. As is known, every member of the Hadassah must belong to the Zionist district. But the Hadassah has an independent existence as a separate body of Zionist women. During the past year, many new chapters were started, and the general membership has increased from 5,619 to 7,935. The conference of the Hadassah promises to be very interesting since many women delegates are expected to attend the Zionist convention in Chicago.



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IV The twenty-first convention of the Progressive Order of the West, after a lengthy and heated debate, approved the "fraternal rights", which will go into effect July 1.

On the appeal made by Max Shulman, supported by Jacob Miller and Grand Master Samuel Epstein, the convention voted \$2,000 for war victims. It also voted \$100 for the Marx Nathan Orphan Home, \$100 for the orphanage in St. Louis, and \$660 for the Redemption Fund.

The convention closed to the strains of "Hatikvah" (Jewish national anthem).

[Editor's note: No explanation given of "fraternal rights".]

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Daily Jewish Courier, July 30, 1919.

P. O. W. CONVENTION ACCEPTS FRATERNAL RIGHTS

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JEWISH

Daily Jewish Courier, July 29, 1919.

P. O. W. CONVENTION ELECTS CHICAGOAN FOR GRAND MASTER

Samuel Epstein of Chicago, a diamond broker, was elected Grand Master of the Progressive Order of the West at yesterday's session of the convention being held in the Sherman Hotel. He defeated two opponents; Morris Klein, also a Chicagoan, and Samuel Krantzberg of St. Louis.

A complete group of Grand Lodge officers was elected with Mr. Epstein, many of whom have served the Order in that capacity previously, and others who are very capable workers.

The convention passed a resolution yesterday, on [the question of] women suffrage for the benefit of the women members of the Order. From now on the women of the Order will be able to vote not only for male delegates, but also for female delegates to the convention. According to a second resolution, one delegate to the convention may be sent for every hundred members. This was one of the recommendations which the Grand Master presented in his message; his other recommendations were not passed.



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Daily Jewish Courier, July 29, 1919.

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I K When the result of the woman suffrage resolution was announced, the
IV women became very jubilant and the men gave them a great ovation. The
Order's ladies' auxiliary in Chicago, whose purpose is to help indigent members,
has a membership of two hundred. Within its ranks can be found: Jessie Diskin,
Rosa Goldstein, Ella Harlin, Ida Julius, Ida Baron, Jennie Halperin, Gussie Fogel,
Bessie Hirshberg, Lina Wolf, Ida Horwitch, Anna Karman, and Rebecca Halperin.

The convention will close today. Many resolutions will be passed. The question
of "fraternal rights" within the Order will be put to a vote. Then, as usual, there
will be the voting of money for charity and for the Denver Sanitarium. This will
be followed by the installation of the Grand Officers, after which the convention
will close. The next convention of the Order will be held in St. Louis.

[Editor's note: No explantion given of "fraternal rights."]



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Daily Jewish Courier, July 28, 1919.

STRONG OPPOSITION TO "FRATERNAL RIGHTS"
AT P. O. W. CONVENTION

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The twenty-first convention of the Progressive Order of the West opened with great ceremony in the Crystal Room of the Sherman Hotel. The hall was decorated with American and Jewish flags; the Marx Nathan Orphan Home Band played "The Star-Spangled Banner" and "Hatikvah". Rabbi Mushkin offered a prayer, and lawyer S. Meikon introduced Mayor Thompson's representative, Mr. Frank Ayres, who welcomed the convention in the name of the city. Then an appropriate address of acknowledgement was given by lawyer Max Shulman. The chairman of the convention committee, Mr. S. Handelman, gave the "gavel" to Grand Master Abraham Levy who read his message, and then the actual work began--the business of arranging the convention machinery. Various committees were appointed.

The roll call taken by Grand Secretary Morris Shapiro showed that the convention had an attendance of one hundred and ninety-two delegates, one hundred and one

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I G of whom were from Chicago.

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In his message the Grand Master spoke of the great work done for the membership with regard to insurance, the interest the Order has shown in the field of charity, both at home and for the unfortunate Jews across the sea, and the great patriotism displayed by the membership in the critical period of America at war.

His recommendations were in regard to changes in certain points of the Order's constitution, such as: "The Grand Master, or his representative, has the right to suspend or oust, with the approval of the Executive Board, all members of the Order who, at lodge meetings, make statements detrimental to the Order."

Councilor of the Order, Samuel Meikon, in his report, indicated the necessity for the Order to "accept 'fraternal rights', else the future is dark."



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I G The delegates listened attentively to Mr. Meikon, but we can say,
IV with certainty, that they will defeat any resolution favoring
"fraternal rights". A lively debate is expected at tomorrow's
meeting when the question will be put to a vote.



A vigorous campaign is being carried on concerning the office of Grand Master. There are three [candidates] vying for that office: Samuel Epstein, Morris Klein and Samuel Krantzberg. The present Grand Master, Mr. Abraham Levy, has declined to run for this office. The two strongest candidates are Epstein and Krantzberg. The former, a Chicagoan, has the support of the majority of delegates; besides, he was the only one to refuse any kind of a salary for the office. This led to a resolution doing away with the \$1,500 a year remuneration. Mr. Krantzberg is from St. Louis. He has the support of the ex-Grand Master, Mr. B. Frank.

No one knows whom R. Levin supports. All candidates and their friends are impatiently awaiting the results, and are counting the minutes until noon today

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I G when the elections will take place.

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The salary of the Grand Secretary, at yesterday's meeting, was increased from \$2,400 to \$3,000 a year.

Last night, a banquet was given at the Asaland Clubhouse in honor of the convention delegates. It was a wonderful banquet, and everyone enjoyed it immensely. The toastmaster was Harry Wolf. Speakers were: A. Levy, M. Shapiro, Dr. M. I. Dworkin, and others.

During the banquet an appeal was made by Madam Fannie Reinhart for war-sufferers. The sum of sixty dollars was collected. Mr. Harry Wolf donated ten dollars for the privilege of taking the money to the relief office, making the total sum seventy dollars.

[Editor's note: No explanation given of "fraternal rights".]



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JEWISH

Daily Jewish Courier, June 20, 1919.

/ZIONIST CONVENTION IN CHICAGO/

With the appointment of Chicago as the headquarters of the National Zionist Convention on September 14, the four Zionist districts here have become active. A vigorous membership campaign has been promoted in each district.

A meeting of all active Zionists was held Monday evening at the headquarters of the Lawndale District, with Mr. Abrams acting as chairman.

Mr. B. Greenberg reported on the splendid results of the Flower Tag Day.

The Nomination Committee gave its report. It was decided that elections should be held in the Theodore Herzl School. An election board was also elected.

Immediately following, attention was given to the membership campaign.



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Daily Jewish Courier, June 20, 1919.

Various plans were proposed and accepted.

A campaign committee of fifteen were chosen with Dr. Rosenzweig as chairman. The committee immediately decided to have a meeting of the best workers in the district on Thursday evening, to interest them in the campaign. The enthusiasm with which the Committee accepted responsibility gives us cause to hope for good results.

Tuesday evening a meeting of the West Side District was held. Problems of the election of district officers and the election of delegates to the coming convention were discussed as well as the membership campaign.

A membership committee of seven was elected with Philip P. Bragstone as its chairman; he was given full responsibility for the campaign. The campaign committee will hold its first meeting Thursday evening. A program of procedure will be outlined so that work may be begun immediately.

The Reverend Milkovki.....presided.



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Daily Jewish Courier, June 20, 1919.

Wednesday evening a membership meeting of the North West District was held, presided over by Mr. Lieberman.

The secretary read a report of the district activities for the past few months. Considering its weak position, the report was very good.

After the nomination committee read the names of those nominated for the coming election, the meeting was turned over to the membership director.

Mr. H. Steinberg appealed to those present to become active members from now on, not to be satisfied merely with paying two dollars a year. His words obtained the desired results. A large number of those present joined the active workers' ranks and took registration books.

Following this appeal, Mr. Meyer Goldberg of New York was introduced. He asked that all those pledging their services should not neglect the performance of their duties.



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Daily Jewish Courier, June 20, 1919.

That same evening there was also a meeting of the Executive Committee of the South Side District. Mr. Phillips presided.

In this district, too, the membership campaign was discussed with enthusiasm. After Mr. Samuel Blitz of New York explained the necessity for the campaign at this time, a committee of twelve was immediately elected for this purpose. Mr. S. W. Aidleman is chairman.

Well, Chicago Jews are beginning to bestir themselves in order to raise themselves to the level for the Convention.

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June 29 has been set for the election of delegates to the coming [Zionist] Convention. Also, for the election of officers of the [Chicago] districts.

All Zionists should know that delegates and officers may be nominated by petition. Twenty-five registered Zionists may nominate and bring their petition into their district [office] not later than next Tuesday evening.



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JEWISH

Daily Jewish Courier, June 18, 1919.

BRITH SHOLOM CONVENTION IN
ATLANTIC CITY



Atlantic City, June 17. In his message to the convention of the Order Brith Sholom, the Grandmaster, Dr. Louis Robinson reviewed the Polish pogroms and made a few proposals which would aid the victims.

One called for the levying of a ten cent assessment on each member of Brith Sholom. This resolution was adopted.

He also recommended that the Order erect a building in Philadelphia for its national headquarters and that it donate \$5,000 to the Palestine Redemption Fund.

This Order has a membership of 52,000 in 400 lodges.

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I C (Polish)

IV (Polish)

JEWISH

Sunday Jewish Courier, June 15, 1919.

ON THE COMMUNITY STAGE

The day is not yet set, but it is definite that the great Zionist Convention of the Zionist Organization of America will be held this year in Chicago.

Just recently, Judge Brandeis, accompanied by Mr. Jacob DeHaas sailed for Palestine. The date for the Convention in Chicago will be set for some time following the return of these men, that their reports of Palestine may be scheduled.

This coming Convention will be without a doubt one of the most brilliant ever held in Chicago.



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I C (Polish) It is necessary that Chicago furnish a Zionist mass background
IV (Polish) which will give American Zionists the proper political tone
and the necessary political influence.

Chicago, with only eight thousand registered Zionists, cannot accomplish all this.

If by the time the convention convenes Chicago cannot show a membership of at least twenty thousand, it cannot expect the convention to accomplish everything expected of it.

Therefore, in every Zionist district in Chicago there has now been

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I C (Polish)

IV (Polish)

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Sunday Jewish Courier, June 15, 1919.

organized a membership campaign committee.

At the meeting of the active Zionists, held last Wednesday at the Hebrew Institute, it was decided that each district carry on this membership drive.

The names of the committees will be made known as soon as the Courier office receives them.

To further the campaign, Mr. Samuel Blitz has come to Chicago and proposed his plan at the Hebrew Institute meeting.

From New York, as a co-worker, has also come Mr. Mayer Goldberg, a man of learning, a Hebrewist, who will speak to Jews in Synagogues and lodges.



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The movement has already started under the leadership of the executives of the four districts.

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I C (Polish)

IV (Polish)

The campaign is becoming very interesting. Its progress and increase in membership will be reported from week to week by the Zionist Bureau, under the supervision of Mr. Leon Zolotkof.

Besides district organizations, the Chicago Hadassa and the Young Judea are aiding in this work.

It is to be expected that before the huge preparations for the convention are ended, the Zionist membership will have more than doubled.

The Joint Distribution Committee asks us to call to your attention this fact. All Jews in America who receive news through the Committee regarding their relatives in war ridden countries and towns, are indebted to



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send to these relatives some money.

The Joint Distribution Committee explains that many Jews in America come to receive news of their relatives but are never heard of again.

The Committee goes on to say that every message from across the sea comes from a Jew in distress. None are any worse off or any better than the other. All Jews from war-destroyed Jewish communities, from whom the Joint Distribution Committee brings a message to relatives in America, are certainly in need of aid. It is a great injustice for American Jews receiving these appeals for aid, not to answer. The best answer to European relatives is a few dollars to help hold body and soul together.

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The Joint Distribution Committee still maintains a department for sending money to Europe. It was especially organized to enable relatives to send their money through a safe route. No fee is charged for delivery service.

Jews living near New York may send their checks to the Joint Distribution Committee, main office, 20 Exchange Place, New York City, enclosing the address of their relatives abroad. The money will be sent them promptly.

In Chicago and in surrounding states of Illinois, apply at the local relief office, 728 W. 12 St. They will send as much money as you wish to give.

Every Jew can use, free of charge, the services of this department of

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the Joint Distribution Committee to send money to
loved ones across the sea who suffer greatly as a result
of need and want.

Poles in America, in order to justify their brothers,
the pogrom-makers, found a new excuse for pogroms.

They argue that Jews are speculators.

The Polish Information Bureau, supported by such good Poles as John P. Smulski: and the like, made the above remark regarding pogroms. This statement does not use the old excuse wherein Jews are accused of being Bolsheviks. This time they are blamed for the high cost of living. Jews are speculators.

As issued by the Polish Information Bureau, it reads as follows:

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JEWISH



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"There is much provocation against Jewish elements in Poland for their tremendous profit sharing.

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I C (Polish)

Also guilty in this respect is the **instability** of

IV (Polish)

Jewish political sympathies.

"But the blinded man whose sufferings are augmented by the gruesome War which hovers on all Polish fronts, does not differentiate between guilty and non-guilty, making all Jews responsible. We know of many outbreaks directed against Jewish and Christian speculators alike.

"At the same time, we must remember that among Jews now hovers a strong Anti-Polish attitude. Our earnest desire is to instill Polish patriotism of which Jews have oft given fine examples in the past and present, as the aid they have given the Polish government in

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Warsaw."

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I C (Polish)

We regret that there are some Jews among whom

IV (Polish)

figures prominently the renegade and deserter

Nathan Calman Zlotnitzki, who sanctions such

despicable excuse. On the other hand, we wonder

how the capitalist Smulski and his kind have the courage to step

forward with such arguments against Jews as speculators.





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JEWISH

Daily Jewish Courier, June 11, 1919.

FOR A SUCCESSFUL CONVENTION

(Editorial)

The historical Zionist Convention to be held the end of June in Chicago, the first annual meeting of all Zionists in the country, will have all the indications of a Zionist Congress. Leading Zionists of Europe, headed by Dr. Chaim Weizmann, will be here to attend. A heavier load of activities than is even carried at some of the Zionist Congresses is on the program.

This year's Zionist Convention in America must lay the cornerstone for an "old-new" Jewish home in Palestine. Its particular duty will be to furnish financial means to start this tremendous task.

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JEWISH

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During the War Jews of Europe were economically ruined.

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We cannot, therefore, expect any financial aid of them.

In fact we have to assist them so that they might exist.

Relief work from America will have to continue for years unless the plan of Dr. Shmrihu Levin is adopted i.e., to create a national loan of a hundred million dollars to help the European Jews.

American Zionists will have to exert every effort to finance the immense plans for Palestine. To actuate these, more than thirty million dollars are needed for the first few years. As soon as peace is settled, thousands of Jews from all corners and ends of Eastern and Central Europe will migrate to Palestine. Because of the desperate conditions of Jews in Poland, Rumania, and Galicia this migration may assume the proportions of a second Egyptian



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JEWISH

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I C exodus. There may not be enough ships to carry them across
I G the sea. But, at the present time, Palestine cannot accept
 many immigrants, not only because as yet the necessary
economic terms for mass immigration have not been arranged, but,
simply because there is a lack of homes or tents to house the people.
Should the immigrants settle in Palestine, in the course of the first
peace year, in numbers of twenty thousand souls they would need at
least 5,000 houses and 5,000 houses are not built in a day. To
set them up would cost at least \$5,000,000. Then again, homes alone
are not enough. Settlers must have fertile ground to work on,
domestic animals, and machinery for farming. Skilled industrial
workers must have factories to work in, to earn a living. Besides,
roads, bridges, and local railroads must be built in order to



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I C develop the commerce of the country. Schools for children
I G must be established immediately, as well as certain philanthropic
 institutions which are an absolute necessity in every country.

All this requires huge sums of money and considerable working efforts.
If Zionists do not wish to create a panic or catastrophe in Palestine
with mass immigration for which the country is not ready, they must
get to work immediately and raise this huge sum of money and organize
the essential constructive forces.

These gigantic demands which time makes on the Zionists cannot be
fulfilled by using old methods. The last Zionist Convention pledged
to raise three million dollars for the Redemption Fund. But alas!
To the present day, not even half has been secured; we greatly doubt
if they have a third. Chicago's quota was a quarter of a million

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JEWISH

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I C dollars. In spite of all efforts, exertions, and campaigns,

I G they secured less than fifty thousand dollars. We believe

Chicago is not the only Zionist city in America and if results were so tragic here, other cities were no more successful. We do not wish to place the blame on anyone. We merely desire to **say** this: that the next Zionist Convention must discover new methods to make American-Jews fulfill their duties to Mother Zion.

Besides this, the Convention must solve many political and organizational problems pertaining to the Zionist Movement. It is about time the Chicago Jews set to work to make this convention the great convention that it is expected to be.

If Chicago's convention is not a local success, it cannot be any success at all. This is so obvious that it is unnecessary to say much about it. Rather it is the duty of Zionists in Chicago to not



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III H

I C only double their exertions but to increase them tenfold, so that the
I G convention may reach the heights of a Congress. Members of the
 convention must know that Chicago, the second largest Jewish
Center in America, is a Zionist city having a large Zionist membership
which is ready to bring great offers to Zionism at this great historical
moment. Should Chicago set the inspiring example, the rest of the country
would follow in its footsteps and would respond in like fashion. In
regard to the convention, how could Chicago invite a convention with
only eight thousand Zionist members out of a population of a quarter
million Jews?

But now that they have accepted, they must begin immediately on this
important work. Should their leaders be found lacking in energy
then the rank and file must be industriously set to labor.

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If this task is not commenced now, it will be done, when?

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III B 4
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Chicago Forward June 1, 1919

WPA 111-111 30275

The Executive of the Defense League Assumes Important Tasks

The conference of the 185 Jewish organizations gave a clear mandate to the executive, which met Wednesday evening in the West side Auditorium, that they should widen and enlarge the scope of the League's activity, and also the promise was made that money to cover all expenses will be raised. The inspired conference voted to remain a permanent organization, until the Polish, Rumanian, and Ukrainian Jews will be enabled to live in security without fear of pogroms. The executive decided to conduct a campaign against the propaganda issued by the Chicago Poles. The executive decided that first a well known lawyer should be engaged to protect the interests of the Jews of Chicago and to prosecute those Poles who preach, write, or talk a boycott against the Jews.

The office of the League will be in the West side at 803 W. 12th St. All who have complaints should bring them to the League office, which will open this Tuesday moreing-Prior to Tuesday one should come to 720 W. 12th St. and ask for M. Shuchter. The executive hired a very capable secretary

Chicago Forward, June 1, 1919.

JEWISH

WPA (ILL) PROJ 30275

Mr. Cohen who should be able to fulfill his duties. He has been instructed to publish memoranda regarding the pogroms and to publish the speeches made at the Auditorium. Arrangements are being made to call a mid-West conference of the various Defense Leagues, and further arrangements are being made for a national convention to be held in Chicago.

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JEWISH

WPA (ILL) PROJ. 30275

Chicago Forward May 29, 1919

Defense Conference Decides to call a National Convention in Chicago

Two hundred and fifty delegates attended the conference of the Defense League Against Pogroms, held last night in the West Side Auditorium. The meeting voted to call a national convention in Chicago for all anti-pogrom groups. It was voted also that the Defense League should be a permanent organization and that its membership should be open to all organizations.

At last night's meeting 41 organizations, 6 ledges, 20 societies, 3 unions, 2 socialist joined the league; altogether the league has a membership of 165 organizations.

Forward, May 23, 1919.

Jewish Defense League Conference coming Wednesday Evening.

The conference that had been organized to carry through the day of mourning and protest will remain a permanent institution under the name of the Jewish Defense League against Pogroms. The Action Committee at its meeting yesterday afternoon decided to call a meeting of the conference, Wednesday May 28th, in the West Side Auditorium, where future activity in the interest of those Jews living in countries where pogroms occurred, will be planned. This conference will lay plans for the creation of a national movement, which should reach the Washington government on behalf of the persecuted victimized Jews.

All organizations, whether affiliated or not, are invited to attend this conference. All those desirous of aiding the movement should apply at the office of the Peoples Relief, 720 W. Roosevelt Rd. Money can be brought to the office of the Forward, or to treasurer of the Defense League, Comrade K. Marmor. The Jewish soldiers and sailors who are affiliated with the Defense League and who participated in the mourning procession will have a meeting tonight at 8:00 P. M., in the Douglas Park Auditorium.

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JEWISH

Sunday Jewish Courier, May 4, 1919

THE CONVENTION OF THE WORKMEN'S CIRCLE.

Today, in Detroit, is the opening of the annual convention of the Workmen's Circle, which will be attended by hundreds of delegates from many states.

We cannot, this year, expect a very strong session for there are no new issues and old ones have been exhausted. The rift between the youth and the elders may yet be marked, but not as the main characteristic of the convention. With everything working smoothly there will be the usual administrative routine, and then the adjournment.

The possibilities are that everything may not proceed as planned, because of the movement on foot among the ranks, which is not comprehended by the older leaders, the movement—Back to Judaism.



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The more the Workmen's Circle becomes Americanized and their members acclimatized, the further estranged they become from the old Bundist traditions, brought here from across the Ocean, and the nearer they get to their Judaism. Many of the prominent members look back on their old Bundist past with varied sentiments. Living here, in the prevalence of religious freedom, they have acquired religious tolerance, and recall, with heartache, those days in which a display of religious intolerance made itself felt even toward their parents.

Today the Workmen's Circle, we say this to their credit, is no longer Bundist, but an American-Jewish workingmen's organization, with high and noble human aims, becoming, from day to day more Jewish-minded. Their principle purpose is yet, and must continue to be, the material welfare of the members, to help them in time of need and illness, defending the widows and the orphans. Near these purely social-economic



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and social-ethical activities have sprung up a marked new desire to care, more or less, for the spiritual welfare of their members, and especially for that of the young generation.

When so strong an organization, as the Workmen's Circle, recalls as its duty the activities of cultural work, it must get closer to Judaism. What other cultural work should it choose? The Japanese, or Arabian? The Polish or Turkish? A Jewish Mass organization desirous of such ends cannot limit itself to a colorless spiritual culture; as, geometry or geography, or other general subjects. Thus, it must align itself with the Jewish. If we are not falsely informed, there are many members who staunchly demand that the Workmen's Circle devote itself to a broad program of Jewish culture.



These new tendencies, in far circles of the organization, explain why there is this strong interest for Jewish education of the young. Never-

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the-less, it will also not be surprising to hear that at the Detroit convention, the desire for Judaism collapsed-in which case the convention will not operate so smoothly. The older, more conservative elements in whom the Bundist traditions are yet strongly imbued, because they have learned nothing and forgotten nothing, will, naturally, be displeased with the development of this new tendency and present a strong opposition. From such an instance, which must not occur, yet which may, the words "old" and "young" derive an entirely new meaning. The old against Judaism, the young for it. Should the young stand steadfastly for an absolute Jewish program, then the spectacular would begin. But should this Jewish tendency, at the convention, hold its own it will act as an important factor at a second or third convention; the development of Judaism in the ranks of organized workers being as yet, without much support.

But should the Worker's Circle become permeated with Jewish spirit then it becomes the second strongest organization among Jews. We hope the



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organization can assume this position in American Judaism.



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JEWISH

WPA (ILL.) PROJ. 50275

Forward, April 29, 1919.

The half yearly conference of the Peoples Relief to be held on June 1st, marks the end of its daily wage and membership campaign in the million dollar drive in Chicago. Therefore all unions which have pledged themselves should fulfil their promises. The month of May will be a new start for further relief work. The furriers made a beginning - at a special meeting held last Sunday, it was decided to work this Saturday for the campaign.

An attempt is being made to have the Amalgamated do the same. The executive of Local 152 of the Amalgamated is calling a special Jewish meeting this Wednesday April 30th, in the Educational Alliance. Speakers will be Hyman Cohen, William Nathan, and Morris Bialis.

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JEWISH

Forward, Feb. 17, 1919.

THREE MEETINGS TO HONOR THE ZIONIST CONVENTION IN CHICAGO.

Three meetings took place last night on the West and Northwest sides. The Zionists celebrated the occasion that brought about a revival of the hope that the Jewish people will again reclaim Palestine.

The twenty-second yearly convention of the Federated Zionist Societies of the Middle West took place during the day at the Hotel LaSalle, where four hundred delegates set plans to strengthen the Zionist movement, and the masses expressed hope and enthusiasm.

The meetings were held at the Hebrew Institute and the Sabin School auditorium. The speakers were Dr. Mosinzon, Louis Lipsky of New York, and others.

The convention will continue today, and will close tonight with a banquet at the Morrison Hotel.



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JEWISH

Daily Jewish Courier, June 28, 1918.

HUGE ZIONIST BUDGET FOR NEXT YEAR

(Special to the Courier), Pittsburgh, June 27: At today's session of the Provisional Zionist Committee, many Mizrachi [Orthodox wing in Zionist movement] delegates from New York were present, and helped to work out the following budget for the coming year:

Receipts for the coming year from dues and shekels--\$100,000; amount pledged for the Land Redemption Fund--\$400,000; accounts receivable--\$100,000; collections throughout America--\$1,400,000; from sale of shares of the Jewish Colonial Trust--\$1,000,000; grand total--\$3,000,000.

Disbursements for the coming year: organizational department--\$40,000; women's department--\$15,000; Mizrachi--\$21,000; for district committees and similar work--\$80,000; administrative, executive, transfer, and other departments--\$155,000; publicity and traveling expenses--\$45,000; Hebrew department--\$10,000; educational department--\$20,000; publications department--\$14,000; Jewish Legion

WPA (ILL) PROJ. 30275

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and welfare work--\$100,000; medical unit--\$400,000; Anglo-Palestine Bank--\$200,000; Palestine Commission--\$250,000; agrarian credit--\$500,000; Jewish Colonial Trust loan--\$1,000,000; school budget--\$125,000; and for the old settlements in Palestine--\$25,000; the grand total--\$3,000,000.

After officers were elected--mentioned in yesterday's Courier--the convention was adjourned in a spirit of exaltation.

WPA (11) PROJ. 30275

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JEWISH

Daily Jewish Courier, June 27, 1918.

ZIONIST CONVENTION BUYS \$175,000 WORTH OF
JEWISH LIBERTY BONDS

(Special to the Courier from a staff correspondent) Pittsburgh, June 26:
The convention of the Zionist Organization of America finally came to an agreement today with regard to the much-debated District Plan. Chairman Koven of the constitution committee brought in a new report. The difference between the new report and yesterday's report is that in the former, the right of the existing societies to be directly represented at the conventions is taken away.

As was true before, the members of the Zionist Organization of America will be able to organize for special and important work, various types of organizations--social, economic, religious, educational, professional, insurance, and community organizations. And when they receive a charter from the Zionist Organization of America, they will be considered as registered societies of the district in which they are located. Today's report approves the continuation of the existing societies.

WPA (ILL.) PROJ. 30275

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JEWISH

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Individual members of the Zionist Organization will be grouped according to districts; each district will have an organization which will be subordinated to the national administration.

All municipalities where the registered membership is not less than fifty, and not more than two thousand, will be considered as separate districts. When any of the districts will have more than two thousand members, it will be divided into several districts, with the consent of its members. The consent of the national organization, however, will be necessary.

In municipalities where the Jewish population is too small to organize a district of fifty or more registered members, the members will be considered as members-at-large; they will have the right to organize a society, with the consent of the national office, and they will have the right to send a delegate to the convention.

WPA (ILL.) PROJ. 30075

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Delegates to the annual conventions will be elected on the basis of one delegate for every one hundred registered members in the district. Every district, even the small ones with less than one hundred members, will be entitled to at least one delegate.

Delegates to the convention of the Lionist Organization will hold that office until new delegates are elected for the following annual convention. This provision makes it possible to call a special convention without holding new elections.

Morris Kuttenger, who disagreed yesterday with the report of the constitution committee, added the following points to today's report: 1) Every society that was mentioned above, should have a representative in the executive committee of the district organization; 2) [this section of the original is torn out]; 3) every candidate for election as delegate to the annual convention must be a member in good standing for the full year preceding the election.

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Mr. Jacob Ish Kashur presented the following minority report: "The members of the Zionist Organization of America may organize [and join] social, religious, and other societies for the purpose of special work. These societies should be chartered by the central office, and should be considered as registered societies in the districts in which they are located. And those societies which are now in existence and which are chartered by the present administration, should continue in their respective districts and should have the right to choose their own delegates as they have done heretofore." The purpose of this particular report was to save the autonomy of all Zionist societies.

In the discussion that followed, many members participated. When it was taken to a vote, the majority report was passed by a vote of 296 to 59. The minority leaders then moved that the majority report be accepted unanimously, and the motion was carried.

The dark cloud which has been hanging over the convention since its opening,

WFA (UL) PROJ. 3131

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finally disappeared. All the delegates promised to help put the District Plan into effect. The session was concluded with the singing of "Hatikvah" [The Hope-- Jewish national anthem].

Ram, Chairman of Resolutions Committee

At the session yesterday afternoon, Judge Hugo Ram, of Chicago, chairman of the resolutions committee, introduced a series of resolutions: The first was to create a Palestine homestead fund, with which to help poor families to settle in Palestine. Every share should cost....[this part is torn off]. The second was that in the home of every Zionist, there should be a [Jewish] National Fund box. The third was to combine all existing Zionist funds into one general fund. This last resolution aroused a great deal of dissatisfaction among the delegates, and it was sent to the executive committee [for reconsideration]. The first resolution was proposed through the recommendation of Captain Alahala of the Serbian Embassy in America, who is an ardent Zionist and is attending the convention. The fourth resolution was to aid the Histadruth Ivrit [The Hebrew

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JEWISH

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Culture Organization⁷, of which Reuben Brainin is president. This resolution was unanimously accepted. The fifth resolution was to send greetings to the Jewish Legionnaires. This one was also unanimously accepted. Reuben Brainin and Idmar Ben Abi took this opportunity, at the request of the delegates, to speak on the significance of the Jewish Legion.

Second Session of Provisional Committee

Last night, the second session of the Zionist Provisional Committee was held. Many attended. The chairman was Dr. Stephen Wise. Bernard Rosenblatt's proposal dealing with cultural Zionism was accepted with great enthusiasm.

Speeches were delivered by Mrs. Joseph Felz, Rabbi Meyer Berlin, Dr. M. Schenkin, Dr. N. Sirkin, Professor David Blonheim, Dr. Israel Friedlander, Dr. Shmarya Levin, and others. Nearly all of them spoke about the university which is to be built in Palestine. Mr. DeHaas announced that the Provisional Committee has already received the sum of twenty-five thousand dollars toward the

with (ULL.) PROJ. 3022

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JEWISH

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Daily Jewish Courier, June 27, 1918.

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university fund. He also read the following cablegram from Mr. E. V. Levi-Epstein, who is now in London:

"In this time of war, it is impossible to increase the number of shares of the Anglo-Palestine Company, for certain technical reasons. The Jewish Colonial Trust obtained the permission of the English Government to issue one hundred thousand one-pound shares two and a half months from now. The stipulation is that only thirty thousand of these shares shall be sold in England, and that a like sum shall be held in reserve in London until after the war. The balance of the shares is to be sold in the Allied and neutral countries. The income from the sale of shares should be immediately given over to the Anglo-Palestine Company for work in Palestine.

"Since the Jews in Russia cannot, at the present time, buy shares, the American Jews will now have the opportunity to do their duty, as they have wished to do for a long time." [The rest is torn out.]

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JEWISH

Daily Jewish Courier, June 27, 1918.

Jewish Liberty Bonds

Immediately after the cablegram was read, Dr. Stephen Wise began to sell shares, which he called the Jewish Liberty bonds. Mrs. Felz, the widow of the renowned millionaire and single-tax advocate, was the first to buy 2,500 shares. A secret donor (who was thought to be none other than Justice Brandeis) bought a similar number of shares. Saul Rosenbaum bought 2,000 shares. Then Mr. DeHaas announced that Mr. Peter Schweitzer, of New York, had purchased 13,000 shares. This announcement aroused tremendous enthusiasm among the delegates. Mr. Schweitzer is an elderly gentleman. Those present saw him approach DeHaas to ask him to announce the amount [that Mr. Schweitzer had pledged to buy]. When the latter returned to his seat, his wife embraced him and kissed him for his generosity. The 13,000 shares amount to \$90,000. The sum total of shares sold was 35,000, which amounts to \$200,000.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, June 27, 1918.

A Huge Crowd at the Mass Meeting

The mass meeting at the Syrian Mosque tonight was a tremendous success. Over four thousand people were present, and the enthusiasm was beyond description. The speakers were Captain Alahala, of the Serbian Embassy, who spoke in English, Bishop Whither, of Pittsburg, Nathan Strauss, Jacob De Haas, Mayor Broman White, Dr. F. Emmett of the British Embassy, Reverend Maslansky, Dr. Shmarya Levin, and Dr. Ben Zion Mosenson.

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JEWISH

Daily Jewish Courier, June 25, 1918.

ZIONIST CONVENTION ACCEPTS UNITY PLAN

(Special to the Courier, by a staff correspondent), Pittsburgh, June 24:
The leaders of the Zionist Organization of America, at the first session of the convention, celebrated their victory in instituting district committees. The system of district committees, under a central body, will replace the present system of independent organizations, such as the Federated Zionist Societies of the Middle West, Etc.

Charles Koven, chairman of the constitution committee, proposed that all central organizations unite in one body and create district committees. Mr. Jacob De Haas, secretary of the provisional committee, immediately moved that the convention first take up the question of uniting all the central organizations. His motion was carried, and then a heated discussion took place.

Mr. De Haas attempted to show that the Unity Plan would bring true democracy

WPA (ILL.) PROJ. 30275

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Daily Jewish Courier, June 25, 1918.

into the Zionist movement. He bitterly attacked his opponents, calling them "street-corner demagogues". He concluded with pathos, "He who is not for us, is against us!"

This statement aroused a great deal of resentment. Mr. Jacob Fishman was the first to rebuke Mr. De Haas. He pointed out that it was too brazen to assert that one who does not agree with the administration is not a Zionist.

Judge Jacob Strahl, president of the Order Bnai Zion, declared that he was not opposed to the plan of uniting all the organizations; but with regard to his Order, he would like to have a committee of four from each side work out the legal aspect of this question, since not all the members of his organization are Zionists. He, therefore, proposed an amendment to the motion, to omit the Order Bnai Zion from the unity resolution; but the amendment was voted down 300 to 37. A motion was then made to declare the vote unanimous. At first, Judge Strahl objected to the motion, but when several delegates began to cheer Justice Brandeis, who was sitting in the gallery watching the

WPA (ILL.) PROJ. 30275

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Daily Jewish Courier, June 25, 1918.

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procedure [and apparently approving it], Judge Strahl withdrew his objections.

The convention then acclaimed Justice Brandeis, and the vote was declared unanimous.

The Unity Resolution

In essence, the following is the resolution to unite all central bodies of the American Zionist movement into one great body.

The [Balfour] Declaration of the British government favoring the Zionist aims, which has the support of the Allies and the good will of the government of the United States and the Zionist Administration Committee in Palestine, has considerably increased the responsibility and work of the Zionist movement. In order that the Zionists of America shall properly be able to assume their new responsibilities, it is necessary that the delegates, gathered here at

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the convention, found a central Zionist organization for the whole United States. In order to obtain [the best results], all existing organizations should be dissolved, with the exception of those whose existence was directly sanctioned by the World Zionist Congress.

By this act the following organizations would be dissolved! The Provisional Zionist Committee, The American Federation of Zionists, The Federated Societies of the Middle West, The Hadassah, The Intercollegiate Zionist Association, The Order Bnai Zion, and The Territorial Organizations.

Even though the Unity Plan came under a separate heading, it, nevertheless, a great deal to do with the District Plan which Judge Brandeis is determined to put through. This can be seen from the debates which the motion of Attorney Allen Davis of Pittsburgh called forth. Mr. Davis pointed out that this convention had no right to carry through such plans; he demanded that the above-mentioned Unity Plan be referred to a referendum, to be passed only by a two-thirds majority. He pointed out that even the Congress of the United

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States cannot change the Constitution unless the proposed change is ratified by a two-thirds majority and then by a similar majority in the state legislature,

Louis Lipsky, chairman of the convention, stated in his reply that the constitution of the Zionist Organization declares that the convention can by a two-thirds vote, change the constitution. This did not satisfy Attorney Davis, and so he appealed against Lipsky's interpretation.

Dr. Wise then took the chair to enable Mr. Lipsky to participate in the discussion. Mr. Davis again urged that the Plan be referred to a referendum on the ground that the general public at the convention knew very little about this plan and needed a great deal of time to become acquainted with it. The result was the same. Dr. Wise put Mr. Davis' motion to a vote and it was defeated by a vote of 320 to 93.

During the afternoon session, the well-known philanthropist Nathan Strauss

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appeared and greeted the convention. He also appealed for unity.

At the evening session, David Werner, professor emeritus at the University of Pennsylvania, read a very interesting report on the work in Palestine. He suggested that the convention should immediately occupy itself with constructive work and should deal with each question as soon as it arises. He also read a scientific treatise on the future of the Jewish State: what it should be like, and how to create it.

A Report from Our Colonists

The following is a cabled dispatch that was received from Professor Chaim Weizmann, head of the Zionist commission now in Jerusalem. "In the name of the Jews of a liberated Palestine, and in the name of my colleagues here with me, I send you greetings from the land of our fathers. The four years of war have wrought great havoc here, yet our institutions, that were built by hard labor, are still standing, sound as ever.

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"Of all the Zionists in the world, most credit is due to the colonists [in Palestine], who have protected and plowed their fields, under the most harrassing conditions. Now we have great faith that the American Zionists will fulfill their sacred duty and will help to maintain the local [Palestinian] colonies and their pioneers.

"The English government is doing everything it can to aid our Commission in its relief work in Jerusalem, in Jaffa, in Hebron, and in other places where help is needed.

"The Turks robbed the pioneers of their stock and machinery. We must replace them. And this we hope to do with the aid of the Zionists of America, to whom the eyes of everyone are now turned.

"With Zion's greetings,

"Chaim Weizmann."

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Attorney Max Pam a Zionist

From the prominent Chicago lawyer, Max Pam, brother of Judge Hugo Pam, the convention received the following telegram: "Honorable Louis D. Brandeis: Permit me on this occasion of your convention to express my heartiest sympathy for the Zionist ideal and movement. Permit me also to say that I have carefully studied the Zionist ideal and am convinced of the possibility of its fulfillment, just as it is the hope of all idealistic, sincere, and conscientious people.

"I wish that together with other nations, we may obtain the right to national independence in the land of our national birth; that we may get the support and help of the Great Powers; and that the country may grow, thrive, and prosper.

"I am convinced that the Jews, once they are established in their own land, will show great statesmanship, will know how to cherish their independence dearly, and will take their place in the family of nations.

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"My heartiest greetings to the friends of the Zionist cause.

"Sincerely yours,

"Max Pam"

Delegation of Roumanian Jews Before Justice Brandeis

This morning, Justice Brandeis, Nathan Strauss, Rabbi Stephen Wise Jacob DeHaas, Louis Lipsky, and Dr. Friedenwald, of the Zionist Provisional Committee, received a delegation of the Federation of Roumanian Jews in America. The delegation consisted of Judge Aaron J. Levy, Abraham Brill, Samuel Goldstein, Solomon Suffrin of New York, and Joseph Gross of Philadelphia.

The delegation called the attention of the Committee to the betrayal of the Jews of Roumania in regards to their emancipation. They were betrayed in the treaty with the Central Powers. Now the delegation requested that the

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Committee advise them what to do to free the Roumanian Jews politically.

In its reply, the Committee informed the delegation that the question of the Roumanian Jews was now under consideration by the government in Washington, D.C. And at the same time, the delegation was assured that the Provisional Committee would do everything in its power to bring about the emancipation of the Jews in Roumania.

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BALFOUR'S SECOND NOTE ABOUT THE JEWS READ
AT THE ZIONIST CONVENTION
A Great Parade Opens Convention

(Special to the Courier from a Staff Correspondent), Pittsburgh, June 23: The Zionist convention was formally opened at 3:30 P. M. by the president of the American Federation of Zionists, Dr. Harry Friedenwald. The hall was packed with delegates and visitors. Among others sitting on the platform were Justice Brandeis, Mayor Babcock of Pittsburgh, and Mr. Sevasli of Boston, chairman of the Armenian National Union of America. The platform was beautifully decorated with Jewish flags and flags of other nationalities.

In his opening address, Dr. Friedenwald said that since England had issued its declaration in favor of a free Jewish state in Palestine, the American Zionists, as well as the Zionists of other lands, were given new duties and

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fresh work to perform. This convention, he said, must lay the plans for this work.

Mayor Babcock greeted the delegates in the name of the city. He praised the Jews very highly, and expressed his hope that Zionism would soon realize its ideal.

The greatest enthusiasm was called forth by the Armenian leader whose people will soon become our neighbors /when we are established in Palestine/.

"I came to express to this convention, the good will and congratulations of the Armenians in America. .

"Palestine and Armenia are very similar cases," he said. "The peoples of both countries have been oppressed and both are entitled to national autonomy. Both nations, thanks to their unity, idealism, culture, civilization, and the strong

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faith which each had in the future, continued to exist, despite the extinction of other [and stronger] nations."

He declared that he was opposed to a separate peace with Turkey; and said that he was very happy that the movement for a separate peace with Turkey had come to naught, thanks to [the efforts of] the Zionists. He said that it would be a disgrace to civilized humanity if Turkish Rule were to remain in Constantinople; and he prayed that the Sultan, with all of his councilors and wives, would be exiled to their ancestral home in Asia.

Sevasli looked proudly at the large Jewish flag hanging in the auditorium, praised it, and expressed his hope of seeing it flutter soon over Jerusalem, and the new Jewish State--Palestine. He expressed his hope that Palestine, together with Armenia, would work side by side in the Near East, for the progress of the human race.

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Judge Julian Mack proposed the following resolution: "Zionists of America, gathered at their annual convention, renew your pledge of allegiance to the government of the United States, and to the cause of Democracy and Justice, and the rights of small nations, for all of which our country is now carrying on a great war.

"The Jews of the United States, in wholehearted co-operation with their fellow citizens, will continue to dedicate their lives and their wealth to the American cause without limit or stint.

"We all hope for an Allied victory, under the leadership of Woodrow Wilson, President of the United States; through this victory we shall be able to establish a just and noble civilization."

When Judge Mack mentioned Wilson's name, a storm of applause broke out in the hall, which lasted for several minutes. Everyone rose and waved small Zionist

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IV flags.

This scene was repeated when Dr. Stephen Wise finished seconding the resolution. Then they sang "The Star-Spangled Banner" and "Hatikvah" ["The Hope"-- Jewish national anthem].

Dr. Shmarva Levin took the floor next, and delivered a deeply moving speech in memory of Professor Tchlenov [possibly Chelnov].

Creetings from Europe

Proper greetings came from Europe. Nahum Sokolov wrote, in his telegram of congratulations, that in the name of the English Zionist Executive Committee, he had appealed to the English Foreign Minister Balfour with regard to obtaining full emancipation for the Jews in Roumania. The following is the reply he received:

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"England In Favor of Complete Freedom
for the Roumanian Jews

"His Majesty's government realizes that the rights guaranteed to the Jews by Roumania under the recent [Bucharest] treaty, are less liberal than those to which the previous Roumanian government had openly obligated itself. The government avails itself of this opportunity to assure your organization that it is prepared to do all in its power to effect a just and permanent solution of the Jewish question in this country (Roumania)."

Greece In Favor of Zionism

H. Semos, Greek Minister of Defense, granted an audience to Dr. N. Levy and other Zionist leaders of Janina. He told them that M. Venizelos, the premier, and the ministers of the Greek cabinet will do all in their power to make possible the fulfillment of the Zionist program. Semos emphasized the fact

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IV that the Greeks and Jews should consider each other brothers, because both nations have been fighting for thousands of years against ignorance and Paganism, and that both have written the most brilliant chapters in the history of the human race.

From the Legionnaires

Plymouth, England, June 18: The Jewish Legionnaires, who are now on their way to regain the Jewish fatherland, wish to see the next convention in a liberated Palestine. This statement was signed by the first and second divisions of the Jewish Legionnaires from America.

Six Hundred and Thirty-seven Delegates Present

The credentials committee reported that two hundred and thirty-three organizations sent six hundred and thirty-seven delegates to the convention: one hundred

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IV and thirty-three branches of the Federation sent three hundred fifty-two delegates; thirty-two Hadassah chapters sent sixty delegates; forty-one camps of the Order B'nai Zion sent twenty-three delegates; twelve intercollegiate societies sent fourteen delegates; the Jewish Welfare Board sent one delegate; Young Judea--three; Order B'nai Sholom--one; Jewish Organization Conference of New York--four; and the Zion Commonwealth--two.

The Great Parade

Pittsburgh, Pa., June 23: The great parade was a wonderful prologue to the opening of the "Redemption" Convention. The weather was very nice. Over ten thousand people, men, women, and children, marched through the streets of the city, dressed in holiday clothes, carrying flags of all the nations, while bands played national songs. The children and the Hadassah members were dressed in blue and white--the Jewish national colors.

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IV Nearly all of the local organizations, with the exception of the extreme radicals and the Reformed Jews, participated in this parade. The Poale Zion and all the lodges were very well represented in this parade. The Louis D. Brandeis Gate of the Order B'nai Zion was led by its president, Judge Strahl; and the lodges of the Independent Order B'nai Sholom were led by their Grand Master, Dr. Robinson, who is the representative of this Order at the convention.

The strongest impression was made by the Mothers and Children Division. Jewish mothers marched with great pride. These were the mothers who had sons in Uncle Sam's army and navy; and all of them wore stars, some one, some two, and some even three.

Jewish professionals also marched in this parade, wearing their college caps and gowns. And in the Charity Division were found orthodox Jewish women who wore wigs and marched with a religious holiness [the very strictly orthodox Jewish women cut their hair off after they are married and wear a wig].

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IV The parade was miles long and lasted for three hours. It was reviewed by Justice Brandeis, Mr. Sevasli, Mayor Babcock, and other prominent individuals.

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The Opening of The Convention

The convention was opened shortly after the parade reached Memorial Hall, where the convention is being held. The hall had been packed from one o'clock in the afternoon, when the parade began.

[Translator's note: The following is a repetition of material already translated.]

.....

Louis Lipsky was elected chairman of the convention. He won the election by a close margin because he is one of the strongest advocates of the "district plan",

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IV which will be taken up tomorrow morning, and concerning which a very bitter fight is anticipated.

At a secret session the provisional committee had worked out plans for the reorganization of the whole /Zionist/ movement, and had decided to carry through a plan whereby all central Zionist organizations should be dissolved, and in their place, district committees should be organized. When these committees have been formed, then the old organizations may reorganize, but not with their old status. To a certain degree, however, they will have the power of self-government.

At the same session it was also decided to make certain specific recommendations to the Palestine Commission.

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Appeal of Bessarabian Jews

A committee representing Bessarabian-Jewish organization was received. The committee came to request the Zionist organization to aid the one hundred thousand Jews in Bessarabia, who in accordance with the Treaty of Bucharest, had come under Roumanian rule and had lost all the civil and political rights that they had enjoyed under the Russian Revolutionary Government.

Dr. Stephen Wise, chairman of the provisional committee answered the request, saying that his committee, which represents all the Jews in America....is prepared to do everything possible to liberate the Jews in Bessarabia. A special subcommittee will be appointed to take up the question of the Bessarabian Jews. Tomorrow morning, Mr. Jacob DeHaas, secretary of the provisional committee, will meet with the Bessarabian delegation to work out a memorandum which will be presented to the government.

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Service Stars from Chicago

At the first session of the convention, the Chicago delegation presented the assembly with a Service Flag containing two hundred and thirty stars--in honor of the two hundred and thirty Chicago Jewish Legionnaires.

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Official Buildings in Pittsburgh Handsomely Decorated

In honor of this convention, all official city and county buildings were handsomely decorated with American and Zionist flags. The authorities appropriated twelve hundred dollars for this purpose. The homes in the Jewish quarter, as well as the stores on Fifth Avenue, were decorated even more, with both kinds of flags. The hotels where the delegates to the convention are stopping, were similarly decorated.

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IV Memorial Hall, where the convention is being held, is a large building, with smaller and larger halls, as well as rooms where the various committees and Zionist groups hold their meetings and caucuses. Justice Brandeis has a special room there with a guard in front of the door. The delegates and guests are greatly impressed with the beauty and convenience of Memorial Hall. In front of the hall are two cannons. And Dr. Stephen Wise jokingly remarked that one cannon is for the Poale Zion and the other, for the Mizrachi.

[Editor's note: Poale Zion--radical labor wing of Zionist party; Mizrachi--orthodox conservative.]

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THE ZIONIST CONVENTION
by
Leon Zolotkoff

Now it is really the eve of the convention. It is Saturday night. The delegates are gathered at an informal meeting, or gathering--to quote the exact wording of the program of the convention--"informal reunion of delegates".

The informality is the most important aspect of this particular gathering. Here one feels so unrestrained, so free, so much at home, as though one were at the wedding of a very dear relative who does not even expect you to make a speech [in return for the feast].

Here you see the faces of Zionist whom you may have met at large Zionist meetings; and a greater number of faces of people whom you are not certain of ever having seen before, especially are you in doubt as to the time and place of meeting them. Hence you are very often placed in embarrassing situations.



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You see a lady coming toward you with a beaming face and a hearty "How do you do", as though you were the answer to her heart's prayer, and as though she came here for no other purpose than to meet and greet you, and to tell you how dear you are to her. You contort your face into a forced smile of friendliness--for that is only proper--and you press her hand in friendly fashion, not to be outdone in cordiality. In the meantime, you rack your brain, "God Almighty, who is she? Where have I seen her?" And you attempt, by every diplomatic trick, to have her commit herself by word or gesture /in order to enlighten you regarding the circumstances of your previous meeting/.

You do not want to exhibit your poor memory, nor to embarrass a lady who seems so glad to see you. And you feel a load off your chest when you find out that she is the financial secretary of the Podunk, Mississippi B'Noth Zion Society, and that you ate cheese blintzes at her home eight years ago on Chanukah. That was the time when you went there to address a mass meeting



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at the invitation of her society.

Here again you behold a familiar face. It belongs to a man who seldom misses an important Zionist meeting. You hurry over to ask him how he is, to express an idea and an opinion of your own, and to get a new impression of the activities and events in other Zionist circles.

And everyone else in this beautifully decorated hall has similar experiences. In this great gathering of men and women delegates, we see groups--some large, some small--of friends who have met for the first time, after a long separation, of men and women Zionists who are always flippant and gay; here and there, we see a bit of flirtation. And here and there, among the great multitude, appears the face of a really important individual, one who will be among the main speakers and leaders of the convention.

These personages smile, answer questions, press hands, just as others do.



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But you can tell by the absent-minded expressions on their faces that their thoughts are far from their immediate surroundings, and their actions are mostly mechanical.

Here is our friend, the magnetic De Haas, with his sly smile, joking and making repartee, moving about in the heavy crowd, stopping a person here, another one there; but all the time, he is really worrying about next year's budget which may need to be raised to three million dollars, or about the reorganization of the whole Zionist movement in America, which he considers even more important than the budget.

And here is Louis Lipsky, the imperturbable Zionist leader who seldom becomes upset, yet who is always ready to put in a proper word at the proper time, and who has become so interested in the movement that he has become a part of it. It is an obsession with him.

And over all, hovers a holiday spirit of bustle, noise, jumble and mishmash;



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a confusion of laughter, of restrained rapture, of snatches of "Hatikvah" /The Hope--Jewish National Anthem/, of friendly greetings; a jumble of shapes and colors, of the white and blue /colors of Jewish flag/, among the American and British colors. Altogether it is perhaps a little too noisy, but it is very pleasant.

And apropos the convention itself--it still exhibits a fine, dignified appearance to the world, and is to be admired, although from a less important angle /the pre-convention setup--the more important angle being the convention proper/.

The Soldiers Memorial Hall, where the convention opens tomorrow, is a magnificent building of Grecian architecture. It gives the impression of orderliness as well as festivity. The same thing could be said, even more appropriately, of the Syrian Mosque, a building belonging to the Free Masons, where the mass meeting is to be held on Wednesday evening. The two buildings are not far from one another, and both are located in one of the finest neighborhoods in Pittsburgh.



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The delegates who have nothing better to do, wander, singly or in groups, from the William Penn Hotel to the Soldiers Memorial Hall, and then to the Syrian Mosque, to look at the buildings from the outside. And the representatives of the Jewish press made a special pilgrimage to the Syrian Mosque yesterday, to admire the building and the neighborhood.

In regards to the delegates from the midwestern states, it is worth while to remark that there are more of them at this convention than were expected; that they are, in general, a fine, pleasant group, perhaps less informed on Zionist questions than the eastern delegates because they are younger, but no less intelligent, and no less ardent than the latter.



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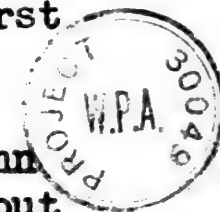
TODAY IS THE OPENING OF THE GREAT ZIONIST CONVENTION

Huge Parade to Open National Redemption Convention

(Special to the Courier) Pittsburgh, June 22: A holiday spirit reigns in Pittsburgh; Zion hums everywhere. Wherever you may go and wherever you may be, you hear Jews talking of Zion and the great Zionist convention that opens tomorrow in the Memorial Hall.

A great number of delegates arrived in Pittsburgh to spend the week-end there. Because of the proximity of the "convention city", many western states will be represented at this convention. The delegates from Chicago and its neighboring towns arrived Friday morning. The majority of delegates, however, will first arrive tomorrow morning [Monday].

The pulse of American Jewry at the present moment, beats in the William Penn Hotel where the headquarters of the convention are located. Questions about the convention, as well as about Zionism in general, are being warmly discussed. The most heated debates carried on, however, are those concerning the



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"district plan" which [the Zionist officials] wish to adopt.

Our own Max Shulman and Judge Hugo Pam are preparing ammunition to fight this plan. According to this plan, the Knights of Zion and other independent Zionist organizations will be eliminated, and in their place district committees will be formed which will be directly under the supervision of the American Federation of Zionists.

The opposition is carrying on an active campaign among the members in the lobby of the hotel. Among the "lobbyists" are several women delegates from North Carolina.

The leaders of the Federation were a little worried by the propaganda that is being carried on against their plan. They therefore called a pre-convention conference for tonight at the Zion Institute. And there, plans will be formulated to combat the campaign of the opposition.

In the same Zion Institute, an informal reception and dance was given this



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evening in honor of the delegates.

This morning, the rabbis delivered special sermons in all orthodox synagogues. And other sermons were delivered between the early and late evening services.

The convention opens tomorrow with a huge parade from the Zion Institute. It will be reviewed from the Young Men's Hebrew Association building by many prominent personages, including the mayor and other city and county officials. The parade will pass through the Jewish district and then will go to the Memorial Hall.

The parade will be made up of four divisions. The first division will be comprised of children marching eight abreast under the leadership of Marshall Joseph Marcus. This division will carry the noble slogan, "The Future Defenders of Jewish Democracy".

The second division will be comprised of six hundred and eighty Jewish mothers whose sons are in the army, and will be called, "Jewish Mothers of Democracy".



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Among them will be Mrs. S. Goldstein, who has ten grandsons and one great grandson in the English army, eleven grandsons and one great grandson in the American army, and other grandsons in the Jewish battalion. Mrs. William Wolk will be the marshall of this division.

The third division will be composed of members of the local women's organizations. The marshall of this division will be Mrs. Finkelpearl.

The fourth division will be led by Isadore Bernstein. This division will be composed of men's organizations, specifically, seven synagogues, ten lodges, all of the Zionist societies, the Young Men's Hebrew Association, and many organizations from various cities.

At the head of the parade there will be policemen, followed by a group of soldiers--fifty young men dressed in the uniform of Palestinian Guards--then the Jewish children carrying flags of all the foreign countries, and then the local rabbis riding in automobiles. Last of all will come the four divisions.

Tomorrow night a formal reception will be given in honor of the delegates.



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At this reception the program will be given in Hebrew. The speakers will be Shmarya Levin, Rueben Brainen, and Dr. Ben-Zion Mosensohn.

Brandeis Receives Bessarabian Delegation

At this convention many interesting developments will arise which have no direct bearing upon Zion, but which have great significance for the Jews as a whole.

One such factor will be the presence of a delegation from the Bessarabian verein. This delegation is headed by the president of the verein, Leo Lerner, who is here to interest Supreme Court Justice Brandeis in the case of the Bessarabian Jews. In accordance with the Bucharest Treaty, these Jews are now under Roumanian rule.

Justice Brandeis will receive the committee tomorrow morning. This movement, to interest the American government in the Bessarabian Jews, is supported by Mr. Adolph Krauss of the B'nai Brith, by United States Senator James Hamilton Lewis, and by all the Jewish congressmen.



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Newspapers Give Convention Much Publicity

The Pittsburgh newspapers are devoting a great deal of space to this Zionist Convention, and one of them, the Pittsburgh Chronicle-Telegraph, devotes its main editorial page to the convention.



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CHICAGO AND MIDDLE-WESTERN DELEGATES TO ZION CONVENTION

Program of the Big Zionist Convention Which Opens in Pittsburgh on Sunday

The delegates from Chicago and the Middle West have already begun to leave for Pittsburgh, where the annual convention of the American Federation of Zionists will be opened on Sunday. Some of the delegates left on Wednesday, but most of them will leave tonight.

The delegates and the organizations that they represent are as follows:

Nathan D. Kaplan and Max Shulman, executive committee of the American Zionist Federation. Judge Hugo Pam, Israel Abrams and H. Fishkin, Zerubabel Branch. Leon Zolotkoff and Dr. Rudolph Koffey, Hatikvah organization, South Chicago.

Meyer Abrams, J. Heckner, and H. Kranz, Kadimah Branch. Jacob Cohen and Rabbi Israel Elfenbein, Louis D. Brandeis Branch, Chicago, Illinois. J. Lichtstein and Dr. Deinard, Congregation Agudath Achim, Chicago.

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THE GREATEST ZIONIST CONVENTION

The Eyes of All Jews Are on Cleveland,
Where the Zionists Will Tackle Practical
Plans for a Jewish Homeland

The twenty-first convention of the Zionist organization of America will open on the twenty-third of June in the Soldiers and Sailors Memorial Hall in Pittsburgh, and will continue until the following Thursday evening. It will undoubtedly be one of the most extraordinary of all history-making assemblies. The purpose of this convention is to formulate plans for the development of the Jewish national homeland in Palestine. The realization of this homeland has been made possible by the declarations of England, France, Italy, and Greece in favor of such a project. This convention will mark the success of the twenty-year-old controversial issue which has encountered many difficulties and obstacles at every step, and in which the leading opposition was made up of many Jews all over the world; it will



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IV mark the success and the transition of a movement of a handful of idealists into a program of political action with which the greatest world powers are reckoning, and which has become one of the aims of the Allies in this war.

The Zionists have the official declaration of the European Allies upon which to lay the foundation of the Jewish homeland that is to be built in Palestine. The most important step has already been taken--the setting up of an administrative committee in Jerusalem, appointed by the English Government. The declaration of President Wilson says that one of America's war aims is to give autonomy to every one of the small nations. This will serve the Zionists as a guarantee that the Peace Congress will recognize the legality of their aspirations.

When Dr. Herzl spoke of this project in his famous pamphlet, A Jewish State, he spoke of Palestine as a "model state", a state before which the best



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IV examples of existing governments would have to hang their heads in shame.

Herzl gazed far into the future, although he did not overlook or lose sight of the petty differences existing all over the world--yet in his "model state" petty differences had no place. This ideal has been kept and preserved in the throbbing hearts of the Zionists through two decades of strife. And now, when the long-cherished dream is being realized, let Palestine become the "model state" of which the great Herzl dreamed so ardently.

We can say that the opposition to Zionism has entirely disappeared. All classes of Jews in every country, have taken up their stand in favor of this movement--Zionism; the extreme Orthodox, the radical, the Reformed religious groups have all gathered closely together and are working together for the great cause. During the last few months, the big Jewish unions have adopted resolutions favoring a Jewish homeland in Palestine, nor were they the first to do so. Similar resolutions had been adopted earlier by the International



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IV Socialists, the British Labor Party, and the American Federation of Labor. The big Jewish fraternal orders, one after another, took their stand in favor of the Zionist movement, and many have even joined the Zionist organization as a group. A large campaign has just been completed. And now, in addition to the fifty thousand regular members of the Zionist societies, and the fifty-six thousand members of the Independent Order B'nai Brith, there are one hundred thousand new dues-paying members of the Zionist Organization of America.

The most interesting days of the convention will be Monday and Tuesday, June 24 and 25. Then the delegates who represent the different Zionist groups within the movement will gather at a joint meeting to discuss the problems pertaining to Palestine.

The Monday evening session will be opened and addressed by Dr. Stephen S. Wise, chairman of the Provisional Zion Committee; Mr. Jacob De Haas, secretary of



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IV the same committee, will deal with the Palestinian program as a whole.

Professor Felix Frankfurter, administrator of the United States war and labor activities, will deal with the political and legal principles of the Jewish homeland. Dr. N. I. Stone, federal statistician from Boston, will discuss the economic foundation of the Jewish homeland.

At the Tuesday night session, the discussion of the Palestinian program will be continued. Mr. S. Joseph Faelz, the single-tax leader will deal with the land question; Professor Harris Collen will speak on the nationalization of the land, natural resources, and public utilities; Mr. Bernard A. Rosenblatt, of New York, will discuss a plan regarding land taxes and Jewish labor in Palestine. Dr. Shmarya Levin will speak on the Hebrew University, and Rabbi Meyer Berlin will talk on the question of religious upbringing.

Dr. Harry Friedenwald will be chairman of the opening session. At this session Judge Julian W. Mack will introduce a resolution expressing the loyalty



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of the Zionists to America and the Allies. This resolution will be seconded by Dr. Stephen Wise. Sunday evening a mass meeting will be held at which only Hebrew will be spoken--the language of the Prophets, the language of our past and the language of our future. Rueben Brainen will preside; Dr. Shmarya Levin and Dr. Ben-Zion Mossinson will speak.

Monday's program will consist of group sessions; there will be the sub-convention of the Hadassah, a conference of the Jewish Legion, which will be conducted by Major Bruson White of the English-Canadian Recruiting Mission, and also a conference concerning a new organizational plan for the movement in America.

Tuesday's sessions will be devoted to the reports of the various Zionist newspapers and the leaders of the various departments, especially of the departments on organization and propaganda. The National Fund Bureau will give a report at this session. Hadassah will also hold its subconvention



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on Tuesday, when the budget and the new constitution will be taken under consideration. Afterwards, the nomination and election of officers will take place. Wednesday night a great demonstration will be staged in the Syrian Mosque; all the important Zionist speakers will address this meeting. Thursday, after the results of the elections are given, the convention will close to enable the Provisional Zion Committee to hold its session.



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Daily Jewish Courier, June 20, 1918.

RED MOGGEN DAVID REMAINS NEUTRAL ORGANIZATION

(Special to Courier New York, June 19: After a very heated debate, the convention of the Red Moggen David [Shield of David: six-pointed Jewish star] decided that it would not merge with Hadassah or any other Zionist organization, but would remain instead a neutral body.

Mr. Louis Lipsky, of the American Federation of Zionists, pointed out that the English government recognized Zionism as the only body [authorized] to carry on work in Palestine. Therefore the Red Moggen David will not be able to do anything in the Holy Land unless it joins the Zionist movement. The convention, however, did not accept his opinion.

The convention then resolved to co-operate with all organizations that work for the rehabilitation of Palestine; and to establish a correspondence bureau in order to maintain close contact with Jewish Legionnaires.



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It was also decided that the minimum dues should be one dollar a year; and that the executive committee should be made up of twenty-five members and the administrative committee of eleven.



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Daily Jewish Courier, June 19, 1918.

CONVENTION OF ALLIANCE OPENS TODAY

The fifth annual convention of the Jewish National Workers' Alliance opens tonight in Rochester, N. Y. This year only one delegate from Chicago will attend it. He is H. H. Resnik of Branch 1.



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Daily Jewish Courier, May 6, 1918.

PEOPLES RELIEF INSTALLS REFORMS IN ITS ADMINISTRATION

The yearly conference of the Peoples Relief which was held yesterday at the West Side Auditorium was characterized by reports of much good work with respect to the installation of reforms in the collection and administration of relief moneys.

The contributed reports did not please everyone, yet they were approved since it had been previously decided to appoint an accounting committee composed of three members of the Peoples Relief, and three members of the Central with the authority to appoint an expert auditor who shall examine the books for the entire period of the existence of the Joint Relief Committee.

This was the only question which created stormy debates; all others were dealt with in the usual manner.

Dr. Hyman Cohn, chairman of the Peoples Relief, opened the conferance with



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Daily Jewish Courier, May 6, 1918.

an address in which he outlined the aims of the conference. Mr. I. Urey, the financial secretary then presented the report of the \$100,000 campaign, pointing out the fact that at the time when the campaign started, an order was issued to instigate workless holidays which prevented many workers from donating a day's pay for relief. However, after hard work and a long campaign, the drive succeeded in collecting \$23,467, and taking into consideration the hard times under which the campaign was conducted, the secretary thinks the achievement a great success. To collect this sum, an expenditure of over twelve hundred dollars was required, besides the customary expenses of the Peoples Relief.

In the yearly report, Mr. Urey pointed out that the Peoples Relief under the self-taxing system, has organized one hundred and seventy-five blocks where about four hundred volunteers have been collecting relief moneys throughout the year. Through this system, \$11,664 was collected, and together with the incomes from other sources and undertakings, as the bundle day and the picnic;



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the total money collected last year was brought to more than \$39,060.

The conference then began to consider the matter of the Cleveland Convention. A committee of ten was appointed to formulate the instructions to the five delegates whom Chicago **will** send. The instructions are: that the local branch of the Peoples Relief shall have full autonomy--which means full authority in all local matters, and full power in all its relations with the Central Relief Committee with which the Peoples Relief is combined.

The elected delegates are: Silvelberg, Gross, Ziskind, Urey and Glickman..

At the close a new Executive Committee of nineteen was elected. This Executive Committee obtained more authority than its predecessor. It will elect a chairman, a vice-chairman and a secretary who will be responsible to it, unlike the present officials who consider themselves responsible only to the



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Daily Jewish Courier, May 6, 1918.

yearly conference which used to elect them. It was also decided to put under bond those officials of the Peoples Relief to whom finances are entrusted.

The new members of the Executive Committee are: Stern, Dr. Cohn, Dr. Adler, Dr. Golin, Metzger, Agranovsky, Strassman, Ziskel, Shapiro, Wallman, Savitsky, Urey, Leibman, Bruch, Mrs. Ratner, Ziskind, Nisansohn, Silverberg and Glickman.

About two hundred delegates attended the conference. The first session was under the direction of Attorney Savitsky, and the second, at which only half of the delegates were present, under Dr. Nadler.



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Daily Jewish Courier, Apr. 29, 1918.

130 DELEGATES AT THE LABOR CONFERENCE FOR PALESTINE

More than 130 delegates came yesterday to the labor conference for Palestine at the West Side Auditorium. The conference lasted all day and came to a close in the evening with a banquet.

Mr. D. Ben Gurion, the well-known Poale Zion leader came especially from New York to the conference and in several addresses clearly outlined before the assembled delegates, who represented about eighteen thousand organized workers and members of aid societies, the present situation regarding Palestine and what the workers must do to help; firstly, to rebuild a new life for the Jews in Palestine, and secondly to be represented everywhere in such a manner as to prevent the wealthier class from exclusive domination.

Mr. William Nathanson, in a powerful address called upon the Jewish workers not to abstain from this sacred work, but to help in building the Jewish



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Daily Jewish Courier, Apr. 29, 1918.

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homeland on the basis of equality, justice and brotherly love.

Several resolutions with recommendations to the delegates to the Labor Congress, which will be held next month in New York, were adopted after lively discussion. Similar conferences were held yesterday in almost every part of America.

Most of the 130 delegates represented sixteen unions, twenty-five lodges, nine Poale Zion branches, eight Workers Alliance branches, and the other delegates represented various radical and progressive societies.

Among the fifteen elected delegates are many leaders of big unions, as Mr. R. Ukelson, president of United Labor of Palestine and Mr. B. Shafer of the Cloak Makers Joint Board. The other elected delegates are: Mr. Herman, Mr. Shuster, Mr. Ginsburg, Mr. Kaminsky, Dr. Marcus, Dr. Dolnik, Mr. Sherman, Mr. Kleah.



Chicago Hebrew Institute January 1918
Observer

The Zionist Convention

The Twenty-first Annual Convention of the Federated Zionist Societies of the Middle West, which was held in Chicago during the New Year's week, beginning December 28, 1917, and closing January 1, 1918, was notable for the earnest work and the enthusiasm manifested by those who attended.

Several of its principal functions took place at the Chicago Hebrew Institute, the first of which was the mass meeting held at the gymnasium hall, Sunday evening December 30, 1917. It was an exceptionally successful affair.

Regardless of the inclement weather a mass of people surrounded the entrances of the gymnasium hall long before the hour at which the meeting was to open. Having filled the gymnasium hall to its utmost capacity, and also an overflow meeting at the Assembly Hall there still remained a large crowd clamoring for admission.

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The speakers at this meeting were Dr. Shmaryah Levin, Mr. Jacob De Haas, Dr. S. Deinard of Minneapolis and Judge Hugo Pam, Mr. Max Shulman, President of the F. Z. S. of the Middle West, presided, Governor Frank O. Lowden, on behalf of the State of Illinois, extended greetings to the Convention and spoke at length on America and Zionism. The appeal on behalf of the Palestine Restoration fund made by Dr. S. H. Deinard and Mr. Jacob De Haas met with an enthusiastic response from the audience, who showered their money on the platform and made pledges to be redeemed within sixty days.

The scene repeated itself in a somewhat diminished form at the overflow meeting in the Assembly Hall. The speakers were Dr. M. Sheinkin of Palestine, Judge Harry M. Fisher, Mr. B. Harwich, presided. The total amount of cash and pledges raised during the Convention is stated to exceed seventy-five thousand dollars.

The Convention, coming as it did at the time when public attention had been focused by world events upon Palestine and the Zionist aim to restore it to civilization as a Jewish State, was of great moment. The gathering of 350

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Chicago Hebrew Institute January 1918
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delegates from ten states of the Middle West attracted wide attention.

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Daily Jewish Courier, June 22, 1917.

MORE LIGHT

(Editorial)

The 20th annual convention of the Federation of American Zionists, which will open next Sunday in Baltimore, will, clarify to the American Jewry, not only the present condition of Zionism throughout the world, but also the new standpoint of the Jews in general.

A great deal has already been made clear by the Congress movement, which has served, and is still serving, as a touchstone that separates the multitude, and which helps differentiate between the democratic and the "God-annointed" elements among the Jewry. The Congress movement demonstrated who are willing to go along with the people, and who only want to be rulers to acquire honor and influence for themselves, even if running counter to the people. This was seen by the Union of Hebrew Congregation's (the German Jews who until now have represented the American Jewry) withdrawal from the Congress on one side, and by the group of Forward socialists on the other. Both extremes became frightened by the masses, who apparently have awakened to self-consciousness and intend to march

Daily Jewish Courier, June 22, 1917.

onward and have their say-so on the proceedings.

Dr. Cyrus Adler has expressed thoughts that others conceal and are afraid to utter. He said that he withdraws because he thinks the Congress is deliberately looking forward to seizing the leadership of the Jewish Institutions. This is the fear of every decrepit leader who does not want to part with the rule in his feeble hands.

The Baltimore Convention will throw more light upon this situation. The Zionists in America speak in behalf of the entire Zionist movement.

The resolutions to be adopted at the convention will represent the will of the most predominant portion of the World Jewry. The thoughts that will be expressed will be the thoughts now encompassing the collective Jewry.

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Daily Jewish Courier, June 11, 1917.

THOUSANDS OF JEWS PARTICIPATE IN CONGRESS ELECTIONS

The interest of the Chicago Jewry for the Jewish Congress was demonstrated in yesterday's election for delegates, during which a large number of votes were cast. Although it is too early to say who were elected, the returns so far show that the voters did not follow the orders of the so-called bosses, but voted according to their own convictions and knowledge.

The Jewish district was yesterday the scene of a holiday. Jews were busy all day with the election, selecting the best qualified candidates to represent them at the Jewish Congress.

The outstanding feature of yesterday's election was the interest taken in it by the Jews. The vote was much larger than expected, and this certainly added glory to the Congress movement.

It was also pleasing to see how deeply interested were the Jews in



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Daily Jewish Courier, June 11, 1917.

choosing the ballots. Each voter took ample time to study the names of the candidates before casting his vote.

Votes were cast in all authorized polling places and synagogues. The most remarkable thing about the election was the calmness and good order that prevailed.

The cry of "double-crossing" was heard, but it was expected, because no group or party could vote for more than 19, therefore eliminating 25 candidates.



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Daily Jewish Courier, June 4, 1917.

NO ZIONIST "SLATES"

In yesterday's edition of the Courier, the executive committee of the Federated Zionist Society publicly declared that it will not tolerate any slates for candidates for the Jewish Congress, and protested against an attempt to make a slate without a concession by the Executive of the Chicago Zionist League. We can see that the Chicago Zionist League saw the logic and justice of not making a slate for Zionists, and annulled their previous decision thus clearing the slate that the Chicago Zionist League published in a moment of haste.

We congratulate both organizations for taking this logical step. The Federated Zionist Societies are worthy of recognition for not playing



Daily Jewish Courier, June 4, 1917.

politics when the American Jewry are trying to organize themselves democratically, embracing representatives from all classes of the people, and for eschewing disputes between one Zionist candidates and another.

The Chicago Zionist League deserves congratulations for the sense of discipline and proper coordination to the principle it has shown when it determined to restore order.



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Daily Jewish Courier, June 4, 1917.

We hope that the Jewish Congress will realize the logic of the Zionist ventures and profit by these ventures itself. But in order to make the work of the Congress effective the people must have complete, unrestrained freedom of elections. Any attempt to herd the Congress with delegates from one party through "political" connivance, will harm the fundamental object of the Congress.

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Sunday Jewish Courier, June 3, 1917.

PUBLIC DECLARATION

The Zionist organization of the Federated Zionist Societies finds it necessary to publicly announce that it is expressly against making any "slates" of candidates for the Jewish Congress elections.

On the list of nominated candidates there are many Zionists. Whatever the slate of the Zionists may be, it will humiliate good Zionists. Also the Zionists do not wish to play politics with a great Jewish undertaking.

We, therefore, publicize that if a slate is issued in the name of Zionists, it is of no authority, it is against justice and against the interests of the Zionist movement.



Sunday Jewish Courier, June 3, 1917.

We protest especially against a slate that is now being circulated and that bears the signature of the Chicago Zion League. This "slate" was made without the approval of the Zionist societies.

Executive Committee of the Federated Zionist Societies.





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Daily Jewish Courier, May 25, 1917.

LABOR AT THE CONGRESS

(Editorial)

If the National Labor Committee in New York thought that its withdrawal from the Jewish Congress would persuade the Jewish workers from participating in that Congress, it planned without the consent of the Jewish workers.

Not only will all nationally inclined workers be represented at the Jewish Congress, but also such organizations as stand directly under the auspices of the National Labor Committee. The Jewish Workmen's Circle of Boston and a few other organizations revolted against the position of the Labor Committee and elected delegates to the Congress.



Daily Jewish Courier, May 25, 1917.

The truth of the matter is that the National Labor Committee felt that without the support of the American Jewish Committee, with whom it had originally united, it would go to naught at the Congress. Down deep in his heart every Jewish workingman is a Jew that sympathizes with the Jewish people. As long as the class struggle is preached to him with everything pertaining to Judaism excluded, he does not consider it as a concern of his people. **However**, should he encounter the Jewish question, his instinct of Jewish unity will **awake** and become active.

Such an occurrence the National Labor Committee would obviously want to avoid. The Congress itself will prove to what extent this is true.

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Daily Jewish Courier, May 24, 1917.

THE OBJECT OF THE AMERICAN JEWISH CONGRESS

The Jewish Courier submitted the following circular to all candidates nominated as delegates to the Jewish Congress:

In the Auditorium Hotel, Sunday May 20, a group of the Chicago Jewish organizations nominated you as one of the thirty-eight candidates, of which nineteen are to be elected from the Chicago Jewry, to serve as delegates to the first American Jewish Congress, which will convene in Washington, D. C., Sept., 2, 1917.

The election, as you know, will be held on June 10.

In the endeavor to serve the Jewish public in matters concerning the Jewish Congress, the Daily Jewish Courier wants to acquaint its readers with all candidates and their respective views on the chief issues with which the American Jewish Congress shall devote itself.

Daily Jewish Courier, May 24, 1917.

For this purpose, the Courier requests that you kindly submit a statement of approximately 300 words, stating your opinion about the following questions:

1. What, in your opinion, is or should be the chief task of the Jewish Congress?
2. Through what means should such a task be attained?
3. Are you in favor of having the Jewish Congress remain a permanent organization?

The Jewish Courier will publish your statement. Please send your latest photo, accompanied with your statement, to our office.

Daily Jewish Courier, May 24, 1917.

Being that the time is short and there remains but two weeks until election, it would be desirable that you send in your statement no later than May 31.

Respectfully yours,

The Jewish Courier.

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Daily Jewish Courier, May 17, 1917.

JEWISH WORKERS

Your so-called leaders have cowardly betrayed you; they want to impose upon you an everlasting, ignominious stain which will glow in the annals of Jewish history. They want to isolate you (the soundest part of our people) from our sacred undertakings. They want to exclude you from Jewish politics!

Will you permit this? Will you obediently and naively bow before the will of intriguing leaders? Will you act as blind tools in their hands?

We hope not! We trust that your interest in your people and your volition to aid them in these unprecedented times is as fresh and strong now as it has been in the past. We are therefore certain that you will support the Jewish Congress.

JUNE 11



Daily Jewish Courier, May 17, 1917.

The Jewish workers will be represented at the Jewish Congress. The National Socialist Workers Committee will attend the Congress, representing 400 progressive labor organizations and 150 organized Jewish workers.

Jewish workers of America! Join this Committee. Come to the Jewish Congress regardless of your leaders and participate in it with your entire energy and see to it that it expresses the historical word of the Jewish people in America, concerning the destiny of the Jewish people throughout the world.

Jewish workers! The Jewish people are depending upon you. The Jewish people are awaiting your word.

Awake!

Fraternally yours,
National Socialist Labor Committee

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Sunday Jewish Courier, May 16, 1917.

EDITORIAL COMMENT

A telegram from New York, published in last Friday's Courier, discloses that the National Labor Committee consisting of Socialists and labor delegates, and which is chiefly centered around the Forward, has determined not to participate in the Jewish Congress. Two reasons are given to justify this action:

1.. The election system is not satisfactory.

2.. The Russian Revolution precludes the main task of the Congress, viz., the liberation of the Jews.

Anybody can **readily** see that this reasoning is absurd. The first reason, that the election system is not satisfactory, is superfluous if the second one is substantial. Granting that the Russian Revolution makes the Jewish

Sunday Jewish Courier, May 15, 1917.

Congress unnecessary, it does not mean that the election system is not satisfactory. This is like the young man who, unable to get married due to financial circumstances, says that he decided not to marry because the bride had a freckle on her nose.

The second reason, that the Revolution obviated the necessity of the Jewish Congress by granting equal rights to Jews, is not a satisfactory one, because the greater half of the six or seven million Jews in Russia are so completely ruined as to make indispensable a great amount of work along them. Furthermore, in other countries there are Jews who are not as yet free. And even if the Congress has nothing else to accomplish, why don't the leaders of the Jewish socialists wait until it declares so itself?

However, the present action of the Socialist leaders in entirely refusing to take active part in the Jewish Congress, is the most logical thing they have ever done in connection with it. To begin with, they were illlogical

Sunday Jewish Courier, May 16, 1917.

when they first participated in the affairs of the Congress.

The position that the old heretic, the Forward's guard, has always taken, is that they are not Jews, but merely Jewish-speaking Socialists. They never recognized anything in common with the Jews, -not race, -not religion, -not historical consciousness, -not a common hope for the future of the Jew, positively nothing, except socialism. A Jew belonging to their clique is just a comrade, his Jewish descent being only an accident.

With such attitude toward Jews from the very beginning, they should not have taken a hand in a movement supported by Jews and sponsored by one of their organizations. Of course, they could not have done it, were it not that the present times react like the fire of chemists on various human groups. The basis of affinity and friendship, is more effective now than in peace time. Even the segregated and estranged Jew is beginning to pense this. The instinct of commonalty characteristic of their race is not yet entirely

Sunday Jewish Courier, May 13, 1917.

extinguished. By the way, a portion of them think that if they unite with the assimilated bourgeoisie, they will deal a death-blow to the Jewish Congress movement. This caused them to join this movement.

But now they have discovered that the "bourgeoisie" is not as assimilatively inclined as it pretended to be in the beginning and, in addition to this, non-Jews are now speaking in favor of the official recognition of a Jewish nation. As we explained before, the Jewish Congress, regardless of any element composing it, will have to give attention to this phenomenon. In other words, it will actually have to deal with Jewish problems. Truthfully speaking, where do such people, claiming they are no Jews but merely Jewish speaking socialists, fit into this congress?

They have no other way out but to withdraw, and this they have done.

Will the movement lose anything by this? Nothing we hope. Sound Jewish socialists will be well represented through the Poale Zion and the Jewish



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Sunday Jewish Courier, May 27, 1917.

Nation's workers, and the Congress will be rid of an element which can only obstruct organized Jewish movements.



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Daily Jewish Courier, May 11, 1917.

THE JEWISH CONGRESS

There remains but one week to the convention which is to nominate delegates to the First American Jewish Congress, and a large number of Jewish organizations in Chicago have not as yet responded or submitted the credentials of their delegates. Such Jewish organizations are passing up a great opportunity to contribute their portion of work to a great matter which concerns all Jews.

The entire civilized world is now compared to a gigantic cauldron, in which all sorts of metals are cast for defilement and purification. The flames of the war, under the cauldron, cause them to fuse and when the war ends various nations will become stronger in their nationalities, although at finally they will probably be weakened by the effects of the war.

The largest fraction of the Jewish people is now being disintegrated in the "cauldron" of prostration of most other nations. The Jews will find out,



Daily Jewish Courier, May 17, 1915.

after the war, that they are not combined with other nations, the majority of them have believed. It can be said with certainty that after the war the Jews in Europe will feel isolated, even in such countries as England, France, Germany, and Great Britain. The bloody operations of war attract equal classes and repel that which is more or less foreign.

If the Jewish people will not stand out against the present war-conditions, their position in the nations will be of smaller significance than what it was before the war.

The Jewish Congress of 1906 was called for being a distinctive Jew movement, that the Jews must not be assimilated. Not only the Jewish masses, but also the inactive, half-entranced Jews feel this way.

The American Jewry are in a more propitious condition than the Jews of other countries. They are in position to take the first step in making the Jewish



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Daily Jewish Journal, July 15, 1935.

people. No doubt their work will be appreciated by the broader Jews.

Delegates can be elected in New York. The Jewish organizations of Chicago, which will have one elected delegate, will be doing so.

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American Jewish Year Book, 1916-17. p. 89.

January 23, 1917. A meeting of the Jewish Congress Convention adopts resolutions: (1) recommending consideration of Jewish immigration at the Congress; (2) that the Central Committees of the Jewish national organizations be urged to call a conference for arranging details of the Congress; (3) that a permanent Executive Committee of twenty-five be elected at this convention.

Chicago Hebrew Institute Observer, December, 1916.

The Congress Election. by a Contributor.

The American Jewish Congress idea, which seized Chicago Jewry so firmly from the moment the nominating convention was held at the Auditorium, on May 20, found its termination at the Chicago Hebrew Institute on June 10. It was to be expected that the American Jewish Congress idea would stir Chicago Jewry from center to circumference. From the moment the nomination convention opened its session at the Auditorium on May 20, the people manifested the most profound interest in the Congress. Almost every synagogue, lodge-room, social center, and Jewish meeting-place was made a forum for free expression on the necessity of the movement and on the importance as to which of the nominated forty-six should be elected on June 10.

Not a few of the candidates themselves had entered into the campaign, each one seeking to enlighten his audience as to his merits. It must be said however, that the campaigners laid more stress on the necessity of bringing out

Chicago Hebrew Institute Observer, December, 1916.

the voters than on the importance of their candidacy. The intensity of the campaign became more manifest, however, the week previous to election day. Passing through the streets, largely populated by Jewish people, one could notice groups of men and women discussing the Congress and the candidates concerned. Not infrequently, one could observe the exhibition of printed cards, which the skeptics say, were slates, distributed among the people by one or another of the rival factions.

It was never thought at first that factionalism would ever develop in connection with the American Jewish Congress. While the idea was being advocated in Chicago by a few during the past two years, it seemed that the general Jewish public was little concerned, but no sooner were the nominations announced, when each section of the West and North West Sides were stirred with enthusiasm for the election of a man coming from their midst. Nor was the factionalism manifest according to the geographical location of the nominees.

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It was rather according to the organization to which they belonged. These, in a brief time, were whipped into line: Zionists, National Socialists, Shule Jews Fraternalists and other such factions, all professing loyalty and advocating the support of the candidates belonging to their respective organizations.

When the evening of the final day arrived, Chicago Jewry was ready to give expression to the pent-up energy which had been developed during the previous week. Every Shule, every hall and center, was made a polling place. Boxes and ballots were distributed everywhere, and as soon as the first star made its appearance in the sky, announcing the expiration of the Sabbath hour, throngs were moving to these voting places to cast their ballot for those whom they felt were most fit to represent them at the Congress to convene in Washington next September. There was an earnest expression on the faces of the men and women as they performed their task. Old and young, rich and poor,

Chicago Hebrew Institute Observer, December, 1916.

seemed to be affected with the importance of the moment. Many older people, upon receiving the ballot sheet, paused for a moment in silence, which betokened the profound feelings which stirred their hearts. It was for the first time in their lives and for the first time in the history of their people, for thousands of years that they took into their own hands their right to ascertain as to whom should be their representative and their spokesman. Especially was this picture frequently to be noticed in the synagogue, and among the older men and women. These people approached the ballot box with a prayer in their hearts and a clean hope in their eyes. To them the voting meant not only the duty of the day, but also a hope of a tomorrow to which this day was a mere beginning. As many of the older folks expressed it - I want my vote to determine the destiny of K'lal Israel (The Jewish People). The younger element, while taking the Congress idea and its final execution very seriously, instead of approaching the ballot box in a spirit of piety as did the elders, walked towards it with erect stature and firm step. Here,

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Chicago Hebrew Institute Observer, December, 1916.

one could see a spirit of pride and dignity. They may, perhaps, not have had the broad view that their fathers have taken of K'lal Israel, but they were virtually interested as to who should be the people of their choice - the representatives whom they would send.

The Chicago Hebrew Institute - the solar plexus of Jewish activity in Chicago - could not possibly escape being the scene of profoundest interest of all that was manifested anywhere in the city on behalf of the American Jewish Congress, on June 10. The Institute was by common consent made not only a special voting place, but also the place where the votes were to be counted and from where the final decisions as to results of the election should be given.

The grounds of the Institute were invaded at sunset Saturday by the "Block." A plain chair assumed the role of a platform, in the center of the grounds,

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and a fiery speaker enthused the thousands of hearers with the loyalty they owe to the radical wing of Jewry and the support that the audience should give to their own. The workingmen, they insisted, composing the bulk of the Jewish population, must be represented in the Congress. If democracy is to be the keynote of this national movement, the working classes, above all, must have their say in it.

Speaker after speaker emphasized the solidarity of the "Block" and the necessity that each of its members cast his vote. The vast audience finally retired to room twenty-six, which was made a new polling place. But the radicals took complete possession of that room, and there at the ballot box flurried a young fellow with a red badge on his lapel, mustering into line all that came in, distributing ballots, and directing all to leave immediately after voting, so as to make place for others.

There was no slate making, of course, they said, and yet, here and there, one could see the voters pull out of their pockets a little memorandum upon which

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just so many names had been written, and they carefully marked upon the ballot the names in accordance with the memorandum. There was system in the midst of the confusion, and while there may be no such a thing as Jewish solidarity in other things, there certainly was evident a spirit of unity of purpose among the constituents of the "Block."

There was another polling place in the Institute, in the Assembly Hall. As it happened - who knows whether accidentally or not - the young Zionists gave an entertainment and dance on the evening of the election. There were upwards of eight-hundred people in the hall, and in one corner there was a table upon which was a ballot box and along which stood two election clerks. Of course, no one would suspect that these two great events, occurring simultaneously, bore any relation to one another; and yet, they say that the Zionists had it all well thought out before hand and captured the hall for a purpose.

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As was to be expected, candidates soon made their appearance at the Institute, just to see how things were getting on. They were not concerned in themselves particularly, of course, but just to see, and some say, to be seen. There were no votes canvassed, except here and there perhaps, and merely on behalf of this or the other nominee that appeared on the ballot. The Zionists were not to be talked into anything. They knew whom they were for, whom and for what they were voting. There was no system in this confusion. The dancers did not stand in line, and the ballot box was not besieged by crowds, but, now and then, between the acts and between the dances, couples would approach it, cast their vote, making the procedure a part of the program of the evening.

June 10, was a bright sunny day, caressed by balmy breezes coming from Lake Michigan. It was indeed a holiday, particularly on the West Side. In the synagogues, at the early morning prayer, the devoted worshippers made it a part of their devotion to cast their ballot at the close of the service.

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To them it was a pious act and a sacred privilege. These same people upon whom the Fraternalists, and the Zionists may have counted, took the synagogue into consideration while voting. The Rabbis were not to be left out, for to them they were the pillars upon which rests the House of Israel. Special meetings were called in all the lodge rooms. The attendance, however, was not as large as was expected, for many already had voted in the Shules (Synagogues).

The heavy vote was cast later in the day in the general voting places. It took some hours to develop the momentum and the enthusiasm of which the balloting was to be the climax. So it was everywhere, but particularly so at the Institute, which seems to have been a neutral ground to all comers, regardless of party or faction. It was the Jewish Congress and the Jews came to vote in a Jewish institution. But the tightest grip by which the Institute was seized came the morning following the election, and this grip was to continue until the last moment, when the announcements were to be made at the close of

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the counting. This lasted almost an entire week. The Institute was invaded at an early hour Monday morning, June 11. The social Hall on the third floor was converted into a counting house. About the many tables were seated men and women chosen from among all the ranks of Chicago Jewry. There was not to be any partisanship, but work was to be done by disinterested individuals, but since such could not be found, one of every party interested was chosen and among them a neutral, or as much a neutral as was possible under the circumstances. One portion of the large hall was given to the disposition of the ballot boxes which were distributed among the counters at the tables. It was an exceedingly inspiring scene to see these people bent over the large tally sheets and with eager eyes, scrutinizing every name, calling, marking and repeating, so as to insure a square deal for everyone. From early morning until midnight every day, counters working in two shifts, were riveted to their chairs, not even allowing themselves time for their meals. Sandwiches and bottles of pop were brought up at meal time. The counters continued their work while eating their food and gulping it down with a draught of carbonized fluid.

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This strenuous work continued without interruption during the day. Not so, however, in the evenings. After eight o'clock, there would stroll in, now and then, an anxious candidate. There was a strange expression in the faces of many of them. They realized that their fate lay in the hands of the young folks about the tables, and that the outcome, who knows, may depend on a vote or two when the final counting is done. But this was not to be so. From the very start it was evident that those to be elected were drawing a large vote, while the others were rapidly falling behind as the day's count was over. So, that after the first few evenings, the visits by the anxious candidates ceased, and the counters were left to themselves to follow the strict rules of the Election Board which was in attendance all of the time, and whose labors were incessant. There were not only instructions given, but also strict watch kept, and now and then some of the counters were changed from table to table, or entirely dismissed, because of possible leanings that they might have had to one or the other candidate. Toward the end of the week, some of the candidates had passed the ten-thousand mark.

WPA (ILL.) PROJ. 3227

Chicago Hebrew Institute Observer, December, 1916.

Interest in the watching of the blackboards which were distributed throughout the halls, grew more and more intense, and visitors from all over the city flocked into the Institute to watch returns. The people had practically taken possession of the entire Institute. Its office, its telephones, its halls, were taken over as though there were no other activities going on. But the climax finally came on the Thursday night following the election, when it was announced in the Press that complete returns would be given out that evening. All the candidates were telephoned to appear for the returns but no element was as largely represented as the "Block." They took possession of the Assembly Hall, and while waiting for final returns to come down from the third floor, and guided by the tentative accounts on the large blackboard which was placed on the platform, the radical wing instituted an impromptu celebration with which the final returns were to be greeted: Their first task was to compose rhymes which were set into melodies about candidates whose defeat was certain. There was a reader on the platform who read the poem newly out of the pen of the poet, and when he was through, a chorus of several hundred throats

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joined in the song, and since there were forty-four candidates of which twenty-five were defeated, there were twenty-five such melodies sung in succession and followed by a chorus; the wording of one being more humorous than the other. This lasted until midnight, when the chairman and the secretary of the Election Board finally appeared on the platform, and announced the official returns. The crowd then left the Institute after a siege of a week, with their echoes still reverberating through the halls of the building.

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JEWISH

Daily Jewish Courier, Sept. 25, 1916.

MIDDLE WESTERN CONFERENCE OF JEWISH SOCIALISTS
PASSES IMPORTANT RESOLUTIONS

The conference of the Jewish Socialists of the middle western states, which opened last Saturday at 1144 South Halsted Street, closed its session last night after passing important resolutions concerning the future activity of the Jewish Socialist branches in the Middle West. Among the most important resolutions are the following:

1. Colleges offering courses in socialism are to be founded in all states;
2. Schools for children and adults are to be opened;
3. A vigorous campaign is to be waged in behalf of Socialist candidates.

At the conference, a district committee, composed of one delegate from each state, was elected. This committee, whose first meeting will be held no later than January 1, will complete the arrangements for Socialist [party] activity

WPA (ILL.) PROJ. 30275

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Daily Jewish Courier, Sept. 25, 1916.

in the Middle West.

It was also resolved to recommend to the Federation a special organizer for the Middle West. The local Workers Institute was endorsed and it was recommended that all the states should follow the example set by Chicago and establish similar institutes.

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Daily Jewish Courier, Sept. 18, 1916.

WPA (ILL.) PROJ. 30275

SHAARE ZION OF ENTIRE ILLINOIS ORGANIZED

At the Zionist conference, held yesterday in the Hebrew Institute by nearly all the Shaare Zion groups of Chicago and nearby cities, a Zionist League of Illinois was organized. The conference was a great success and the delegates were highly in favor of the idea of consolidating all gates and societies into one league. The conference was addressed by Mr. Shnaberg of New York, who spoke on the Young Judea movement.

The conference closed with a banquet which was held at the Ashland Clubhouse, where Judge Hugo Pam and Professor Blondheim delivered inspiring talks.

Those elected to be the officers of the Zion League of Illinois are: Mr. I. Felzenstein of Springfield, president, Professor B. R. Blondheim of Champaign, first vice-president, Professor S. A. Hoffman of Chicago, second vice-president, George Newstat of La Salle, secretary, and J. J. Taxman of Rock Island, treasurer.

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The Board of Directors consists of the following:

Dr. A. I. Agronaut and Miss Jennie Pearlstein of Chicago, Mr. I. Asmonsky of Elgin, Reverend B. Emdin of Chicago Heights, B. Weisenstein of Rock Island, and N. Steinberg of Springvalley.

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JEWISH

Daily Jewish Courier, Sept. 18, 1916.

A PIECE OF WORK FOR ZION

(Editorial)

The conference of Zionist organizations of Illinois, which was held yesterday in the Hebrew Institute, indicates the remarkable progress that the Zionist movement has made in America. This movement is no longer confined to large Jewish centers only, as was the case a few years ago. It has gradually attracted the attention of Jews in small communities, and new [Zionist] societies are sprouting up in places where little Zionist activity could have been expected. This shows that Jews are sowing fertile fields for Zionism everywhere. It took time, however, before the seeds of this [Zionist] propaganda were planted in those fields.

With the growth of the societies in small communities, it becomes more difficult for one central office to serve the demands of all the organizations in a large territory. A Zionist organization is necessary in each individual state, to

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disseminate propaganda, and look after the welfare of nearby societies. State organizations will make powerful links in the Zionist chain of the western states, of which the main organization in Chicago is the center.

The delegates who came to this conference grasped the significance of this situation. The earnestness and enthusiasm with which they approached the work of organizing the Illinois State League of Zionist Societies reflects honor upon their intelligence and their understanding of the goal of their people.

From the beginning of the first session yesterday morning, in the Hebrew Institute, to the end of the banquet in the Ashland Clubhouse at about midnight, the conference was well regulated and intelligent; it was almost an ideal assembly, from which emanated a spirit of ardent devotion to the great ideal of the Jewish people. The officers who were elected accepted the duties of their offices not for the honor, but to do the work and to serve the cause which lies close to their hearts.

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All in all, the conference accomplished a fine piece of work for the Zionist movement in Illinois.

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JEWISH

Daily Jewish Courier, Sept. 1, 1916.

[JEWISH] CONGRESS ASSOCIATION APPROVES PEACE PLAN

Last evening a meeting was held of the Executive Committee of the Middle Western [Jewish] Congress Association, where questions concerning the latest peace plan in the Congress movement were discussed. An agreement was drawn up between the Jewish Congress Committee and the American Jewish and National Labor Committee.

Following a heated discussion, the final decision was to approve this agreement, but on one condition, viz., that one fourth of all the delegates at the Jewish Congress shall be representatives of national organizations, and the remaining three fourths shall be elected directly by the people.



Daily Jewish Courier, Aug. 30, 1916.

A CRIPPLED CONGRESS

(Editorial)

We rejoiced as all Jews rejoiced, over the fact that out of the discord between the American Jewish Committee and the Congress Organization "peace unto Israel" finally was achieved. We have expressed our satisfaction with the fact that these committees, which had both determined to seek an agreement, had finally effected a reconciliation. Consequently, American Jewry is united. All classes of Jews will participate in the Congress.

But after the first excitement caused by the good tidings had subsided and the public had settled back to its normal mood, it began to consider what sort of a Congress it was given, and began to ask whether this was what it wanted and whether the whole fuss was worth-while. It [the public] discovered that the Congress, upon which both parties had agreed through a reconciliation, was a handicapped Congress, a crippled Congress. The ardent supporters of



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the Congress felt almost like a childless woman who had been praying for children for many years, and finally, when the happy moment arrived, gave birth to a freak.

The only point that the supporters of a Congress virtually gained through a conciliation was the establishment of a Congress. When we remind ourselves of the bitterness with which the American Jewish Committee fought the idea of a Congress, we must admit that this is a great victory. Besides this point they have gained absolutely nothing because the "boundaries and limitations" which surround the Congress reduce it to a shadow of a Congress. They [the Congress supporters] discovered that it would be a crippled Congress, "crippled and lame and disabled", and with other deformities which will prevent its becoming significant. The delegates who will attend such a Congress will immediately learn that many questions concerning Jews cannot be brought before the Congress, and consequently, cannot be discussed.

For example, one of the clauses of the conciliation [agreement] forbids the



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proposal of a resolution in the Congress, having any connection with the theoretical base of Jewish life. This clause was urged by the American Jewish Committee in order to prevent the Zionists from entering with Zionist resolutions. The Zionist members of the committee, as Zionists, found no fault with this clause because, in the first place, they are not out to impose Zionism on the Congress. What sort of Jewish Congress can it be if it takes precautions against a reversion to Jewish principles?

Now, a second limitation which is still more naive. The committee of the American Jewish Congress argued that the Congress should neither last indefinitely nor be established as a permanent institution, but should convene only once. At first no one would think of speaking about this, i. e. whether the Congress should be a permanent institution or should convene once and then adjourn sine die. But who can predict what tasks this Congress will encounter in the course of its activities? No one is stupid enough to believe that all that the [Jewish] Congress has to do is to convene, demand equality



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for Jews in all countries and the nations will immediately yield, and then the Congress will have to dissolve because it has nothing else to do. Whoever possesses a particle of common sense knows that the liberties which the Jews must win, must be gained step by step, over a long period of time. And if the Congress wishes to aid them in this struggle, then it is self-evident that the Congress will have to remain in existence.

And the "thou shalt nots" which were fastened to the Congress drag along with them a whole pack of other limitations which were not specifically mentioned.

Let us assume, for example, that a delegate proposes a resolution that whereas shortly after the war wholesale emigration of Jews from Russia will begin, therefore, the Congress shall organize a committee to take care of them; shall create relief and shall do other things necessary for the support of the immigrants. Then another delegate will get up and say that this resolution is not in order and should not be brought before the Congress, because



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the Congress will soon dissolve and therefore cannot create committees that will outlive it and will remain permanent. And the second delegate would be right.

For this reason, Congress organizations **and** other organizations which participated in the Philadelphia conference, claim that it would be better to have no Congress at all, rather than to have such a Congress, because such a Congress will be contrary to the spirit of a democratic, people's organization. As soon as limitations are imposed upon certain questions, the representatives of the people no longer have the opportunity to speak the will of the people!

The delegates who took part in the Philadelphia conference will now have to vote, by referendum, whether or not they are satisfied with the reconciliation. We greatly fear that the majority will not be satisfied, and the dance will begin anew.



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Daily Jewish Courier, Apr. 13, 1916.

CONGRESS MASS-MEETING A GREAT SUCCESS

The huge hall of the West Side Auditorium was over-run with people last evening at the Congress mass-meeting. It is estimated that more than a thousand came to hear well-known speakers discuss the present situation in the Congress movement, and explain the reasons for the split at the Workers Conference of last Sunday.

The chairman, Attorney Savitsky, told why the minority were forced to leave the convention hall. The minority wanted peace, but the majority, under the command of a dictator, [made it impossible for them to remain] with those who sought to disrupt the work of the Jewish Congress. The first speaker, Mr. William Nathanson, stated that the majority are not in favor of a Congress. He urged all workers, both Socialists and Anarchists, to [stop their factional quarrel and unite] at the present critical moment in support of the Jewish Congress - to work together with all Jews toward the great goal of saving the Jewish race from decimation.

Jacob Grossberg enumerated the attempts which have been made to unite all Jews in

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the Congress movement and showed to what extent the work has been successful. Only a handful stand aloof, but he is certain that all will eventually join the movement. However even if this does not happen, it will not be a drawback. A Jewish Congress will be held. Dr. Max Dolnick spoke in the same view. D. Aberson showed that the minority who sense the seriousness of the present moment were forced to separate from the majority who are playing "politics."

The principal speakers were Pinchas Ruttenberg and Dr. Chaim Zitlowsky. Both speakers told how the workers were called to the conference, [and of their eager response to this summons to] save the Jewish race. They claimed that had it not been for the demagogues, the entire Jewish working class would now stand united, with the remainder of the Jewish people in support of the Congress.

At the close of the meeting a membership appeal was made. Five hundred, [most of whom were workers] signed up with the new organization of the minority group.

The following resolution was adopted at the mass-meeting!

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"This meeting approves the withdrawal of the minority from the Middle Western Labor Conference, and indorses its program to organize the Jewish working class for constructive work for the Congress and to prepare the working masses for the election of suitable delegates to it.

"The meeting invites the above-mentioned executives to work with the Congress Executive Committee and to convoke, as soon as possible, a truly representative labor conference, independent of the National Labor Committee of New York."

The mass-meeting was a great demonstration in support of the Labor Conference minority and a sign that the Chicago Jewry of all classes want a Jewish Congress.

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Daily Jewish Courier, Apr. 13, 1916.

THE SPLIT IN THE JEWISH CAMP

By

A. Bronstein

The inevitable took place. The two basically different factions who comprised the National Labor Committee in Chicago split in two at their convention on Sunday.

One group consists of free, independent, nationally conscious Jewish workers who seek above all to solve the involved Jewish Question. For this reason they wish to convoke a Jewish Peoples Congress at which the people, the broad Jewish masses, shall be able to decide their own fate.

The opponents are Jews who in their hearts think they are Gentiles--Jews who deny their racial origin--Jews who seek to "fraternize" with Wall Street to spite the Jewish democrats - or Jews who play politics at the expense of their own group interests.





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The resolutions themselves emphasized and reflected the sentiments of the two groups.

Now the speeches! [There were explanations and analyses of] the resolutions of the majority who are the opponents of the Congress, and of the minority, the nationalistically minded workers.

In their speeches the defenders of the minority opinion voiced their support of a Jewish Congress where the united [Jewish masses can seek the solution for the problems and conditions created by the War].

In the opponent's speeches however, could be heard this idiotic argument, "We need not merge with anyone. Neither **with** Wall Street, nor with the Peoples Congress." In simple language this means, "I'll risk the chance of losing one eye provided you lose both."

On the other hand, their earlier flowery [statements about "unity"] were merely a piece of rhetoric that no one takes seriously. [Perhaps they mean] that the

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people should be united like a herd of oxen under the leadership of the Baranovs and the Goldfarbs - the "pious cats" of the Jewish speaking working class - united [like oxen in dumb submission and acquiescence].

Naturally [such "unity"] could not be imposed upon free people, or upon loyal, radical Jews, and the split took place.

Certainly, the Forward (Jewish newspaper) Jews will seek to eliminate this half of the Jewish working class. They will try to ridicule the minority. They will spit on them with their anti-Semitic derision, their venom, and their [malicious] "Kibitzing." They will do all this as is their habit.

Yet we have great faith in the sober intelligence of the Jewish workers who will not allow themselves to be deceived by idiotic arguments, and will not allow themselves to be dragged into such a political concoction. This is neither a matter of party principles nor even of class. This matter concerns the interests of the entire Jewish nation, of all classes and parties. Personal squabbles are now out of place. The worker, the banker, [every sincere Jew] must ask his





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I G leaders to postpone their "spite" conferences and congresses until more appropriate times. Let them play politics at their own expense, or at the expense of their parties, but positively not at the expense of Jewish tears, Jewish anxiety and Jewish blood.

We are not in need of any leaders regardless of what parties they represent. We don't need such "cosmopolitan idlers" now. Now we are Jews first, and Jews above everything. And the unfortunate Jewish nation must have its word now.

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Sunday Jewish Courier, Apr. 9, 1916.

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RUTTENBERG HOPES FOR UNITY

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The National Workers Conference of the Western States opens today in Netherwoods Hall, Taylor Street and Marshfield Avenue. The date for the calling of the American-Jewish Congress will be discussed. About three hundred delegates are expected to attend, and it is very possible that unity may be achieved.

Mr. Pinchas Ruttenberg, author of the proposal for a Jewish Congress, and Mr. H. Ehrenreich, general secretary of the Poale Zion, have come here especially to secure unity. Mr. Ruttenberg stated the position of the nationalist wing in the present conference to a reporter from the Courier.

"We hope to effect an alliance with the organized Jews of Philadelphia.



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I D 2 a (3)

Sunday Jewish Courier, Apr. 9, 1916.

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No fundamental difference exists between us, not even on the

IV

question of Palestine.

"The working class must fulfill its mission without further delay. All Jewish workers should support the Congress movement, which is the greatest revolutionary movement in the history of mankind.

"I believe that the American people feel a responsibility for all the Jews, but American Jews can take the initiative in the movement toward Jewish emancipation. I believe a split is impossible; should it take place the fault will lie with individuals."



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JEWISH

Daily Jewish Courier, Feb. 29, 1916.

WHY THE SHEKEL?

(Editorial)

In the Zionist organization in America, and also in all countries where the World War prevented the Zionist activities from flourishing, every effort is being made this year to muster in a big army of Shekel payers, the largest in the history of Zionism. ("Shekel," a coin. The purchase of a ballot to make one delegate vote for delegates to the World Zionist Congress).

Even in Russia, where every Jewish nerve is strung up to the point of bursting, and where every penny is needed in order to sustain life, Shekels are being sold, and he who is well off financially buys and pays for a friend not financially able to buy a Shekel for himself. Of course, as we all know, in Russia this Shekel buying must be done in secret for it is forbidden by the Russian government.

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The Zionist press of Germany report of Shekels being sent in from Jewish soldiers in the trenches. In Romania, Gallcia, and other places where Zionists are found, great efforts are being made to collect more and more shekels this year. This showing of the Zionists from different countries who have joined hand in hand to gather funds for the war sufferers is remarkable, especially because two months ago it looked like this year's Shekel selling would be a failure. No one understands it better than the Zionist that a hundred thousand Shekels more will go a long way toward organization. A Shekel is worth twenty-five cents, and a hundred thousand Shekels will amount to twenty-five thousand dollars. Of course, this is not such a wonderful sum for a world-wide movement, especially when you read about the Jewish Colonial trust and national fund, which, even in time of depression, amounts to over two million dollars. The real reason of the much enthused activities in reference to the sale of the Shekel, is that the large Jewish population feels instinctively that it must immediately answer the call of a national Jewish organization which, it is assured, will play quite a role in national and international politics according to the Zionist's report of two years ago, their representatives proposed certain measures to the Turkish government. The first question asked by the Turkish diplomat, Mr. Tallaat Bey, was how many Shekel payers were there in the Zionist organization. The diplomat understands very well that when you deal with Jews as a nation you can form an opinion from the number of

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their organizations and their membership.

Immediately after the war, organized united effort will be the thing that will count. Organizations will have to lay their propositions before the power, or the powers, that will have authority or voice over Palestine in reference to certain concessions for the Jews in that country, immigration, land-ownership permits, the right to found schools, and local self-government in the territory occupied by Jews.

The first question on this subject, we may expect, is going to be asked: who are you and whom are you representing? If the raising of the Shekel fund is successful, in other words, if one quarter of a million Jews join the Shekel purchasing organization and have their names permanently enrolled, then the Zionist representatives would be in a position to answer, with a clear conscience, that they are representing the whole Jewish race, which wishes to become a nation of the world, have been hoping for the last two thousand years to regain their promised homeland. There are at least a quarter of a million Jews who are regular Shekel paying members, whose names are registered for the program of getting

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busy for the task of regaining our homeland.

Our Jewish population of the world is at present between thirteen to fourteen million souls scattered all over the world. Out of that number there are at least one million organized, who are active in the work of regaining Palestine. This itself shows the meaning of organization.

Not calling ourselves prophets, we can rest assured that out of such large organization, over a quarter of a million Shekel buyers well organized and active, we will get without fail favorable results.

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JEWISH

Jewish Labor World, February 25, 1916.

WPA (LL) PROC. 30274

A conference was called by the district organization committee of the Workmen's Circle, Sunday, January 30th, to give a report of its activities and to hear a report from the National Board of Directors.

Friend Witt, chairman of the district organization committee, opened the meeting.

Friend Masur of Branch 515 was elected chairman, and friend I.S. Diamond of Branch 376 was elected Secretary.

After reading the credentials it was revealed that 32 branches were represented by 64 delegates and the district organization committee was represented by 3 delegates.

The following report of 3 months' activities of this district organization committee, was given by friend L. Benenson, the Secretary:

Our activities to organize new branches were not successful, due to the tailor strike, hard times in general, and the question of fraternal rates, as we did not know what the exact dues would be.

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Jewish Labor World, Feb. 25, 1916.

JEWISH

WPA (ALL) PSC 302/5

We put in a good deal of time in strengthening the existing branches.

The financial report of the finance committee was read and approved.

The United Hebrew Trades demanded of the City Central not to interfere with arguments among Unions, on the ground that the City Central Committee has appointed a committee to investigate the grievances of the independent musicians union against the United Hebrew Trades and the A.F. of L. After a lengthy debate their demand was granted and the investigating committee was released.

The City Central Committee approved the recommendation of the educational committee, to hire Dr. Jitlowski to deliver 9 lectures. The first 5 lectures will be arranged, together with the I.E. Peretz branch. Members of the W.C., by presenting their membership book will be admitted for 10 cents. It is hoped that the W.C. members will take advantage of this opportunity and come to hear the best lecturer in the ranks of the radical movement. The meeting was then adjourned, the members filled with inspiration. It was a pleasure to see that all the misunderstandings and ill-feelings have disappeared and harmony once more exists among the members of the City Central Committee.

The branches were urged to demand reports from their delegates.

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WPA (ILL) PROJ. 30275

The Jewish Labor World, Jan. 9, 1916.

At the Sherman Hotel, Sunday, January 23 at 10 A.M., the Jewish Congress will open. At this conference delegates from four states will introduce various problems of Jewish life in America. This will be the first time in Jewish history that radicals and orthodox will meet for one and the same purpose, to help the Jews overseas to attain equal political and cultural rights. The tragedy of the Jews in the European War has, to a great extent, spread the threat of Jews being under-privileged. The war between the great world powers placed the Jewish nation on the verge of destruction, economically and spiritually. Not only are the homes of the Russian, Austrian, Serbian, Greek and Palestine Jews being plundered, but their children, women and aged are being persecuted and exiled, while their sons, fathers and brothers shed their blood in the battle-fields.

Deep in the hearts of the American Jews awakened a true human consciousness and they have adopted the struggle on behalf of the Jews in the war-torn countries who are struggling between life and death in this insane war. Here in America the Jews are in a fortunate position, not only because we are not at war but also because the Jews plan an important political part here and are able to influence the government of the United States.

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JEWISH

The Jewish Labor World, Jan. 9, 1916. WPA (ILL) PROJ. 30275

The United States Government will finally be one of the most important factors in effecting an agreement between the powers, and her position will be of great importance to the Jews of the War Countries. Therefore, one of our tasks must be to interest the American government in our struggle for Jewish liberties.

But it is very important that the Jews in America shall send delegates to the Peace Conference after the war. The Jews should let the world know openly, the crime that is being committed against a nation that is doing its duty as a citizen, and who is deprived of its citizen-rights. In order that this delegation may gain the necessary influence and they must speak in the name of the Jews in America who will participate in these demands. Therefore, it is very important, first of all, to organize all the Jews so that they will clearly understand what the demands are to be. The representatives must be elected, with full power given them, as privileges cannot be gained through diplomacy or mediation, but by being organized only.

In order that the Jews in America shall be united, a Jewish congress is being organized, established on democratic basis. Various opinions exist relative to the question as to when the congress shall be called, before the war, as demanded by the Jewish masses, or after the war, as demanded by the American Jewish Committee. The working-class demand that the congress shall transact questions

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~~JEWISH~~

The Jewish Labor World, Jan. 9, 1916.

WPA (OLL) PROJ. 30275

in which all are in accord, and not the political surety of a home in Palestine as demanded by the Zionists.

The conference of the Jewish congress will have to take up all these questions and work out a system which will enable them to unite all the Jewish elements, because the truth of the matter is that all the Jewish organizations are now of the opinion that a congress should and must be called. Public opinion among the Jews must be fixed at the present moment.

Other questions will be touched upon at this convention, in relation to the Jewish problems of the present moment, such as regulating immigration, the Burnett bill, and relief for the war-sufferers.

The main subject will be the Jewish Congress. The convention will have to establish a strong and powerful movement in the four states, for the congress, because until now very many Jews were not acquainted with the movement, or were just indifferent to its noble activities.

This conference will be of great importance to Jewish labor. There they will be able to adopt the resolution for the Jewish Congress that was adopted at the conference of the National Labor Committee in New York. The Jewish workers, as

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JEWISH

The Jewish Labor World, Jan. 9, 1916. WPA (ILL) PROJ. 202/5

well as the other elements, sent delegates to the convention, but the working-class will come organized, conscious that the Jewish workers are the only ones carrying on the battle for Jewish rights and are establishing public sympathy toward this question.

If the convention will organize all the other Jewish elements for the same purpose, it will be a success.

This convention is expected to be in unison, because if there has been any misunderstandings before they have already been straightened out, the shadows of the dead and the tortured men and women of the war countries will create unanimity of opinion, responsibility, and duty.

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JEWISH

WPA (ILL.) PROJ. 30275

The Jewish Labor World, January 8, 1916.

THIS WEEK IN CHICAGO-ZIONISTS GAIN A NEW STAR.

Last week was Zionist week in Chicago. In many stores and offices, signs were displayed, Welcome Delegates. (Naturally these signs were printed by non-union men in a non-union shop.) Conferences, a ball, mass meetings, a banquet, and many speeches took a great deal of time away from the delegates to the nineteenth convention of the Knights of Zion, which was held at the well known Hebrew Institute, where well thinking workers don't go. The characters seen at this convention formed a study in itself.

Rabbis with beautiful beards, or smoothly shaved; Jews who could speak no English and judges, who could not speak Jewish; progressives, former radicals, who are now reactionaries, reactionaries of the highest ranks; the very rich and the middle class...all these elements participated in the convention.

Louis Brandeis, the new Messiah of Judaism, played the biggest part. Dr. S. Levin and Judge Mack, who just became a Zionist, said, "I cannot see how you can be a good American citizen and not be a Zionist at the same time."

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III G (Zionism)
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JEWISH

WPA (ILL.) PROJ. 30275

The Jewish Labor World, January 8, 1916.

A poor Jew, who received a ticket free, expressed his opinion in such a manner, that one dare not put it in black and white. The hall was full of half-naked women Zionists, and the men enjoyed this sweet dream immensely as well as the thought of eventual realities, when each one will be sitting under his own grape vines and his own fig trees; but in the meantime, they enjoyed the banquet and the ball, drinking wine and making merry, and not giving the least thought to the poor Zionists, who have not the means of coming to these places.

It is plain to see that the Zionists are trying to hypnotize the masses: Mr. Nussbaum, who is versed in various languages, and Mr. Levin suggested the publication of a Hebrew Journal, claiming that Palestine and Hebrew keep Judaism together. Others suggested to teach the Jews English, so that the greatest Zionist newspaper, Der Folk (The People), might add an English page to its regular edition.

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III G (Zionism)

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JEWISH

WPA (ILL.) PROJ. 30275

The Jewish Labor World, January 8, 1916.

That is the way the poor Zionist is being dragged to various places and given work and hopes that never will materialize. In general, the convention was a success in its reactionary character and expression of antagonism to the laboring masses of Chicago.

It was a true bourgeois convention of people, with beautiful fantasies, high ideals and great pretensions, who do not for one moment deviate from capitalist principles, and bourgeois psychology.

At this convention the Zionists, themselves, removed their own masks and were seen, in true form by their new vice-president, Mr. Laub.

Enough said.

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JEWISH

Daily Jewish Courier, Jan. 4, 1916.

ZION CONVENTION STEPS OUT FOR JEWISH CONGRESS.

The Zion Convention yesterday accomplished constructive work for the cause of Zion. Excellent reports of great work were given out by the country delegates in reference to their local activities for the cause of Zion.

Amiable speeches were made at the gathering of the Knights of Zion Convention. Professor H. Collen of Wisconsin, Doctor Shmaryohu Levin and Mr. M. Ahrams.

Professor Collen, spoke on the planning of the Jewish Congress and showed the audience the importance of such a Congress for the Jewish nation.



Daily Jewish Courier, Jan. 4, 1916.

Dr. Shmaryohu Levin, in his masterful speech, appealed for the Hebrew language. He pointed out the vital importance of Hebrew culture, appealing to the audience for their support of the cause. Mr. Abrams also appealed for the support of the Hebrew Journal Hasorn which will be published in the near future. He stated, that the main accomplishment of yesterday's convention, was the decision to hold the Jewish Congress.

Judge Bergston, chairman of the Resolutions Committee, read a resolution which explained, that the convention of the Knights of Zion declared itself for a democratic Jewish Congress, with a donation of \$50 to support the cause. The delegates have also donated \$100 for the cause.



Daily Jewish Courier, Jan. 4, 1916.

The meeting yesterday was held in the Egyptian Hall at the Hyde Park Masonic Temple, with Mr. Kaplan in the chair. Mr. Tictin greeted the convention in the name of the B'nai Zion and the Zion Literary Society. He pointed out the strength and tender feelings of the Zionist philosophy, with its influence in the Jewish homes on the West Side, and expressed the hope that still greater success will follow.

planned
Mr. Meyer Abrams, orator of the Executive Board, spoke out and made a strong appeal to assist in reviving the Hebrew language in America. He also showed that the Federation of American Zionists has planned the publication of a new Hebrew Journal Hasorn, with Dr. Levin, I. D. Berkovitz, and Dr. Mazamod as its editors, and he desires that the Zionist organizations should assist in this undertaking by buying \$10 shares issued by the Federation.

Hatsoren



Daily Jewish Courier, Jan. 4, 1916.

Dr. Levin said: "In Jewish life, the Holy Land, Palestine and the Hebrew language play important roles. These are the only threads which bind our Judaism together. A nation cannot exist without a language and without that, it must become extinct."

The delegates and the guests were then transferred to another hall, where the ladies and the active members of the Englewood B'nai Zion, together with the Sifrus Zion organization, with the aid of J. Withal, the chairman of the hall, had arranged an excellent lunch with a very fine selected Carmel wine. The audience drank the Palestine Carmel wine to the health and good fortune of all Zion organizations.

Daily Jewish Courier, Jan. 4, 1916.

Cantor Milkowsky sang a few Hebrew songs and the entire audience accompanied him. Judge Mack made a strong appeal for the support of the provisional Zionist fund and immediately after his speech approximately \$6,000 was pledged and collected for the cause. Nearly every one present at the meeting and banquet, did his part in the way of donations. Special attention was given to Mr. Louis D. Brandeis and Dr. Levin, who sat together close to the toastmaster, Mr. Max Shulman. Mr. Brandeis was a little late in coming to the banquet, on account of a previous banquet, given in his honor by the Chicago Bar Association. He had to cut his speech short, so that he could catch a train at 12 o'clock for his home in Boston....

Chicago Hebrew Institute Observer, December, 1915.

Herzl Memorial Meeting.

The Order Knights of Zion held an impressive memorial meeting in honor of the founder of Zionism, in the Assembly Hall of the Institute before a rather small audience, on Sunday afternoon, July 22. What was lacking in numbers was fully made up in earnestness and sincerity of purpose.

The first speaker on the program contrasted the deeds of Theodore Herzl with those of the great philanthropists, viz., Moses Montefiore and Baron de Hirsch. He showed that the deeds of the great philanthropists were for the present and temporary, while those of Dr. Herzl were for the future and for the whole of Israel. And, this is why Herzl's memory lives in our minds at all times, while the memory of those great philanthropists, is largely forgotten. Herzl came to his people from the highest station in life, honored and admired

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Chicago Hebrew Institute Observer, December, 1915.

by all. He came to his people after he became worldly great and gave his soul to his people. The speaker then proceeded to trace the similarities between Moses, Herzl and Justice Louis D. Brandeis.

Mr. Abrams, the chairman of the meeting, gave a historical perspective of the rise of small nations to political independence and emphasized the fact that only those nations have achieved their goal which had a land of their own. He brought out the fact that the Jews are not making their own history but are working for other nations. With the coming of Herzl, the Jew started to make Jewish history for himself based on an ideal and hope for a future.

Herzl brought to the Jewish people a message, an ideal and hope for a national independence. Herzl awoke in us a desire to participate and share in the great work of uplifting humanity. If not for Moses we would probably still

Chicago Hebrew Institute Observer, December, 1915.

be in Egypt, and if not for Herzl we would still be in spiritual exile. While his body is dead, his spirit is transferred and implanted in Justice Louis D. Brandeis.

Judge Philip P. Bregstone emphasized the point that the spirit of Herzl is not possessed by any one living individual, but is spread among the entire Jewish people and is the heritage of Israel at large. Herzl spoke not only to his people, but to the world at large. He spoke personally in behalf of his people at great courts of Europe, at the congresses and wherever and whenever possible, but his sublime spirit speaks to every individual Jew and posterity. In Herzl like in Moses, there were taking place great intellectual struggles of which we are little aware. He was the intellectual giant of our times. Herzl gave us something that cannot be robbed from us. He beautified and ennobled our life. He brought hope, love and idealism to our sick souls. He taught us to dream and idealize. He instructed us to live not only for

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Chicago Hebrew Institute Observer, December, 1915.

ourselves and the present; but for humanity and for all times. Herzl wanted to secure a home for the Jewish people, a center from which the Jew could honorably contribute to the stock of human achievement and heritage of the ages as a nation and not as exiled individuals. Herzl enriched the Jewish people with his noble and magnetic personality, as well as with the grandeur and sublimity of his idealism at personal sacrifice. The voice from his grave calls to us for action for a united independent Jewry.

Mr. Maximon spoke briefly of Achad Haam's opposition to Dr. Herzl while alive and his appreciation of Herzl after his death.

Chicago Hebrew Institute Observer, December, 1915.

Zionists Organize State League.

On Sunday September 17, a conference of various Zionist organizations was held in the Social Hall of the Institute, and an Illinois State Zionist League was formed. The league was formed in accordance with the plan of the National Federation of Zionist, to join organizations throughout the country, either wholly or partly given to the cause of Zionism, into state bodies. The Illinois League is modelled closely after that of Wisconsin which, though recently organized has proven highly successful.

About one-hundred delegates and others have attended the business sessions of the conference. More than a score of gates, half a dozen of them down-state organizations, were represented. In two sessions lasting about two hours each, a permanent constitution was drafted and adopted, permanent officers were elected and installed, the scope and proposed activities of the new organizations were outlined by Leon Zolotkoff, chairman of the executive committee of Knights of Zion and other sponsors of the league.

Chicago Hebrew Institute Observer, December, 1915.

Mr. Leon Zolotkoff explained that the league was formed principally for propaganda work and that it would undertake no activities which might bring various society members into conflict or in any way interfere with their affiliations outside of the league. The Knights of Zion undertook to finance the league for the first six months at least. After that the governing body will devise a method of obtaining financial support.

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Chicago Hebrew Institute Observer, December, 1915.

Welcome.

It is eminently fitting that the Chicago Hebrew Institute - a great Jewish center of intellectual activities, whose fundamental idea and corner-stone was supplied by Zionists - should now again make room in its halls for the Zionists of the Middle West, gathering for a convention. On these spacious grounds every one of you fellow Zionists should feel at home for this place is consecrated to Jewish People. Here you are all welcome.

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JEWISH



Jewish Daily Courier, Jan. 19, 1915.

JEWISH IMMIGRANTS - A BLESSING FOR THE LAND.

At the opening of the annual convention of the Union of American Hebrew Congregations and the National Federation of Temple Sisterhoods at the Congress Hotel, Dr. K. Kohler, president of the Hebrew Union College, said:

"When the war ends in Europe, a vast current of Jewish immigrants will enter America, which will not only be a blessing for Judaism, but also a boon to humanity.

"We deeply sympathize with our brothers on the other side. We find them in all the warring countries. For them, war is a horrible misfortune, because the Jews are the greatest pacifists and liberals. America will gain considerable advantage from their coming here, because the Jew always seeks peace."



Jewish Daily Courier, Jan. 19, 1915.

Rabbi J. L. Levy of Pittsburgh in his speech declared that the purpose of this assembly was to discuss plans to spread the Sunday school and synagogue activities over all the small towns in America, having small Jewish communities.

JEWISH
AF (ILL.) PROJ. 36275

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Chicago Hebrew Institute Observer, February 1914.

Herzl Memorial Meeting

A large and enthusiastic audience was present to honor the memory of Theodore Herzl on the celebration of the tenth anniversary of the death of the great founder of Zionism. The meeting was opened by the Chairman of the evening, Judge Philip P. Bregstone, who briefly explained the occasion of such a memorial meeting.

Following the Chairman's remarks, Mr. Philip L. Seman delivered an address on the place which Theodore Herzl will occupy in the history of the Jewish Thought and Life of the Future. He briefly told how Dr. Herzl, at first indifferent to the needs of his people and even apparently unconscious of his being a member of the Jewish Faith, appeared on the scene of activity at the psychological moment, roused the slumbering forces of Judaism, and by giving a new interpretation to its future hopes, created a national movement, the scope of which we of today are hardly in a position to judge.

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JEWISH

MTA (ILL) PROJ. 30225

Chicago Hebrew Institute Observer, February 1914.

Herzl Memorial Meeting.

Following the eulogy of Herzl by Mr. Abrahams, the secretary of the "Hatchuach", under whose auspices the meeting was held, a memorial-prayer was rendered by Mr. Zuckerman. Mr. Hyman L. Meites of the Zionist Council made an announcement concerning the public school to be built by the Chicago Board of Education and to be named after Theodore Herzl. He informed the audience that a life-sized bust of Dr. Herzl is now being made in the Bezalel School in Jerusalem by Professor Boris Schatz and when completed will be placed in the new Herzl School. Mr. Steinberg made an impassioned plea on the necessity of supporting the national fund. Mr. Frankel of Palestine gave an interesting and enthusiastic talk on his work in Palestine. He gave a review of Dr. Herzl's plan for the financial needs of Zionism and laid special stress on the fact that inasmuch as Zionism was a Movement of the Jewish people, funds should come not so much from the wealthy as from the masses. The meeting was closed by the singing of the Jewish National song, "Hatikvah".

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JEWISH



Daily Jewish Courier, January 2, 1914.

THE KNIGHTS OF ZION OPENED THEIR 17TH ANNUAL CONVENTION YESTERDAY.

Yesterday at one p. m. the doors of the large hall of the Chicago Hebrew Institute was thrown open to the two hundred delegates and a large visiting audience which filled the large hall and the balcony.

Among the speakers were Rabbi Berlin and Mr. Barondes who were highly applauded after their speeches.

With great enthusiasm the audience listened to the reports of the past year's activities.

On the platform sat all the Chicago rabbis and well known social workers, among them Mr. Philip Seman, the superintendent of the Chicago Hebrew Institute, who welcomed the delegates in the name of the Institute.....

Daily Jewish Courier, January 2, 1914.

The independent nationalistic sentiment is growing among the Jewish masses who are being urged to arouse themselves to national consciousness and become a nation again equal with all other nations and to cease to be a wanderer among the nations by turning back to his own land.

The grandmaster then called on the secretary of the Mizrachi, Rabbi Berlin, who was greeted with thundering applause. He spoke of the present Jewish situation, the general condition of the Zionist movement, and as the leader of the Mizrachi movement in America he indirectly pointed out the aims and the principles of this orthodox Zionist alliance. He also pointed out that the sooner Zionism will take to more practical work in Palestine, the sooner this sacred ideal will be materialized.

Daily Jewish Courier, January 2, 1914.

After the secretary's report on the past activities of the order the treasurer reported on the financial conditions. Mr. Schulman, the grandmaster, started reading telegrams and letters of prominent men of the Zionist movement such as from the young Straus, in the name of his father, the well known social worker and lover of Zion, Nathan Straus; a second letter from the famous Boston lawyer and Zionist, Louis Brandeis, and one from Professor Boris Shatz of the Bezalel Art School in Palestine, who is now in New York.

The question then arose as to the language to be taught in Palestine, and it was unanimously agreed that Hebrew shall be the language.

Daily Jewish Courier, January 2, 1914.

Last night a large audience gathered at the West Side Masonic Temple at the banquet of the Order Knights of Zion given in honor of the delegates and guests.

After they were through with the palatable meal they started with the spiritual part of the banquet. Good speakers were heard, the enthusiastic audience pledged large donations toward the Jewish edifice being built in Palestine.

Mr. Schulman, the toastmaster, introduced the new grandmaster who briefly pointed out the necessity for this great gathering and mentioned the progress of the past year made by the Order, the Knights of Zion.

Daily Jewish Courier, January 2, 1914.

WPA (ILL.) PROJ. 30275

Then Philip Bregstone, Judge Fisher, Dr. and Mrs. Levinson, in the name of the Hadassah Chapter, spoke.

Mr. Baronet, the last speaker made an appeal and money and checks came in large sums from all sides. Baronet then declared the convention adjourned and every one went home happy.

Chicago Hebrew Institute Observer, December 1913.

Zion Convention

The Order, Knights of Zion, is now making arrangements for its Seventeenth Annual Convention, to be held in the City, December 31, 1913, to January 4, 1914, inclusive, at the Chicago Hebrew Institute. Two-hundred delegates are expected to attend the business sessions, one-hundred of which will be out-of-town delegates, representing the ten Middle Western States.

The first business-session will be held at the Assembly Hall of the Chicago Hebrew Institute, No. 1258 W. Taylor Street, on New Year's January 1st, 1914, at 1.00 PM. Honorable Joseph Baronoles, President, Order Sons of Zion, and member of the Board of Education of the City of New York; Rabbi M. Berlin, the International Secretary of the Misrachi Federation, A. H. Fromenson, Executive Secretary of the National Farm School of America, are among the prominent out-of-town visitors who will participate in the Convention proper, and in the mass-meeting that will be held on Sunday evening, January 4, 1914, in the large hall of the Chicago Hebrew Institute.

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JEWISH

Daily Jewish Courier, Oct. 20, 1913.

THE SEVENTH POALE ZION CONVENTION.

Pittsburgh, Oct. 19. - Today at 10 o'clock this morning witnessed the opening of the seventh convention of the Poale Zion Party. There were 42 delegates from the United States and Canada...Their reports were received with enthusiasm by the hundreds of guests present....

The secretary of the Central Committee reported the condition of the party. During the year, 240 new members were gained. The expenses amounted to over \$3,000. For the various Palestinian institutions, over a thousand dollars has been collected. The chapter of Hamilton, Canada gathered \$700.

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JEWISH

Chicago Hebrew Institute Observer, November 1912.

Memorial Convention.

The first annual National Convention of the intercollegiate Menorah Societies was held at the University of Chicago during the recent Christmas vacation. On January 22d the banquet of the Convention took place. Among the guests were Rev. Jos. Stolz and Schanfarber and Emil Leipsiger, the latter of Terre Haute, Indiana; Mr. Max Blumberg, also of Terre Haute, Indiana; Mr. Hugo Friend, and Dr. A. Pedott.

The Menorah Society of Chicago owes its present existence particularly to the untiring efforts of Mr. Ben Blumberg, its President. The Society is indirectly an outgrowth of the Maimonides Club, organized by Dr. Joseph Pedott in 1905. As far as we are informed, it was the first Jewish-Student organization at the University of Chicago. The Society did very effective work for some four or five years. We wish the present Menorah at the University of Chicago, great success.

Courier Dec. 24, 1911

WPA (ILL.) PROJ 302/5

"Knights of Z ion to Detroit Mich."

Chicago members of the Order, Knights of Zion, chartered a special train on the Wabash Railroad to take them to Detroit, Mich., to a convention of the order.

The train is to be of modern type, with Pullman sleepers and other up-to-date conveniences. The train is leaving, Thursday, Dec. 28, 8 P.M., Dearborn station and will arrive in Detroit, Friday morning.

A delegation from the Milwaukee Knights will meet the Chicago members on the same train. All members can secure tickets and Pullman accommodations by getting in touch with Mr. Max Shulman, 155 N. Clark St Chicago, Ill.

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JEWISH

Courier, Dec. 1, 1911.

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[KNIGHTS OF ZION TO HEAR A LECTURE]

Mr. Max Schulman, Grand Master of the order, Knights of Zion, will lecture tomorrow evening at the Hebrew Institute on the Awakening of Zion.

There will be a general massmeeting of all Chicago Jewish members of the order of Knight of Zion. Mr. B. Hurvitz will also speak and will report on the recent congress at Basel to which he and Mr. Max Schulman were delegates.

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JEWISH

WPA (ILL) PROJ. 30275

Courier, October 10, 1911.

Poale Zion Remains in New York.

The Chicago delegation to the Poale Zion 6th Convention held in Detroit, Michigan, participated in a great mass meeting for the purpose of selecting a place for the next convention meeting. The Chicago delegation put up a hard fight to bring the convention here but met with failure.

The Central Committee decided in favor of New York. Our Chicago delegate, Mr. Applebaum, delivered a very able speech, but had no success in bringing the convention here.

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JEWISH

WPA (ILL.) PROJ. 90270

Courier, October 10, 1911.

Mr. Max Schulman makes his Basle report.

Mr. Max Schulman, Grand-Master of the order, Knights of Zion, and delegate of the last Congress in Basle, addressed the members of the Harmony Lodge and made his report of the Basle Congress. He also spoke of his visit and travels through Palestine. Dr. Geo. K. Rosenchneig acted chairman at this meeting.

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JEWISH

Courier, May 13, 1910.

WPA (ILL.) PROJ. 30275

The Public Cook Pot.

Reign of Schulman in Order, Knights of Zion. - Deborah Organization to hold Installation. - Shekels committee starts working. - Are making arrangements for an excursion. - A May Party for Young Peoples Auxiliary, B. M. Z. - Concert and dance given by Institute Club. - Agudath Achim Auxiliary will hold an open meeting. - 5th annual banquet of Beth Mischa Orphan Home. - A May Party for the Hospital Aid Society. - Theater Party by the South Side Ladies Auxiliary, B. M. Z. - A dance by the Prospect Hospital Society. - People move and neighborhoods change.

The time when Mr. Max Schulman was Grand Recorder of the Order Knights of Zion was indeed a fruitful period for the Zionists. With his faithful work and undaunted sincerity, he caused the Order to be recognized as a worthwhile federation. New posts were organized and old ones were strengthened. Contributions to Jewish National Fund and everything went along very nicely.

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JEWISH

WPA (ILL) PROJ. 30275

Courier, May 13, 1910.

At the last convention, Mr. Schulman declined to continue as Grand Recorder and refrained from active participation in future activities. As a result, the Order has not accomplished anything worth while to date.

However, now that the new Grand Recorder has resigned and the Vice-Recorder, Dr. Rosensweig takes his place, we can expect a return to Mr. Schulman.

Last Wednesday a new Ladies Gate was formed and officers installed. They call themselves, the "Deborah Gate." Installation ceremonies were held at the Henry Booth House and a very fine program was presented.

The meetings of the "Grand Gate" have been transferred to the Rev. Isaac Talmud Torah Building on Waller St. Last Thursday the Shekels committee met and decided to close the books of last year and start anew with a more ambitious program.

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JEWISH

WPA (ILL) PROJ 302, 3

Courier, May 13, 1910.

A Zionist outing is planned. A committee was appointed to arrange an excursion on one of the finest ships in the Chicago Harbor. A good time is assured all who plan to attend.

This year marks the 50th birthday of Dr. Theodore Herzland, consequently Chicago is preparing a large celebration in honor of the memory of this great Jewish Zionist leader. Next Wednesday, the arrangement committee will meet at the Chicago Hebrew Institute to make complete plans for the occasion.

The Young Peoples Auxiliary of the Old Peoples Home will, on next Sunday, celebrate their yearly May Party and Dance at the Masonic Temple Hall. The organization is interested in helping the Home wherever possible in the way of human necessities, things that make life easier for the old people.

A concert and dance will be given by the Institute Club at the Chicago Hebrew

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JEWISH

WPA (ILL) PROJ. 30275

Courier, May 13, 1910.

Institute next Sunday evening. A very entertaining program has been arranged.

The auxiliary of the Hungarian Jewish synagogue, "Agudath Achim," will have an open meeting next Sunday, 2:30 P. M., at the Schiller Hall, 103 E. Randolph St. Friends of the synagogue are invited.

The Hospital Aid Society, of which Miss Hannah Schulman is secretary, announces an open meeting and dance, Monday, Decoration Day. This is its second annual affair of this nature.

The Prospect Hospital Aid Society will give a prize and a beautiful bouquet of flowers to the one who will sell the most tickets to their dance at the Masonic Drill Hall, on Monday, Decoration Day. The Prospect Hospital will be a Jewish Hospital on the Northwest Side.

(Signed) The Cook Spoon.

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JEWISH

Daily Jewish Courier, October 3, 1909

WPA (ILL) PROJ 30275

Every seat in the hall was occupied by 7:30 o'clock, and by 8 o'clock the chairman of the arrangements committee had to order the doors closed for the evening. Promptly at 8 o'clock the introductions began. Mr. A. Goldberg and Dr. Sirkin were two of the first speakers. They spoke mostly on socialism and unionization, assuring the public that in union there is strength. Never before, in the history of any Jewish organization has such stormy applause been received.

Congressman A. J. Sabath was the next speaker. As a Jewish congressman he spoke on the future of the Jewish nation.

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Jewish Standard, Feb. 13, 1909.

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III C HOSPITALS AND ORPHAN HOMES MUST BE CONDUCTED IN ACCORDANCE
I B 4 WITH JEWISH REQUIREMENTS

A meeting of the delegates of the Union of Orthodox Jewish Congregations was held in the Beth Hamidrash [study room] of the 85th Street Synagogue on Wednesday evening. Dr. Drachman is the rabbi of the congregation. There were a few out-of-town rabbis.

Many subjects were discussed, but only a few resolutions were adopted. Dr. Mendes praised the Albert Lucas classes and deplored the meager support given to the religious centers started by Dr. Lucas. Mr. Hirschfield criticized the downtown Orthodox Jews for their indifference to the Talmud Torahs. Mr. Hirschfield was appointed a committee of one to investigate the subject.

Speaking about kasruth [observance of the dietary laws] Dr. Mendes said: "The high vitality of the Jewish race is due to the fact that our laws are stricter than the state laws with regard to the care and slaying of animals. It is

WPA (ILL) PROJ. 30275

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III C suggested that a special sign be issued to those keepers of restaurants who will allow inspectors appointed by a committee of rabbis to visit their places. A kosher restaurant will then be distinguishable from a nonkosher one.

"We have discovered," continued Dr. Mendes, "that the marriage and divorce laws are being infringed upon by certain rabbis--particularly those who arrived recently from Russia. In different parts of the United States, for example, cousins are not allowed to marry; under Jewish law this is permitted. No rabbi may grant a divorce unless it has been previously sanctioned by the State. Some of our rabbis are ignorant of this fact also. We have appointed a committee to deal with the present conditions."

[Rabbi Mendes also pointed out that] "unless our hospitals and orphanages are conducted in accordance with Jewish requirements there is no reason for their separate existence: they should not pose as Jewish institutions. To do so is false. This matter should be acted upon with vigor."

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III C A survey of all the activities of the Union was then presented--

I B 4 Dr. Mendes adding explanations. When the assembly was ready to consider the internal affairs of the Union the hour was late; it was time to adjourn the meeting.

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JEWISH

Jewish Standard, Feb. 13, 1909.

WPA (ILL) PROJ. 30275

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WPA (ILL.) PROJ. 30275

The Jewish Labor World, January 15, 1909.

THE ZION CONVENTION

The Chicago Order, Knights of Zion, held their Twelfth Annual Convention and Banquet at the Hebrew Institute and made known to the world, what has been accomplished until now and what they intend to do in the future. Of the reports presented by the officers, we print the following:

1. The income of last year was \$641.00 and expense \$538.00
2. Three thousand votes were cast last year.
3. Nine hundred and twenty-six dollars were raised for Jewish National Fund. For the Bezalel Synagogue \$69.00
4. They have one thousand and eight hundred members.

According to these figures, the organization is very small, but the officers deem it a successful/as they continually repeated their speeches. From the
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The Jewish Labor World, January 15, 1909.

reports made by the officers we find that the past year was the first year of the organization independence and this came about after a long and hard struggle.

Eleven years straight this organization was considered a branch of the Zionist Organization of America, who have their office in New York. On the twelfth year, which was last year, this organization requested the share-holders committee in Keln, to issue an independent charter for them.

The Zionist Organization of America was very much opposed to any such charter, but after many heated discussions, they succeeded in obtaining such a charter. The organization is now operating as an independent order.

The plans of the order for their future work were expressed in various resolutions, the most important of which are as follows:

1. The order shall send four delegates to the next Zionist Congress and pay \$500 towards their expenses.

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JEWISH

WPA (ILL) 3004

The Jewish Labor World, January 15, 1909.

2. To organize youth clubs in order to teach the children Zionism.
3. To support Dr. Huzanawitz's library in Jerusalem.
4. To appropriate twenty-five dollars for Zionist literature.
5. That every member shall obligate himself to pay ten cents a year for the Bezalel Synagogue in Jerusalem.

Courier, December 6, 1908.

WPA (ILL) 100 1171

CONVENTION OF THE ORDER OF KNIGHTS OF ZION IN CHICAGO.

Among the guests who are expected for the convention of the Order of Knights of Zion are: Dr. Shmarya Levin, Dr. Friedenwald, President of the Federation of American Zionists, Dr. Forber of Des Moines, Iowa, and others. It is believed that at this convention the greatest Jews of the East and the West will be present. It will take place Sunday afternoon, January 9, and will exceed anything which has ever happened in the lives of Chicago Jews, from a social standpoint.

The Hebrew Institute is the place of the convention and it is being decorated for this occasion.

Courier, November 12, 1908.THE TWELFTH ZIONIST CONGRESS.

The Order Knights of Zion is making preparations for its twelfth annual convention. There will be representatives of various Zionist organizations from the West, to compare the accomplishments of each area, and to prepare plans for future constructive activity. The greatest difficulty which previous conventions have experienced, was the absence of a suitable place in which to assemble. The sessions were held in one place, the receptions and entertainments in another and the delegates and the Zionist friends met in still another. It was also impossible sometimes to find proper locations. In spite of this, even the previous conventions of the Order of Knights of Zion have won a name as the highest social order in the life of Chicago's Jews. Thousands of Jews in Chicago and other Western states realize the significance of a Zionist convention, something which cannot be forgotten very soon.

The twelfth convention, however, will excel all previous conventions because of the desirable place it has secured, the very thing the previous

Courier, November 12, 1908.

conventions lacked. Gratitude is due the Jews of Chicago, who have equipped themselves with an institution like the Hebrew Institute, located in the heart of the West Side's Jewish settlement. Owing to this, the Zionist convention will have a grand meeting place and the delegates will have the privilege of viewing an institution which Chicago Jews can well be proud of having.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, 10-31-07

(Editorial)

TEN YEARS "KNIGHTS OF ZION".

The Order Knights of Zion is now making preparations for their tenth annual convention. As a prelude to the assemblance of delegates, the Chicago Zionists will give a Ball on the November 9th at the Brooks Casino. Everyone interested in Chicago Jewish Life is invited to attend.

It is highly appropriate that the tenth annual convention of this organization be celebrated with a grand parade followed by an impressive Ball.

A decade is perhaps, a short period of time when referring to the existence of a fraternal organization. The Orders and Lodges which pay sick benefits, burial expenses, and insurance exist because of the inherent interest of its members in the organization and its activities. Their existence, has a natural foundation.

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WPA (ILL.) PROJ. 30275

Courier, 10-31-07

The mass of people can often lift itself out of its maize of daily problems and dwell for a short time in a higher spiritual world. However, this high plane is lost, as the day, today problems again assume their natural weight. The masses must see actual results, and when they fail to see results, their interest in a movement lags and often dies.

Therefore, the ten year existence of the Order Knights of Zion is of great importance. In the course of the last ten years, this organization acquainted the Jews of Chicago with Zionism thru mass-meetings, conventions and the printed page. The Order founded Sabbath Schools, supported them, sponsored and took part in any function which would improve the lot of the Jew. And when an organization succeeds in kindeling and keeping alive the interest of the masses in a purely ideological movement it has accomplished a great deal.

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WPA (ILL.) PROJ. 30275

Courier, 10-31-07.

The first ten years, we believe, have been the hardest. The Order has earned the right to celebrate this jubilee. We hope that its future activities will earn for it the privilege of celebrating another jubilee which another successful milestone in the activities of the Zionist movement.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, January 22, 1907.

THE HEBREW PROTECTIVE ASSOCIATION MEETING.

, An important mass meeting will take place in the West Side Auditorium, tomorrow evening for the benefit of the Hebrew Protective Association members. Any one having grievances may come to the meeting and present them to the officers of the organization who will give them their immediate attention.

Courier, January 7, 1907

WPA (ILL.) PROJ. 30275

The Chicago Zion Gate No. 1 Will Be Organized Tonight

Among the most prominent members who will be inducted in the Gate are Rabbi Messing and Mr. Zelen Freund, Secretary of the "Bnai Brith". Mr. Leon Zolotkof is slated as Master Zionist.

The organizers expect to make this gate the largest in Chicago. Committees were appointed for a drive to secure their members. The reorganization will take place in the evening at 8 PM, in the rooms of the Zion Society.

Courier, January 2, 1907.

WPA (ILL.) PROJ. 30275

Good News For Zion

The 9th Convention of the Order, Knights of Zion, was closed with great enthusiasm with the impressive song, "Hatickva", which was sung by the large crowd. The delegates dispersed with order and acquiescence in a great orderly manner, with great satisfaction.

The third sitting of the Convention opened up at 10 AM, but the seats of Lessing Hall began to fill an hour or so before the opening of this program. The delegates held their caucuses in other rooms of the hall and they were getting ready for a fight in the election of new officers and committees.

The Nominating Committee, Mr. D. Harpitz, Chairman, and the Resolutions Committee, Mr. N. D. Caplan, Chairman, were in rooms behind closed doors, with a system of spying; the organization trying to find out what the opposite side was doing in the election of new officer and committees.

Mr. Leon Zolotockof, in opening the Convention and calling the assembly of delegates together, introduced the first Resolution which was the case of our

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Courier, January 2, 1907.)

WPA (ILL.) PROJ. 30275

honored Rabbi Dr. B. Feizenthal. This was as follows:

Whereas: Our beloved, honored Rabbi, Dr. B. Elzenthal, who, in his 34th year is in too weakened a condition to enable him to participate at this convention, who was ever loyal to his Jewish nation and Zion, and who was always willing and ready to do his part for the Cause of Zion;

Now, Therefore, it is Resolved that we, the order of the Knights of Zion, in convention, assemble in prayer to our God of Israel to send our beloved Rabbi Feizenthal a speedy recovery, so that he may soon regain his strength to resume his activities in Zion. The newly elected officers are as follows:

Bernhard Horwitz, Grand Master; 1st Vice-Grand Master, B. Sloan; 2nd Vice-Grand Master, B. Shenfeld, Milwaukee, Wisconsin; 3rd Vice-Grand Master, L. Knitter, Omaha, Nebraska; Honored Vice-Grand Master; Rabbi Glazer, Toledo, Ohio; Grand Recorder Max Schulman; Treasurer, Emil Broidy. Other minor officers, too numerous to mention, were also elected.

The Directors were as follows:

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WPA (ILL.) PROJ. 30275

Courier, January 2, 1907.

Rev. M. Newman, S.L. Ticktin, Miss Bertha Yarisamlinsky, Mrs. Sechton, L. Levinson, I. Glick, B. Twersky, Miss S. Bergston, M. Stein, Mrs. I. Natkin, A. Levinson, J.D. Rosenbloom, B. Bernstein, B. Antwanov, Miss Bernstein, J. Goldman.

The installation of the officers was very impressive, and when Mr. Zolotockof handed over the Zion gavel to Mr. Hurwitz, who was the first Grand Master of the Order, you could notice tears in the eyes of the delegates. Mr. Hurwitz, addressing the audience with eloquence, extended his many thanks to the delegation, who elected him to this most honored office, and he hoped that those who helped elect him would do all they could in assisting him to bring the order to success, as, with the help of Mr. Zolotockof, another trustworthy officer, we were assured of a great future for the order of the Knights of Zion.

In closing the Convention, Mr. Zolotockof, as newly-elected Orator, adjourned the meeting by directing the Rev. Newman to sing "Hatickva", with the help of the entire audience.

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JEWISH

Courier, June 27, 1906.

WPA (ILL.) PROJ. 30275

To Unite All Jews of America. .

Dr. George Sultan of this city has received a communication from Mr. Max Stern, grandmaster of the Independent Order of the Brith Abraham, to the effect that he be present at a meeting of the grandmasters, to work out a plan to unite all the Jews and Jewish organizations in America.

The resolution was decided upon at the last convention of the Brith Abraham, on June 6, 1906. The meeting will take place at 37 Seventh street, New York City.

Mr. Stern states that were all Jewish organizations united into one large federation, it would have a membership of more than 2,000 Jews. Such an accomplishment would be a great achievement for our people.

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Record-Herald, Dec. 6, 1905, 18:1.

BIBLE IN SCHOOL? NO

Strong arguments against the use of the Bible in the public schools, and for the ousting of corrupt politicians, were advanced by Mrs. Henry Solomon at the opening session of the triennial national convention of the Council of Jewish Women in Sinai Temple last evening.

An informal reception to delegates and friends occupied the afternoon. The council will hold sessions for a week, with delegates from every city of importance in the United States and hundreds of members of the Chicago circle in attendance.

Mrs. Solomon, who organized the council nearly thirty years ago, and who has been its president continuously, delivered the principal address of last evening.

Task For Mothers

"Again and again the plea is made to place the Bible in our public schools, but there is no place for it," she said. "We are still too near Bible idolatry to secure teachers who will do justice to this great literature. It is better in

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JEWISH

Record-Herald, Dec. 6, 1905, 18:1.

the hands of the mothers or Sabbath schools.

"We must root our professional destroyers and the dens they infest. If our bad politicians could only undergo a political "Yom Kippur," in sackcloth and ashes, they would exclaim, 'We have grievously sinned.' It is a disheartening field for us. Private charities need state oversight. Aside from a few good charities hundreds are gathering funds spuriously. Look at Chicago free dispensaries as a sample."

Greeted By Chicagoan

Dr. Emil G. Hirsch pronounced the invocation and Miss Julia J. Felsenthal, president of the Chicago circle, welcomed the visitors. Harry Hart, president of Sinai congregation, lauded the women of Israel.

In the annual report of the corresponding secretary Miss Sadie American of New York was told the national growth of the council. "The firm standing of the council may be adduced from the fact that five sections own buildings and one other conducts an

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JEWISH

Record-Herald, Dec. 6, 1905, 18:1.

institution," she reported.

Mrs. Josephine Lazarus of New York will read a paper on religion this evening. Other speakers will be Mrs. C. Misch of Providence, Mrs. J. Andrews of Boston, and Mrs. S. M. Blumauer of Portland, Oregon.

The Chicago Women's Club will receive the delegates Monday afternoon. The original afternoon programme will be given that evening.

Record-Herald, Dec. 5, 1905, 16:2.

JEWISH WOMEN ARRIVE FOR TRIENNIAL SESSION

The Council of Jewish Women, which was organized at the World's Congress of Religions in Chicago in 1903, will hold its fourth triennial convention in Sinai Temple, beginning this afternoon at 2 o'clock and continuing until Wednesday of next week. Mrs. Henry Solomon, who founded the organization, is national president. About one hundred delegates are expected to be present, and as many more alternates and visiting members. The first to arrive came from the two extremes, New York and San Francisco, and others continued to come on every train from the North, South, East, and West. More are expected between seven and nine this morning.

This afternoon there will be an informal reception in the vestry-room of Sinai Temple, to the delegates, alternates, visiting members, local committee and directors, and to-night at the first regular meeting Dr. E. G. Hirsch will deliver the invocation; Miss Julia I. Felsenthal, president of the Chicago Chapter, will deliver the address of welcome; Harry Hart, president of Sinai Temple, will extend greetings; Mrs. Henry Solomon will deliver the president's address and Miss Sadie American, the corresponding secretary, will read her report.

Record-Herald, Dec. 5, 1905, 16:2.

To Talk of Religion

Most of the morning and afternoon sessions will be taken up with reports and committee and board meetings. To-morrow night Miss Josephine Lazerus of New York will read a paper on "Religion"; Mrs. C. Misch of Providence will read a paper on "Modern Tendencies on Religion" and "Our Needs"; Mrs. J. Andres of Boston on "An Awakening"; and Mrs. S. M. Blumaner on "Religious Life of the Small Communities."

Friday afternoon the annual election of officers will be held, and Saturday afternoon will be spent in visiting the University of Chicago, the Jewish Old Peoples' Home, the Jewish Orphan Asylum and the Home for the Jewish Friendless. Sunday evening Miss American will read a paper on "Immigration as It Affects Women and Girls," Miss Sadie T. Wald of Chicago will talk on "Housing," and Edwin Wehle of Louisville on "The Need of the Trained Worker in Settlement Work."

On Monday afternoon Mrs. Charles Henrotin, who is an honorary member of the council, will lead a discussion "Delinquents," "What We can do Against Tuberculosis," "Vacation Work," "Juvenile Court," and "Committee on Legislation and Child Labor." On Thursday afternoon there will be a formal reception at the Lakeside Club, and on Friday evening Mrs. and Mr. Henry Solomon will be at home informally from nine to

Record-Herald, Dec. 5, 1905, 16:2.

eleven to the officers, essayists, delegates, alternates and out-of-town members.

Reception on Midway

A reception will be tendered by the Women's Union, University of Chicago, Saturday afternoon from two to four o'clock, at 15 Lexington Hall, and on Tuesday of next week a luncheon will be given at Hull House.

The officers of the national council are:

President-Mrs. H. Solomon
First Vice-President-Mrs. H. Rosenberg
Second Vice-President-Mrs. M. Goldenberg
Treasurer--Mrs. J. B. Judah
Record Secretary--Miss G. Berg
Corr. Secretary--Miss S. American
Auditor--Mrs. B. Lowenstein

The local committee having charge of the arrangement consists of:

Record-Herald, Dec. 5, 1905, 16:2.

Honorary Chairman--Mrs. H. Solomon
Chairman--Miss J. Barbe
Vice Chairman--Miss J. I. Felsenthal
Treasurer--Mrs. S. W. Rindskopf
Secretary--Mrs. Isaac B. Lipson

It is expected that the meetings will be largely attended, as the Chicago chapter is the largest in the country, numbering about 1,400 members, and having had an increase of about 150 members in the last six weeks.

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JEWISH

Illinois Staats-Zeitung, June 14, 1900.

THE LAST DAY OF THE CONFERENCE.

p. 3 - The National Conference of the combined Jewish Charitable Associations elected officers at its final meeting yesterday....The program for the afternoon included an inspection and sight-seeing trip through the city. Visited on this occasion, were the Michael Reese Hospital, the West Side Dispensary, recently founded by Mrs. C. Mandel, and the School for Manual Training. A reception in honor of the delegates was held at the Standard Club in the evening.

The last session held by the conference, was opened by Rabbi Edward Calisch, of Richmond, Va. His subject was: "The problems encountered by Jewish charitable societies, in small cities." He condemned the custom of arranging and giving entertainments, like banquets, balls, bazars, etc., for the benefit of the underprivileged. Rev. Calisch, denounced this practice for it degrades the fine work done by these benevolent societies, although those entertainments have always proven a big financial success, the gift is lacking the real spirit....

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JEWISH



Illinois Staats-Zeitung, June 13, 1900.

JEWISH CHARITIES.

p. 3 - Yesterday was the second day of the sessions, held by the National Conference of Jewish Charities at Sinai Temple. The subject of the discussion was: "Poverty and its Cause in Large Cities." The first speaker was Dr. M. Reitzenstein of New York. His subject was: "What conditions do poor lodgings and poverty, produce?"

Dr. Reitzenstein pointed out that unsanitary living quarters are directly responsible for the devitalization of the individual, and poverty is the natural outcome of these conditions. Most indifferent toward better homes for workingmen is the city of New York. The speaker suggested that in order to remedy this undesirable state of affairs, it was the duty of municipalities to erect sanitary dwellings after the pattern of the European countries, and then to enforce the strictest sanitary laws.



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JEWISH

Illinois Staats- Zeitung, June 13, 1900.

The next lecturer was Mr. Morris Goldstein of Cincinnati. He chose for his subject: "Cause of poverty and the help extended by organized charities." The most important factor of poverty, the speaker said, are premature marriages. He urged that charitable societies use their influence to discourage this practice among the poor. But the principal causes of poverty, especially among the Jews, are poor health and unemployment.

In the opinion of Dr. Lee K. Frankel of New York, the big majority of the Jewish population in large cities, is suffering from tuberculosis. Dr. Frankel pointed out that it was no longer necessary for sufferers from that disease to seek high altitudes as being the only cure. With

Illinois Staats-Zeitung, June 13, 1900.

proper care and good food, they can effect a cure almost anywhere, provided, the air they breathe is pure and clean. It is the responsibility of the state to build sanitariums for patients suffering from tuberculosis on the outskirts of each large city. And if the state disregards this obligation, the charitable societies should consider it a part of their work to do this in the interest of suffering humanity.

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JEWISH

Illinois Staats-Zeitung, June 12, 1900.

JEWISH CHARITIES.

p. 3 - The National Conference of Jewish Charities opened its session at the Sinai Temple yesterday.

These important questions will be discussed during the conference: The cooperation of all charitable societies, in the establishment of hospitals and colonies in Colorado, Texas and California, for the benefit of sufferers from tuberculosis; advisability of inducing poor families to move to smaller cities and farm districts, where opportunities for employment are much more frequent. And finally, the question of discontinuance of the established custom, of providing applicants with free transportation, thus adding to the burden of the community.

Illinois Staats-Zeitung, June 12, 1900.

Dr. Emil Hirsch, welcomed the delegates. Mr. Max Senior, the president, read the annual report, especially emphasizing the necessity for the erection of hospitals for tubercular patients. Mr. Senior denounced the custom, of providing poor families with free transportation to other cities. He declared that this was not done in the spirit of charity, but in an effort to shift responsibility. Mr. Max Hersberg, spokesman for the committee for transportation suggested that poor Jewish families should be given every possible chance and inducement to exchange city life for a life in rural districts. A lecture on "Confederacy versus Consolidation of Jewish Charitable Societies" was given by Morris Loeb of New York, during this afternoon's session. He sharply criticized the custom of giving entertainments for charitable purposes. A reception was held at the Lakeside Club in the evening, in honor of the delegates.

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JEWISH



Illinois Staats-Zeitung, June 11, 1900.

[JEWISH CHARITIES CONFERENCE OPENS TODAY]

p. 8 - As has been previously announced, the first annual meeting of the National Conference of Jewish Charities of the United States will begin today its three days session; important questions on the centralization of Jewish charitable institutions, will receive special attention during the session. This society was organized last year, to systematize the work of all existent charitable institutions. Efforts will be directed especially, against the professional "Schnorrers." Plans for exclusion of this type of applicants, will be first on the program for discussion....

Of extra-ordinary interest will be a lecture delivered by Dr. Frankel on "Tuberculosis and Its Influence Upon the Jewish Charitable Institutions." Mr. Adolph Klein, assistant superintendent of the United Hebrew Charities of Chicago, supplied Dr. Frankel with valuable material for his forthcoming lecture. Among the delegates to the conference, will be many prominent Jews from every state of the Union....

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JEWISH



Illinois Staats Zeitung, May 23, 1900.

THE ORDER OF THE B'NAI B'RITH

p. 3 - At yesterday's closing session of the Independent Order of B'nai B'rith, the district lodge No. 6 decided, to indorse the Chautauqua - system. For this purpose \$400 has been appropriated. The district lodge announced its intentions, to arrange a course in Jewish history and philosophy. It has also made preparations for a series of lectures, by the most prominent scholars.

The Order of B'nai B'rith was founded October 18th, 52 years ago, - therefore that day is to be known henceforth, as the "B'nai B'rith Day."

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JEWISH



Illinois Staats Zeitung, May 23, 1900.

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Illinois Staats Zeitung, May 23, 1900.

It was suggested, that the lodge express its appreciation to Mr. Julius Bien of New York, who as president of the national grand lodge, served the order so faithfully for the past 20 years. Due to his efforts, the order has branched out beyond our shores.

The question of the insurance policy has been settled, agreeing on a 30 per cent reduction on all outstanding policies. For new members, the system will remain unaltered. The new rules will go into effect, July 1st, 1900. The proposal that the convention of the district lodge, should be held every other year in the future, has been rejected, because the suggestion did not receive the required majority of the votes.

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JEWISH

The Reform Advocate, Wk. of May 12, 1900. p.368.

The following is an excerpt from a speech given by Henry Greenebaum at the banquet tendered to the delegates attending the national convention of the B'nai B'rith.

"Without arrogance, I may lay claim to the fact that Chicago is the most active center of Jewish interests throughout the United States. Here is the seat of government of the National Council of Jewish Women. The local section comprises over 700 members, earnest, loyal, and true. Here is the Women's Aid Society, a host of women engaged in efforts of philanthropy and culture. Here is Johanna Lodge with a membership of 300 who, since its organization in 1874, have expended over \$50,000 in charity. We have here the Y. M. H. C. A. which has made such a bright and excellent record in the field of usefulness that it has become the pride of not only the Jews of this city, but of all Chicago."

Illinois Staats Zeitung, May 4, 1900.

The lodges throughout the United States are to remain under the supervision of the control board.

The officials elected were: Leo H. Levi, New York, president; Julius Bien, New York, (who has been president of the order for a number of years), Chancellor of Foreign Affairs; Jacob Furth, St. Louis, vice president.

Among the adopted amendments is one which concedes the right of all the district grand lodges, to adopt by-laws, which would permit the ex-president to vote at all the conventions, held in the districts. The holding of the next constitutional convention, in the year 1905, in the city of New Orleans, was approved unanimously. The chairman was authorized to appoint a committee, to decide on the feasibility of the erection of a non-denominational university by this order. Reports and suggestions should be submitted to the convention, at its next meeting.

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JEWISH

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Illinois Staats Zeitung, May 3, 1900.

THE CONVENTION OF THE B'NAI B'RITH.

The question was submitted to the convention for discussion yesterday, whether this order shall continue to operate as a secret society. The debate that followed disclosed that the delegates to the convention, were divided into three camps. The liberals, in favor of discontinuing the rituals, a second group, favoring the continuance of the present ritual, and a third group which insisted, that the old Hebrew customs should be even more pronounced at the ritual than it has been. This last-mentioned group was victorious, although by a small majority. But this is not considered to be final. This subject will be discussed again during this week's sessions.



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JEWISH

Illinois Staats Zeitung, May 3, 1900.

The program dealing with changes to be undertaken, includes the important one of electing the president. Up to the present time, this official was elected by the executive committee. The recommendation has been submitted, that in the future, the president should be elected by the convention. This change in the constitution, has been submitted by the younger element of the order, with the sole purpose of giving a younger man, worthy of the honor, a chance to assume such responsibility, and to bring about more activity, which is the privilege of the young.

The association of former presidents of the Chicago Grand Lodge, district No. 6, gave a banquet at the Auditorium last night, in honor of the delegates. Philip Stein was master of ceremonies. The speakers were: Julius Bien, New York, president of the order of B'nai B'rith;

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JEWISH

Illinois Staats Zeitung, May 3, 1900..



Miss Della Herzog, Chicago; J. Kantrowitz, New York; Jacob Furth, St. Louis; Jacob Singer, Philadelphia; Jacob Jieto, San Francisco; Lionel C. Levy, Columbus, Ga.; Henry Greenebaum, Chicago; Leo N. Levi, New York; Sigmund Bergel, Berlin; Josiah Cohen, Pittsburgh; and Joseph Rothschild, San Francisco.

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JEWISH

Illinois Staats Zeitung, May 1, 1900.

B'NAI B'RITH.

The convention of the National Grand Lodge of the Independent Order of B'nai B'rith is at present in progress at the Auditorium. Delegates from 10 of this country's grand lodges are taking active part at the convention. Attending also are delegates from Canada, Austria, Germany, Roumania and from other parts of the world. The order has in all 25,000 members. The chairman of the convention is Victor Abraham of Cincinnati. Functioning as secretary is Judge E. C. Hamburger of Chicago. According to a report given by the president, 47 lodges have been founded since the last National Grand Lodge in the year 1895. During this period 4,756 new members have joined the order. During



Illinois Staats Zeitung, May 1, 1900.

the same period of time, 2,006 members have been taken by death. The lodge has paid during that period the sum of \$2,362,095 for charitable purposes. The important question to be discussed at this convention, is the policy of the "open door." Up to this time, this order has been known, as one of the strictest of secret societies. But it became evident, that public opinion is no longer in favor of such, and is decidedly opposed to secret societies.

Officers of the National Council of Jewish Women expressed deep concern, that although the lodge is the leader of the reform movement, it shows lack of interest in the Jewish religion. Mrs. Hannah Solomon, president, emphasized, that "it was the mission of Jewish women, to revive the interest in religion among the Jewish people."

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JEWISH

The Reform Advocate, Wk. of April 21, 1900. p.290.

The first general meeting of the National Conference of Jewish Charities in the United States will be held in Chicago on June 11th and following days.

The Conference now comprises 35 constituent societies, representing 23 states and all sections of the country. The general meeting is convened for the discussion of the problems that beset workers in charity, and especially to consider plans for the betterment of the condition of the Jewish poor. Active committees have been appointed to report on subjects of interest to all Jewish charities.

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The Reform Advocate, Wk. of April 21, 1900. p.286.

The General Convention of the Order of B'nai B'rith, which meets once in five years, will open its session at the Auditorium on April 29th. The Association of Past Presidents of the Grand Lodge of the Chicago District has been making preparations for the entertainment of the delegates to the convention.

The Reform Advocate, Wk. of June 8, 1895. pp.254-255.

The American Congress of Liberal Religious Societies began its second annual session at 8 o'clock Tuesday evening, June 4th in Sinai Temple. The address of welcome was made by Dr. Hirsch. Thirty-two societies were actually represented by delegates and in addition there were some two-hundred greetings from those who could not attend. Leo Fox of Chicago, was elected treasurer for the ensuing year and Dr. Hirsch was elected one of the vice-presidents.

The Reform Advocate, Wk. of May 11, 1895. p.190:

The second annual meeting of the American Congress of Liberal Religious Societies will be held in Sinai Temple, June 4th, 5th, 6th. The first meeting of the Congress was held in the same place a year ago and was largely experimental. It proved most successful and the plans for the second session are more elaborate.

The Reform Advocate, Wk. of March 16, 1895. p.61.

Mrs. Henry Solomon of Chicago, has come to N. Y. direct from Washington, with all her honors thick upon her. Notwithstanding the halo of glory with which she was invested, because of the magnificent reception of her "National Council of Jewish Women" at its triennial congress, she brought with her all the charm of her naturalness.

An informal reception was held for her, limited to the directresses of the N. Y. Section of the Council and to the Rabbis of the city, altogether over fifty visitors. Mrs. Solomon will remain in the city until Mar. 7th.

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The Reform Advocate, Wk. of June 16, 1894. p.329.

"The first American Congress of Liberal Religious Societies was convened at Sinai Temple on the evening of May 22.

This gathering is the outcome of the Parliament of Religions, held at the time of the Fair, at which representatives of the Universalist, Unitarian, Independent, Reformed Hebrew, Ethical Culture and other organizations united in the appointment of a committee of ten to devise ways and means of securing closer cooperation between the denominations of religious societies.

All the speakers at the Congress expressed the opinion that the time was ripe for the unification of liberal religious thought. We are heartily in sympathy with the aims of the congress and consider its work of supreme importance to the religious world.

In our minds the greatest result of the Fair is shown in the union of liberal religions and we feel that the fruits of its labors will be a long step toward the day of the millenium."

- - - Rochester N. Y. Tidings.

WPA (117)

The Reform Advocate, Wk. of March 31, 1894. pp.108-109.

The March meeting of the Chicago Section of the National Council of Jewish Women was held at Sinai Temple.

Although organized only 6 weeks, it already has 150 members enrolled on its book. The constitution for Local Sections was read and adopted. The purposes of the organization are to bring about closer relations among Jewish women, to furnish by an organic union, a medium of communication and means of carrying on work of common interest and to further united efforts in behalf of Judaism by supplying means of study. After the reading of the constitution, a paper was presented by Mrs. H. L. Frank on "Women in Israel."

The Reform Advocate, Wk. of January 27, 1894. p.388.

The mass meeting held at Sinai Temple on Monday afternoon for the purpose of organizing the Chicago section of the National Council of Jewish Women, was a success. The purpose of this organization is to awaken our men and women to the need of a better knowledge of our religion. Therefore, the Council will throw its force into an endeavor to remove the dense ignorance in which Judaism has been shrouded. It will perfect a plan of study which will be followed by all its sections. It hopes, too, to make its influence felt in the Sabbath Schools. Another main object of the association is to further, so far as it lies in its power, preventive philanthropy, not by starting new or unnecessary organizations, but by bringing scientific methods and system into the old. The association will also do all in its power to break down existing barriers which tend to keep apart women whose interests are common.

The Occident, September 15, 1893.

A PERMANENT SOCIETY OF JEWISH LADIES.

The Jewish women's congress ended its sessions by forming a permanent organization under the name of the National Council of Jewish Women. Mrs. H. Solomon was elected president; Mrs. E. Mandel, first vice-president; Miss American, corresponding secretary; Mrs. S. Wolf, recording secretary; and Mrs. H. Selz, treasurer.

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The Occident, September 1, 1893.

THE RECENT JEWISH CONGRESS.

The several sessions began Sunday, the 27th, and lasted until Wednesday, the 30th of August. The address by Rev. Charles C. Bonney, a Christian divine, sounded the keynote for the Jewish people to claim its right as a cult for its religious, moral and humane precepts and tenets, and that as good citizens of this benign nation enjoy the same privileges and rights with other denominational Christian bodies and organizations, and so forth.

The programs for each day comprised many thoughtful subjects which aimed to apprise the non-Jewish people of the time status of the Jewish people, and of its religion, hopes and aspirations. Not a few were devoted to connect the false impressions and senseless prejudices, and misrepresentations.

The congress, the first of its kind ever held anywhere, has not urged by protests, resolutions or other demands upon the regular established church organizations that abrogation of its erroneous conceptions regarding Judaism. The congress, with its authorized representatives have simply spoken their pieces.

The Occident, September 1, 1893.

THE WORLD'S RELIGIOUS CONGRESSES.

The Jewish representatives, ministers, and rabbis were duly assembled at Columbus Hall, Art Building, Lake Front, last Sunday, when they were greeted by the Chairman, Dr. Charles C. Bonney, who directs all religious denominational congresses (for the World's Fair.)

It was a gathering of great moment for the Jews. Never before in the world's history have they been invited to come out openly and proclaim before the other religions of the earth the faith that is in them. This fact, and the toleration and growing spirit of brotherhood which it indicates, were favorably commented upon by all speakers.

President Bonney was accompanied to the platform by Rabbi I. L. Leucht, New Orleans; Rabbi Emil G. Hirsch, Chicago; Rabbi Isaac M. Wise, Cincinnati; Rabbi G. Gottheil, and Rabbi K. Kohler, New York.

The Reform Advocate, Wk. of August 12, 1893. p.506.

The Sabbath Visitor Association held its first national convention this week at the K. A. M. Temple. At the opening meeting addresses were made by Irma Rosenthal, president of the Chicago branch, David Rich, president of the National Association, Dr. Stolz and others.

A committee was appointed to draw up a plan for a national union of young Israel. On Wednesday, after hearing the committee's report, the Sabbath Visitor Association resolved itself into an organization, open to all, the object of which shall be to secure the affiliated cooperation of young Israel of America in behalf of Judaism, to interest them in the congregation and Sabbath school and to promote the study of Jewish history, literature and doctrines.

A suitable name will be selected and a complete constitution will be prepared by the proper committees in the course of a few months. In the meantime the branch associations will work under the new plan and new branches will be organized throughout the land.

Among the temporary officers elected were Dr. Joseph Stolz, president, and Chas. E. Block, secretary.

The Reform Advocate, Wk. of April 22, 1893. p.181.

In the editorial notes, Dr. Hirsch comments on the Congress of Jewish women, which is to convene here in September, in connection with the Parliament of Religions.

He mentions it is perhaps the first time in our history that Jewish women will take part in religious conferences. It would not be to our credit if the voice of Jewish women were not heard giving witness to their faith, when all other denominations will call to the platform the chosen representatives of their women.

The program of the Women's Congress is so arranged as to present in essays and papers the history of Jewish womanhood, its work and its share in the Jewish home and religious life and its duty and outlook now.

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The Reform Advocate, wk. of April 22, 1893. p. 190.

[COLLECTION OF SYNAGOGUE MUSIC VALUABLE]

An attraction of the Women's Religious Congress will be a book containing a collection of all the attainable Synagogue music of the Jews from the earliest times to the present. Most of the melodies will be harmonized in hymn form. The work of compilation is entrusted to the most noted cantors in the country. Its intrinsic value will be enhanced by the limitation of the edition published, to 1,000 copies.

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The Reform Advocate, Chicago, Wk. of Apr. 22, 1893. P. 181.

FROM THE EDITORIAL NOTES OF DR. HIRSCH

It may not be out of place here to explain in detail the work which has fallen to the Jewish section of the Religious Parliament.

Like every other denomination the Jews are expected to hold, in conjunction with the general sessions, a denominational congress of their own. This congress has been called by the joint committees of the Union of American Hebrew Cong. and the Central Rabbinical Conference to convene the last week of August.

The sessions will be held in one of the synagogues and papers on subjects of interest will be read by men appointed. This congress is entirely under the



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The Reform Advocate, Chicago, Wk. of Apr. 22, 1893, P. 181.

control of the participants.

But at the general Parliament, one day and two evenings, during the week intervening between Rosh- Hashonah and Yom-Kippur, have been reserved for what is known as the presentation of Judaism. Nine or ten speakers have been selected to present Judaism's contribution to religion and ethics. These presentations are intended to be the media of conveying information to the world at large on the peculiar tenets of the respective religions. A hall in the new Art Building has been designated as the place for such presentations.



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The Reform Advocate, Wk. of April 8, 1893. p. 155.

[UNITED HEBREW SOCIETIES CALL CONVENTION]

The officers of the United Hebrew Societies called a convention of representatives from all the relief associations and other charity organizations, engaged in the work of aiding the Jewish poor to be held from June 8th to June 11th. The purposes of the convention are to effect a permanent national organization of Jewish charitable societies, to inaugurate a system of communication between the relief offices of various cities, and to regulate the relative duties of each as to transient and resident poor.

The Reform Advocate, Wk. of March 25, 1893. p. 109.

The committee to make final arrangements for the presentation of Judaism at the World's Fair Religious Congress, will meet here this week.

The following gentlemen comprise the committee: B. Bettman, Cincinnati, Jacob Schiff and Oscar Strauss, N. Y., Simon Wolf, Washington, Isidore Busch, St. Louis, Adolph Moses, Chicago and Josiah Cohen, Pittsburg. These men will consult with the local Advisory Committee consisting of Drs. Hirsch, Moses, and Stolz, and with representatives of the Central Conference of American Rabbis.



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Chicago Tribune, Feb. 7, 1893.

After a two days' business session the Independent Order B'nai B'rith delegates, who are in Chicago enjoyed a banquet at the Great Northern last evening. Leon Schlossman presided. Judge Stein was toastmaster.

During the business session yesterday of District Grand Lodge 6, Sec'y E. C. Hambur her recommended that a committee be appointed to draft a memorial to Congress asking intervention in behalf of the Jews persecuted in Russia, Germany, and France. The committee was named. The secretary in his report said that the order now numbered 38,000 members in the United States and 2,500 in the Sixth District.

The order supports five orphan asylums, ten homes for the aged and infirm, and one hospital.

The Chicago Tribune, Jan. 8, 1891, p. 7.

TO UNITE THREE JEWISH SOCIETIES

At the quintennial convention of the Constitutional Grand Lodge, Independent Order of B'nai B'rith (Sons of the Covenant), held in Richmond, Virginia, last year, a committee was appointed to confer with committees which are ~~expected~~ to be appointed by the Keshet Shel Barzel and the Independent Order of the Free Sons of Israel - these three benevolent and fraternal societies are the three largest secret organizations in the country. The question of consolidating these and smaller orders has been agitated for the last five years.

Definite steps are now being taken to bring representatives of the three orders together. Justice E. C. Hamburger of Chicago, who is secretary of the B'nai B'rith District Grand Lodge No. 6, was appointed a member of the Consolidated Conference Committee. He informed a Tribune reporter yesterday that nothing would be done about this by his committee until the Keshet Shel Barzel and the Free Sons of Israel or one of those orders appointed a similar committee to confer with them.

The "B. B's" as they are called, being the oldest, strongest, and the wealthiest of the Jewish benevolent orders, can afford to assume an independent attitude, although desirous and willing to amalgamate.

Illinois Staats-Zeitung, July 15, 1881.

THE JEWISH CONVENTION

The Jewish convention continued its session yesterday forenoon at 9:30.
Mr. Rosedal was chairman.

Dr. Vorsanger made a motion that for every community too poor to pay a rabbi one should be supported by the Union. The motion was carried.

Another committee, which had been instructed to consider changes in the constitution, reported that changes were unnecessary.

A special committee which had been nominated to investigate whether the curriculum of Union College was being properly adhered to by the president and the directorate of the institution reported that there were some deviations and recommended changes; the committee also recommended the elimination of some subjects heretofore required.

Illinois Staats-Zeitung, July 15, 1881.

Dr. Lilienthal, principal of the institution, favored the report and made a motion that the matter should be considered by a special committee. His motion was carried, and a committee, consisting of the following gentlemen, was nominated: Dr. Felsenthal, Dr. Meyer, Dr. Milzuner, Dr. Ehrlich, Dr. Hahn, Dr. Huebsch, Dr. A. Moses, Dr. A. Wise, and Dr. J. S. Goldammer.

A lengthy debate ensued on a resolution proposed by Mr. Bloom. It was endeavored to prevent a community from obtaining the rabbi of another community unless his resignation had been accepted, or the community was willing to let him go. The measure was finally defeated.

Dr. Wise of Cincinnati gave to the secretary the following resolution:

"The Council authorizes the new directorate to give free scholarships financial help to all students of good character whose financial condition prevents them from attending Hebrew Union College, in order to enable talented youths to obtain an adequate education."

Illinois Staats-Zeitung, July 15, 1881.

In the afternoon session a motion, made by Dr. Jacobs, was carried, wherein the convention thanked the American consul at Morocco for his friendly efforts in behalf of Jews in Africa. Gratitude was also expressed to the King of Spain for the hospitality shown to banished Jews from Russia.

Dr. Gross said that he regretted conditions prevailing in Jewish communities in the United States, which in his opinion were attributable to recently **immigrated** rabbis who were incapable of adequately performing their duties, and so a committee was appointed to investigate the ability as well as the character of the various rabbis of American Jewish communities.

Dr. Wise's resolution to provide money for impecunious students was defeated because of the Union's nearly empty coffers. Thereupon Dr. Wise tendered his resignation as president of the theological seminary. His request was tabled.

The new directorate consists of the following officials: M. Loth, president, Cincinnati; A. L. Sanger, vice-president, New York; Lipman Levi, secretary,

Illinois Staats-Zeitung, July 15, 1881.

Cincinnati; and Solomon Levi, treasurer, Cincinnati.

The convention adjourned sine die.

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Illinois Staats-Zeitung, July 14, 1881.

JEWS HOLD COUNCIL

The Union of Jewish Communities of America held its session again yesterday forenoon at ten o'clock in Standard Hall. After attending to preliminary business the local rabbis extended an invitation to the delegates to take a coach trip and see the city. A lengthy debate ensued about the executive board's recommendation to raise half a million dollars for a Jewish college. Various delegates were of the opinion that the institution should be located in New York, and others believed it made no difference whether such a college was in New York, New Orleans, Cincinnati, or any other city, as long as it served as a university for rabbis throughout the United States. Finally the resolution was adopted to procure the money, but the problems of how to raise it, and where the institution should be located, were referred to the executive board for decision.

In the afternoon session the chairman of the special committee read a detailed account of the persecution of Jews in Russia, whereupon a committee

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Illinois Staats-Zeitung, July 14, 1881.

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was appointed to raise money and to offer asylum in America to the

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banished people of Russia as well as to those who had fled. In

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order to facilitate emigration from Russia Mr. Abraham sought support from the many secret Jewish organizations.

A. W. Rich considered the immigration and settlement question an important issue, which from the historical standpoint may become as significant as the exodus from Egypt. He was of the opinion that the secret organizations should help procure for every Jewish immigrant a completely equipped farm of a hundred acres, including livestock, in Nebraska or Kansas, exempt from payments of any kind for seven years, since thereby it would be possible for the settler to become a self-supporting landowner within a short time.

WPA (ILL) PROJ. 30275

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JEWISH

Jewish Advance, Jan. 21, 1881.

[A CONVENTION OF THE B'NAI B'RITH]

The 13th annual convention of District Grand Lodge No. 6, Independent Order B'nai B'rith, was opened at 112-14 Randolph St., at 10:30 o'clock on last Sunday. The States of Illinois, Wisconsin, Iowa, Michigan, and Minnesota, are embraced in the district.

The circumstance was referred to that the Chicago Lodges, in addition to the charitable work imposed by the regulations of the Order, had voluntarily burdened themselves to pay a yearly subscription of \$1.00 per member to the United Hebrew Relief Association, the Association which is building the Michael Reese Hospital.

Second Day.

The report on the charter question approved of the action of the General Committee, which was adverse to granting a charter for the organization of a lodge in this city, to be composed of Russian Jews.

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JEWISH

Jewish Advance, Jan. 21, 1881.

The minority report was signed by H.C. Mitchell, and differed, only, in being in favor of granting a charter in the case of the applicants who brought about the dispute, and a general spirit of toleration.

The resolution of Henry Greenebaum, introduced at a former meeting, providing for the issuing of a charter for the lodge referred to was then taken up and discussed at some length. G. Engel, of Milwaukee, was opposed to the resolution, taking the position that there were sufficient lodges already, and that if the petitioners for a charter were worthy of membership in the Order, they could join any of the existing lodges in the city. He did not believe that the objection to the petitioners was that they were Russian Jews, solely. For one, he did not know who they were, but from what he had heard they were not suitable persons to be intrusted with a charter.

A. Kraus was opposed to the resolution. It was education that the petitioners wanted, and he did not believe that the charter asked would prove a panacea for the evils now surrounding the Russian Jews of the city.

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JEWISH

Jewish Advance, Jan. 21, 1881.

George Braham was in favor of the resolution and said that the petitioners had everything except the endowment benefit, which they were now seeking through a charter. The opposition to them came from their own countrymen, he was sorry to say, which made it the more shameful. They were poor, uneducated, and the lower order of the race, of course, but he wanted a charter given them, and for one, would take great pleasure in visiting and instructing them.

A.W. Rich, of Milwaukee, said he felt very much like voting on both sides of the question. He was in favor, however, of lifting up the petitioners, and the way they were doing it in his city was by establishing night schools. He did not believe in lodges as the best means of educating the down-trodden, or elevating the lowly, and he was in favor of preparing the petitioners for receiving a charter before one was granted them.

Charles Kozminski said - He had originally discouraged the petitioners in their application for a charter, and had tried to persuade them to join existing lodges, but in vain. Since they proved so persistent, however, he

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JEWISH

Jewish Advance, Jan. 21, 1881.

had presented their petition, and was now heartily in favor of the granting of the charter. He was not of those who attributed the action of the Committee (in refusing the charter) though prejudice, no doubt, had much to do in solidifying the opposition to the petitioners in the District.

Dr. Felsenthal was in favor of granting the charter asked, and of doing any and everything possible to elevate the petitioners. It would be next to impossible to distribute them as had been proposed; and he was in favor of taking hold of the unfortunates and educating them in their own jargon (Yiddish), if nothing better could be done. They could at least be elevated by contact with the better classes of Israelites, and he was in favor of it.

Third Day.

The Chicago members of the Order wish to place themselves on record on the question of granting a charter to the organization of Russian Jews. Twenty-three votes were cast by the Chicago men, twelve of which were for and eleven against granting the charter. The (total) vote by yeas and nays was as follows: Yeas - 22. Nays - 40.

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Illinois Staats-Zeitung, January 18, 1881.

B'NAI BRITH

The annual convention of district six of the Order of B'nai Brith is in session here now. Mr. Amberg presided at yesterday's meeting.....A report was given by the committee on the erection of agricultural schools and the purchase of farms for distribution among needy Jews.....Mr. Klein proposed to supply the committee with the necessary funds so that they could carry on the work, otherwise no satisfactory results can be obtained. The committee in charge of the project will thus be able to give a more extensive report on this subject next year. Mr. Rich pledged a sum of \$100 for this purpose, whereupon Mr. C. Rubowitz proposed that every member of the Order should be taxed fifty cents annually, which sum will create the necessary fund.

This suggestion aroused violent opposition, however, because the obligations of the members are almost too heavy already. It was finally agreed that a committee of five members should be named to go ahead as best they could under the existing circumstances.....

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Illinois Staats-Zeitung, January 18, 1881.

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IV Mr. H. C. Mitchell of Chicago submitted a minority report with regard to the admission of Russian, Lithuanian, and Polish Jews into the Order. His report recommended the admission of those Jews. Messrs. Henry Greenebaum, George Braham of Chicago, and Harry Schwimmer of Quincy, found the request of those groups of Jews to establish a new lodge of the B'nai Brith reasonable, and brought the subject up for discussion, even though the Central Executive Board rejected the request.....A lengthy debate ensued as to whether or not permission should be given for the establishment of a new lodge; Mr. C. Salomon of Chicago protested energetically against such a procedure. Nor did Mr. Engel approve, because, as he explained, the Polish and Russian Jews lack education and in addition are rather superstitious.....Mr. A. W. Rich of Milwaukee suggested as a step forward in this controversy, that evening schools should be established before the application of these Jews was granted, so that some of their ignorance could be eliminated.

But in opposition to Mr. Rich, Charles Kozminski pleaded for the admission of the Russian, Lithuanian, and Polish Jews, emphasizing their decency and respect

WPA (ILL.) PROJ. 30275

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Illinois Staats-Zeitung, January 18, 1881.

IV for the law. Dr. B. Felsenthal was of the same opinion, and compared the Order B'nai Brith to a locked drug store, surrounded by sick patients awaiting relief for their suffering. The organization should not deprive these people of educational opportunities by insisting on such barriers. Such restrictions would indicate a narrow-mindedness foreign to the Jewish race. Mr. Henry Greenebaum then addressed the convention describing the existing conditions. He also produced and read letters, written by the finest representatives of the Jewish people, unanimously advocating the equality of all Jews. He concluded his speech by asking: "Is it the purpose of this meeting to inspire an anti-Semitic movement in Chicago?"

This was emphatically denied by the assembly. Mr. Rosenfels of St. Paul was, nevertheless, of the opinion that these Jews are Orthodox in their belief; they know nothing of cleanliness, and are personally repulsive. Therefore, every lodge of the Order B'nai Brith should be permitted to decide for itself whether or not to accept these Jews as members of the respective lodge.....The Chicago lodges of the Order honored the delegates to the convention by giving them a

WPA (ILL.) PROJ. 30275

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JEWISH

Illinois Staats-Zeitung, January 18, 1881.

IV banquet at the Sherman House in the evening. It developed into a lively affair after the one hundred and ninety honored guests forgot their differences of opinion and joined in the merrymaking--after the strenuous hours of work at the session. Of course, the custom of speeches on such occasions was adhered to.....

The toast to "The Race" was answered by Dr. Emil G. Hirsch. He spoke of Judaism and its two offspring, Christianity and Mohammedanism. He spoke of the persecution of the Jews and of the liberality of Belgium, which gave the Jews equal rights. Belgium's example was followed by France and also Germany. The recent anti-Semitic wave in Germany was mentioned in Dr. Hirsch's address. The gala evening ended with a ball.

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The Chicago Tribune, July 14, 1878, 3:2.

ISRAELITE VISITORS

Two or three days of the present week were a Pentecostal season to the Jewish residents of the city. Leading representatives of an association called the "Union of American Hebrew Congregations" have been in the city attending a convention of its members, which was held on the 9th, 10th, and 11th inst. A banquet at the Plankinton House, addresses, and business proceedings occupied the delegates, - all of which have been faithfully reported to The Tribune. It has been an interesting sight to see the two hundred ladies and gentlemen who composed this extraordinary delegation.

Sinai Congregation, Board of Directors Minutes, May 18, 1876.

The subject of the proposed N. Y. convention on the 24th following, was fully discussed by the Rev. Dr. Kohler, who was present by invitation and the members present, and, it was finally unanimously resolved, that the congregation should be represented.

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Sinai Congregation, Board of Directors, Minutes, May 11, 1876.

The chairman presented a communication which he had received from Lewis May of the committee appointed by New York congregations for the purpose of calling a convention of representatives of the various kindred institutions, to take place in the City of New York on the 24th of May, with the view of establishing a College of Hebrew learning.

III. ASSIMILATION

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JEWISH

Sinai Cong., Annual Meeting, Minutes, 4-12-35

REPORT OF FINANCIAL SECRETARY, MARCH 31, 1925 (1924-25)

Receipts:-

Bank Account 4-1-24	\$ 3,908.43
Dues and Assessments	52,940.20
Special Members	18,974.24
General Members	1,550.00
Seat Sales	12,050.00
Seat Exchanges	4,046.25
Hebrew Union College	3,125.00
School Registration	1,090.00
Initiation Fees	947.50
Seat Rental	534.00
Interest on Bank Balance	160.70
Reference Library Fund	62.00
Sundries	1,696.85
Bank Account, 4-1-25	1,633.47
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	107,668.65

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Sinai Cong., Annual Meeting, Minutes, 4-12-35

Disbursements:-

Salary - Dr. Mann	\$20,000.00
Superintendence	3,999.96
Annuity to Mrs. Hirsch	5,000.00
Pension - R.H.Little	519.96
Choir	8,848.69
School	5,832.43
Maintenance	7,292.46
Notes Payable	15,000.00
Social Center	12,500.00
Hebrew Union College	4,680.00
Seat Exchanges	4,046.25
Postage, Printing and Stationery	1,898.91
Heat	2,660.70
Light	2,839.77
Office Salaries	2,008.83
Text Books	564.73
Interest	745.79

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Sinai Cong., Annual Meeting, Minutes, 4-12-35

Insurance	\$ 1,392.06
Contributions	860.00
Advance on Plaque - Dr. Hirsch	500.00
Repurchase of Seats	425.00
Furniture and Fixtures	3,337.00
Library Fund	77.93
Advertising	106.05
Decorations	140.50
Miscellaneous	2,390.67
	<u>\$107,668.65</u>

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

THE KEHILLAH DURING 1933.

by
Samuel Levin.

The holding of the annual Delegates' Day of the Chicago Kehillah, the Union of Orthodox Hebrew Congregations of Chicago, on Sunday, Nov. 19, brought to public attention again its widespread work and its outstanding importance to the Chicago Jewish community.

The Kehillah the spokesman of the Chicago Orthodox community, is representative of 80 synagogues, and its woman's organization, the Orthodox Frauen Verband, is representative of forty-two separate auxiliaries. The various phases of its work are carried on through special committees,

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

or Vaad, there being one for Chinuch, Kashruth, Yeshivoth, etc. The Frauen Verband is especially active in supporting educational work.

THE CENTRAL VAAD HA-KASHRUTH.

As is still very well remembered, the Kashruth conditions in Chicago before the advent of the Kehillah was indeed deplorable. Under the firm guiding hand of the Central Vaad Ha-Kashruth, the 370 kosher meat markets in the Chicago area are systematically inspected by thirteen competent "Mashgichim," besides the special inspectors assigned to markets by the "Beth-Din". The monthly budget of the Vaad is \$650.00, of which \$500.00 comes from fees for inspection, kosher signs, etc., and the rest is supported from the slender Kehillah budget.

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

Every Tuesday afternoon, the officers of the Vaad Ha-Kashruth meet with all the Mashgichim, who give a report of their work, reports violations of Kashruth by butchers, and receive instructions for future work. Serious charges against a butcher result in a "Beth-Din" of rabbis of the Vaad Ha-Kashruth, which investigates, hears witnesses, and issues its verdict. If found guilty, punishment is meted out in accordance with the gravity of the offense, the extreme penalty being the denial of being a kosher butcher. Special inspection is ordered in minor cases, ranging up to permanent inspection in serious offenses.

The Central Vaad Ha-Kashruth replaced a system of local non-affiliated

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

Kashruth bodies operating in the various sections of the city with notable results. Attention is now being turned to the chaotic condition of Kashruth in other food products, and was the subject of the main debate at the Delegates' Day. A resolution was finally adopted for the better integration of Kashruth in Chicago through a unified control of "Hechsharim" issued on kosher products.

THE "HECHSHARIM" PROBLEM.

Long a subject of bitter controversy, "Hechsharim" were issued by individual rabbis, with the rabbinate as a whole having no voice in the matter. This system left the way open for unscrupulous people whose sole connection with the rabbinate was the possession of a long beard and the self-assumed title of "rabbi," to enrich themselves at the

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

expense of the good name of Kashruth in the city. There are instances where "Hechsharim" are still in use and whose authors have been many years dead! A bewildered public cannot understand why a product is denounced as "tref," when it bears a "Hechshar" signed by a "rabbi" attesting to its Kashruth. The new system will not interfere in the least with the income of bona fide rabbis from "Hechsharim," but is designed to bring order out of what has been chaos, to establish an authoritative voice in Kashruth matters, to aid destitute rabbis who have had no "Hechsharim," and to provide funds for other communal and religious purposes.

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

EDUCATION WORK.

Probably the outstanding service of the Kehillah to the Jewish community is its labors for Chinuch, education. The Vaad Ha-Chinuch, with the loyal assistance of the Orthodox Frauen Verband in all its activities, raised about \$20,000 during the past year for the support of the twenty-three Hebrew schools affiliated with it. These funds came from appeals, donations, Talmud Torah boxes, Education Day, Flower Day, Concert and Ball, \$15.00 Plate Banquet, and through participation in Jewish Day. The Vaad-Ha-Chinuch has literally kept open the doors of the twenty-three Talmud Torahs this year, but its resources are inadequate for its needs for the schools, the teachers of which suffer greatly, as all of them are from six to eight months

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

in arrears of their salary. Delegates' Day adopted resolutions pledging the aid of the Kehillah for the activities of the Vaad Ha-Chinuch for the Talmud Torahs, as follows:

1. To cooperate in making a success the Grand Bazaar which will be held in the Wolf Building, 3138-40 Roosevelt Road, from January 13 to 20.
2. To launch a \$15.00 scholarship campaign, each scholarship enabling a child to attend Talmud Torah for one semester.
3. To urge every Jewish family to have a Talmud Torah box in the home, and to contribute at every opportunity.
4. To sell "Talmud Torah" matsos before Passover, the net proceeds to be used for the schools.

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Chicago Jewish Chronicle, December 1, 1933.

5. To ask the Jewish Charities of Chicago to give an annual subsidy to the Vaad Ha-Chinuch for the Talmud Torahs affiliated with it.
6. To conduct an intensive campaign of information warning Chicago Jews who wish their children to receive a Jewish religious and national education, against the radical folk-schools where propaganda is mixed with education.

THE VAAD HA-YESHIVOTH.

The Vaad Ha-Yeshivoth, which raises funds for thirty world-famous academies in Europe and Palestine is bringing to a close its fifth annual campaign. It has already received nearly \$10,000 and will receive more from synagogues which have not turned in their collections.

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Chicago Jewish Chronicle, December 1, 1933.

When all the money is in, the Vaad makes its distribution. This is a vast improvement over the old system, when Chicago Jewry was constantly annoyed by solicitation by an army of "Meshulochim," and when it was often doubtful whether the funds reached the proper destination. The Vaad Ha-Yeshivoth is an excellent example of the work of the Kehillah.

OTHER IMPORTANT RESOLUTIONS.

Other important aspects of the Kehillah work were treated in the following resolutions:

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

Keren Kayemeth and Vaad Ha-Chinuch Boxes. To take immediate steps to stop the activities of a collection for certain Palestine institutions which are spreading malicious propaganda against the Keren Kayemeth and the Vaad Ha-Chinuch boxes, using the names of long-deceased rabbis as having prohibited such boxes.

Broaden Kehillah Scope. To have the Kehillah's Administrative Committee join with a committee of rabbis of the Chicago Orthodox Rabbinat to attract into the Kehillah all elements of Chicago Jewry that are traditionally and nationally inclined.

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

Kehillah Dues. To enable the Kehillah to meet its administrative expenses, to require every affiliated synagogue to pay from \$50.00 to **\$100.00** annual dues, dependent upon size, and \$25.00 for each auxiliary, with the delegates to be responsible for the collection and bringing the funds to the Kehillah.

Vote of Confidence in Leaders. Delegates Day expressed its utmost confidence in the untiring work of President Abe Goldblatt of the Kehillah, and its able executive director, Rabbi Menahem B. Sacks, for his unselfish and extraordinary devotion to the manifold activities of the Kehillah; and to express its indignation at any calumnies cast upon them, and to extend the assurance of full moral and financial support in their plans for the welfare of the Jewish community of Chicago.

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JEWISH

Chicago Jewish Chronicle, December 1, 1933.

Anti-Nazi Movement. To appeal to Chicago Jewry for full support of Solomon Levinson in his work against the Nazis; and to appeal to the leaders of American Jewry to set aside personal differences, so that a united front may be presented to our enemies.

Kfar Ussishkin. To urge every synagogue to aid in establishing "Kfar Ussishkin" in Palestine, to the extent at least of purchasing one dunam of land in the name of the synagogue.

Young Israel. To aid the Young Israel movement, and particularly to lend support to the Mid-Western Young Israel Conference in Chicago, December 22 to 25, and to proclaim Saturday, December 23, Young Israel Sabbath, on which rabbis and lay leaders of the synagogues will speak on the work of Young Israel for Orthodox Jewish youth.

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Chicago Jewish Chronicle, December 1, 1933.

RABBI SACHS WILL REMAIN

One important result of the Delegates' Day was the retention of Rabbi Sachs as executive director. His resignation was unanimously refused. A thundering ovation greeted his decision to bow to the expressed will of the delegates and remain with the Kehillah. Rabbi Sachs, is truly the moving spirit of the Kehillah, and under his continued guidance it is hoped that greater unity of spirit and action may be brought about in the Chicago Jewish community.

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JEWISH

WPA (LL) PROJ. 3

Chicago Jewish Chronicle, September 1, 1933.

KEHILLAH EXECUTIVE ADOPTS RESOLUTIONS.

At the recent meeting of the Executive Kehillah, held under the chairmanship of A. Goldblatt, president; the following resolutions were adopted:

1. Stating the evils of the "mushroom synagogues" which spring up in converted dance balls just before the High Holidays, the Executive resolved that "The Kehillah use all legitimate means to eradicate this plague and to impress upon the public the realization of the inherent ugliness of the use of such places of worship during the most sacred days of the year."
2. Stating the needs of the Yeshivoth in Europe and Palestine and calling attention to the Vaad Ha'Yeshivoth campaign, the Executive resolved "to assist the Vaad in launching the campaign and in bringing it to a successful fulfillment, and that in every Chicago synagogue an appeal should be made for the Vaad Ha'Yeshivoth during the High Holidays."

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JEWISH

Chicago Jewish Chronicle, September 1, 1933.

3. Stating the old custom of affixing Jewish National Fund stamps to congregation tickets for the High Holidays, the Executive resolved "That the Kehillah help realize the sacred aim of recovering Palestine for the Jewish people by requesting each synagogue to appoint a committee whose duty it shall be to see that every High Holiday ticket sold bears a J. N. F. stamp."

4. Stating that problems have arisen in regard to poultry Shechitah which should be given immediate attention, the Executive resolved "That a conference be called of the Executive of the Kehillah, representatives of the rabbis and leaders of the Shochtim Union to take up these questions and to improve the situation of poultry Shechitah in Chicago."

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Chicago Jewish Chronicle, September 1, 1933.

5. Stating that the Jewish Charities of Chicago give a considerable subsidy for educational purposes each year, but do not contribute to the twenty-two United Talmud Torahs of Chicago, situated mostly in the poorer neighborhoods, the Executive resolved that "The Kehillah petition the Jewish Charities of Chicago to abolish the injustice being done the twenty-two United Talmud Torahs and to ameliorate their grave condition by including these strongholds of Jewish elementary education in their subsidy."

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JEWISH

Chicago Jewish Chronicle, September 1, 1933.

AVOID THE "MUSHROOM SYNAGOGUES".

To the Jews of Chicago: We are now on the threshold of the High Holidays, the most sacred days on the Jewish calendar, which mark the renaissance of the religious instinct dormant in the heart of every Jew. During these sacred days, the Jew is truly lifted above his prosaic daily self; purified by penance and exalted by meditation and prayer, he faces his God with a clear conscience and emerges reconsecrated and rededicated for a new year of noble life.

Unfortunately, even these sacred days are not entirely free from the spirit of self-gain. Through the cupidity of certain grasping individuals, dance halls and gambling dens are converted overnight into synagogues and are arrogantly proclaimed the House of God, to which the Jew is lured, with economy as the bait, to come to pour out his heart in prayer for a happy New Year.

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JEWISH

Chicago Jewish Chronicle, September 1, 1933.

What a grotesque mockery! Can the walls of such places, temporarily abandoned from the worship of Mammon, possibly offer shelter to the "Shechinan," the Divine Glory? Can the Jewish heart draw inspiration from such surroundings, which profane the very spirit of worship and reverence? Beyond the incalculable harm which these "mushroom synagogues" bring to the Jewish soul, they constitute a virtual menace to the established synagogues, the true houses of worship. Consecrated to the spiritual needs of the Jewish community, the true synagogues know no "season" of service - every day in the year they nobly wait upon the daily needs of the Jew, from the cradle to the grave, in their religious, educational and charitable capacities. Every day in the year the synagogues are occupied with prayer and Torah study, with the practice of deeds of charity; they celebrate with the Jew his happy occasions, the Bar Mitzvah confirmations and weddings, and sorrow with him on his sad ones, the memorial services and the daily prayers of the Kaddish.

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Chicago Jewish Chronicle, September 1, 1933.

It is indeed unfortunate that these synagogues, for the two thousand years of Diaspora the very pillars of our faith, should be threatened by the annual appearance of "mushroom synagogues", which are operated solely for gain only three days in the year, and which give no thought to the dignity and one-inspiring majesty of the services of Rosh Hashonah and Yom Kippur. We therefore appeal to you, the loyal and right-thinking Jews of Chicago, to help us exterminate this plague which is afflicting the High Holiday spirit. Shun the "mushroom synagogues" - attend the High Holiday services in an established synagogue, where the "Shechinah" dwells the year round, where the very walls are changed with the echoes of prayer and Torah study. Every Jew can afford to attend a real synagogue this year, for all synagogues are offering seats at amazingly moderate prices.

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Chicago Jewish Chronicle, September 1, 1933.

We insist at the same time that the leaders of the synagogues, whose cause we are pleading, do not abet the "mushroom synagogues" by loaning or renting them the Sacred Scrolls of the Law or other regalia for use during the Holiday season.

We pray that your support of the real houses of worship during the High Holidays will invoke upon you and yours the benediction of a happy and prosperous New Year, a year which will see the glorious return of Israel to Zion and Jerusalem.

Merkaz Ha - Rabbonim
(Chicago Orthodox Rabbinate).
Union of Orthodox Hebrew Congregations of Chicago.

The Jewish Charities Minutes, June 29, 1933.

At the meeting of the Board, a suggestion was made that a Rabbi be elected to the Board. The committee gave thought and consideration to this suggestion and realizing the difficulties of pleasing the community as a whole and the danger of causing ill feeling by the selection of any particular Rabbi, asked the Chicago Rabbinical Association to name three Rabbis. They did this, and the committee considered these names and selected from them, Rabbi Gerson B. Levi.

The chairman of the committee spoke to Dr. Levi, to make clear to him the situation - that if he were elected he would become a member of the Board, not as a representative of the Rabbinical Association, but of himself and the community, that if he failed to be an active Board member, the Board would feel free to replace him without consulting the Association and without necessarily replacing him with a Rabbi.

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JEWISH

Chicago Jewish Chronicle, June 16, 1933.

THE KALEIDOSCOPE

by
Abram.

THE UNION OF AMERICAN HEBREW CONGREGATIONS.

The Thirty-third Annual Council of the Union of American Hebrew congregations was a good illustration of what Reform Judaism really is. It had more the appearance of an annual get-together of some fraternal order than an important convention of representatives of the Jewish religion. To the casual observer it did not look a bit Jewish. It lacked the intensity of a real Jewish convention. There was something lacking. It moved too smoothly. One could detect lack of interest and idealism. The caution with which Reform leaders moved. The only one to do a really good job was Judith I. Stein, the first woman to handle publicity for such a convention. In spite of the prevailing cold atmosphere, she succeeded in getting some really good and hot publicity.

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JEWISH

Chicago Jewish Chronicle, June 9, 1933.

REFORM IN CHICAGO

by

Judith I. Stein.

The XXXIII Council of the Union of American Hebrew Congregations meeting in Chicago, is returning to the city which was one of the early strongholds of Reform in America. Since this convention is bringing some fifteen hundred (1,500) representatives of Reform Judaism to Chicago it may be of interest at this time to turn back the pages of history and to glance at the early Jewish community of Chicago, which has developed to such an extent from small beginnings that today it houses twelve large Reform Congregations, and boasts some 325,000 Jews.

Chicago Jewish Chronicle, June 9, 1923.

The first Jewish settler arrived in Chicago in 1838, just one year after it was incorporated as a city. About twenty more German Jews arrived between 1840 and 1844, and the community increased slowly up to 1849, when there was a decided increase in the German immigration.

The first Jewish religious services were held in the city in a private room on the Day of Atonement, 1845. There were exactly ten men present for the service, so that when one left the room the services had to stop. The following year services were again held on the same day, and strangely enough, were attended by the same number of men.

The first Jewish organization in Chicago, the Jewish **Burial** Ground Society, was established in 1846. For the sum of \$46 it acquired from the city one **acre** of ground to be used as a cemetery. The location of this first burial-ground was east of the city limits, along the shore of Lake Michigan, to the north.

Chicago Jewish Chronicle, June 9, 1933.

The first Jewish congregation to be established in Chicago was Kehillath Anshe Maariv, whose constitution was drawn up in 1847, and signed by fourteen members. The Jewish Burial-Ground Society turned over to the congregation all its property, including the cemetery, and dissolved. Kehillath Anshe Maariv, held its first regular service in a private room on the second floor of a building on the southwest corner of Lake and Wells streets, and in 1849 leased a lot on Clark street (where the great Chicago Post Office now stands) on which it erected a frame synagogue.

In 1868, the congregation purchased the northwest corner of Wabash Avenue and Peck Court and converted the church standing upon it into a synagogue. In the great fire of 1871 the synagogue escaped destruction but all the records were lost. In 1873, Dr. Merzbacher's Prayer Book was adopted. An organ, choir, and family pews had been introduced several years before.

Chicago Jewish Chronicle, June 9, 1933.

The Wabash Avenue synagogue was sold after the fire and the congregation purchased the church and site on the corner of Indiana Avenue and 26th Street. This church was also converted into a synagogue.

In 1839, since most of the temple members had moved farther south, a new plot on Indiana Avenue was purchased. In 1902 the Einhorn ritual, in the English version, was adopted. The first Rabbi called to Kehillath Anshe Maariv in 1847 was the Rev. Ignatz Kunreuthei; he was followed by Dr. A. Friedlander in 1855; Rev. Liebmann Adler in 1861; Dr. M. Machol; Dr. Samuel Hale; Dr. Isaac S. Moses; Rev. M. P. Jacobson, and Dr. Tobias Schanfarber, at present Rabbi Emeritus. Dr. Solomon F. Freehof is the congregational leader today. Kehillath Anshe Maariv was the first of Chicago groups to join the Union of American Hebrew Congregations, which it did in 1874.

Chicago Jewish Chronicle, June 9, 1933.

The second oldest congregation in Chicago was B'nai Shalom, organized in 1852 by fourteen members.

BEGINNINGS OF REFORM IN CHICAGO.

Sinai Congregation, the third oldest, was the result of the Reform Movement which was just starting in Chicago. In 1853, some members of the Kehillath Anshe Mauriv Congregation, being dissatisfied with the services and the course of the congregation, formed a society which they called the "Reformverein," with the avowed intention of organizing themselves into a congregation as soon as their number reached thirty. At the first public session of the society, held on April 17, 1853, the secretary, Dr. P. Felsenthal who afterwards became its first Rabbi, delivered the following remarks:

Chicago Jewish Chronicle, June 9, 1933.

"How can the abuses which have crept into our religion be corrected? We must separate the eternal indestructible kernel of Judaism from its tattered encasings, must remove the antiquated notions, and make the service fruitful and intelligible by the use of a language understood by all. Not two per cent of the members of any Jewish congregation, are sufficiently conversant with the Hebrew language to invest the service with dignity or to close it with intelligibility; the whole service has been degraded to the level of a dead formula."

Two years later, in 1860, the society formed itself into the Sinai Congregation.

The first House of Worship of Sinai Congregation was a frame building, formerly a church, on Monroe Street. At the dedication of this Temple in 1861 the Einhorn ritual was used for the first time in a Western congregation.

Chicago Jewish Chronicle, June 9, 1933.

Dr. Felsenthal was succeeded by Dr. Chronic, who founded in Chicago a German monthly in the interest of Jewish Reform. At the Rabbinical Conference held in Philadelphia in 1869, Dr. Chronic moved to transfer the celebration of the Sabbath to Sunday, but no action was taken upon the motion. Sinai Temple joined the Union in 1875. Dr. Chronic was succeeded by Dr. Emil G. Hirsch.

In 1885, a change was made and Dr. Hirsch no longer preached on Saturdays. In 1892, the temple was remodeled and enlarged. It is the largest Jewish congregation in Chicago, and today its pulpit is occupied by Dr. Louis L. Mann.

Zion Congregation, the fourth oldest in Chicago, was organized in 1864. Its rabbi was Dr. F. Felsenthal, who was succeeded by Dr. Joseph Stolz in 1866. For many years Zion Congregation was a prominent factor in the

Chicago Jewish Chronicle, June 9, 1933.

spiritual and educational development of the Jewish community. B'nai Abraham was organized on the West Side in 1870 with Rev. Isaac Fall as its leader.

After the fire the number of congregations increased rapidly. The most prominent among the younger congregations are the following:

Beth El Congregation, organized in 1871 immediately after the fire. The first services were held in the home of one of the members but on the following week a hall was rented where regular services were held every Friday night and Saturday morning. D. Gottlieb and Ignatz Kunreuthei officiated. Six months later a frame church was purchased which was destroyed shortly after by a cyclone.

That same evening a meeting of the congregation was called and a fund was raised to start the building of a new synagogue. The rabbis of this congregation were Herman Eliassof, Bonheim, Lippmannsohn, Bien, Jacob Donsk and Julius Rappaport. Rabbi Mayer Lipman is the present incumbent.

Chicago Jewish Chronicle, June 9, 1933.

Congregation Emanuel was founded in 1880. In 1889 moderate Reform and the Prayer Book, Minhag America were adopted, and later the cause of Advanced Reform was further strengthened by the introduction of the Einhorn Prayer Book and the practice of worshipping with the uncovered head. The rabbis of Emanuel were Austrian E. Brown, Julius Newman, Dr. Emanuel Schrieber and Dr. Felix A. Levy, who occupies the pulpit today.

The Reform Congregation of Isaiah Temple was organized in 1895 by members of Zion Congregation, who had moved to the South Side. At the first meeting Dr. Joseph Stolz was chosen rabbi and still holds that position in an honorary capacity. Dr. Gerson B. Levi officiates at the Temple Isaiah-Israel.

The twelve Chicago Reform Congregations which form a part of the two hundred and eighty-four constituent members of the Union of American Hebrew Congregations are:

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Chicago Jewish Chronicle, June 9, 1933.

Anshe Mayriv (Dr. Tobias Schanfarber and Dr. Solomon B. Freehof); Beth El (Rabbi Mayer Lipman); Beth Israel (Rabbi S. Felix Mendelsohn); B'nai Abraham Zion (Rabbi Samuel Schwartz); Chicago Sinai (Dr. Louis L. Mann); Emanuel (Dr. Felix A. Levy); Temple Judea (Rabbi David Rosenbaum); Mizpah (Dr. Jacob Singer); Temple Sholom (Rabbi Abram Hirschberg and Rabbi Maurice Hirschberg); South Shore Temple (Dr. G. George Fox); The Temple Isaiah (Dr. Joseph Stolz and Dr. Gerson B. Levi); North Shore Congregation Israel, Glencoe (Rabbi Charles E. Shulman.)

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Forward, Apr. 24, 1931.

PLANS TO ORGANIZE CHICAGO JEWISH CONGREGATIONS
INTO ONE UNION

A new attempt has been made to unite all Chicago Jewry into one powerful union.

There is already in Chicago a rather weakly constituted union of Orthodox congregations, which includes, of course, chiefly religious people only.

The Jewish public in general is still unorganized and has no religious or national affiliations, with the result that in recent years the Jewish name has become cheapened and profaned. Every charlatan, every good-for-nothing, every swindler and crook is blaspheming it; every cheap and petty politician desecrates and peddles it in political campaigns and on other occasions. During the last mayoralty election in Chicago, the cheapest and lowest things took place in the camps of two different groups of petty Jewish politicians eager to sell votes to their parties.

JEWISH

WPA (ILL.) PROJ. 30275

Forward, Apr. 24, 1931.

One Jewish group sold itself to William H. Thompson and the other to Anton Cermak. Each group tried to make these leaders believe that it represented the entire Chicago Jewry.

The motives of the two groups were one and the same: money, honor, and prestige, for themselves and their families. The crookedness went so far that Republican Jewish politicians bribed the editor of the Daily Jewish Courier to publish a series of articles about the virtues of the Republican candidate for Mayor. The Courier went so far as to issue a special edition decorated with many portraits, with the purpose of bringing Chicago Jewry into the fold.

Dr. Solomon Goldman, rabbi of the Anshe Sholom Temple (sic) in Chicago, was the first Jew to protest against these petty Jewish politicians who peddle the Jewish name as if it were junk or second-hand wares.

He unmasked a good many fakers who claimed to be interested in the welfare

Forward, Apr. 24, 1931.

of the Jewish community. Dr. Goldman advised these self-appointed Jewish leaders to sit behind the oven in the synagogue and sniff tobacco. Dr. Goldman is not satisfied with protests alone; he intends to organize a union of Chicago Jews similar to those of Berlin and Warsaw.

Such a union would include all aspects and problems of Jewish life. This type of union would concern itself chiefly with Jewish activities and social problems having a direct or indirect bearing upon all Jews, such as Anti-Semitism, discrimination against Jewish employees by Gentile firms, and vice versa. A remedy would be found to exterminate the licentiousness that permits any person or group of persons to sell the Jewish name every Monday or Thursday. With such a union no part of the Jewish population would lose its freedom, individuality, and independence; everyone will be as free as before and will act according to his beliefs, traditions, programs, and aspirations. The only change will be that no single group of Jews will be allowed to speak in the name of all the Jews of Chicago.

The central body, the Union of all Jewish Congregations, representing every

Forward, Apr. 24, 1931.

Jewish organization in the city, will have the sole power to discuss certain problems pertaining to Jewish life in general. This central body, however, is forbidden to participate in political campaigns or elections if its purpose is to misuse or sell the Jewish name.

The central body of the union will have the authority to speak for Chicago Jewry when the united voice of all the Jews is on some occasion absolutely necessary. In order to discuss the details of this plan, Dr. Goldman and a committee called a meeting at the Covenant Club, to which were invited the rabbis of Orthodox synagogues, Conservative temples, and Reform temples; and the representatives of synagogues, temples, and other institutions that bear some sort of Jewish character. Representatives of the Jewish press and several radical leaders were also invited, not to take part in the deliberations, but merely as guests. This was understood by everyone.

The Orthodox Jews did not send their representatives.

Very interesting topics were discussed concerning the proposed union, and

Forward, Apr. 24, 1931.

every phase of the condition of Chicago Jewry was very intelligently analyzed.

The gathering was composed chiefly of very earnest people who have great respect for Jewish traditions, and whom it really hurts to see charlatans trade the Jewish name for a pot of lentils in order to satisfy their epicurean appetite.

The meeting gave the impression of earnest and honest people eager to do earnest work.

It was also understood, since a definite plan had not yet been drawn up, that at least temporarily no statement shall be given to the press.

However, the Daily Jewish Courier, now feeling guilty and bothered by a troubled conscience, publicised this undertaking with the foulest language available.

Forward, Apr. 24, 1931.

It cursed and accused the sponsors for wanting to unite Chicago Jewry. The editor of the Courier, although a Democrat, now claims to be a Republican, in order to profit by selling the Jewish name; and since this enterprise might weaken his source of income, he is very much opposed to such a plan.

The Reform Advocate, January 10, 1931, Vol. 80, p.596.

Sinai Congregation of Chicago held its first Sunday service in 1874, for thirteen years this was merely a supplementary service, but in 1887, Sinai Congregation abolished the Saturday service altogether and held an exclusive Sunday service. Up to about a score of years ago, Chicago Sinai Congregation in America and the Reform of Berlin which instituted the Sunday service in 1849, were the only two congregations in world Jewry holding an exclusive Sunday service.

WPA (11) PRO 30275

Reform Advocate, November 1, 1930.

REFORM JUDAISM.

Technically speaking, Reform Judaism is only a little over one-hundred years old. It began in Germany, and while it has spread to various parts of the world, it has attained its greatest potency in the United States.

Reform Judaism was the logical and psychological result of definite historic causes. It was the product of modernism. The growth and development of scientific research succeeded scholasticism and obscurantism. Accurate observation and logical analysis took the place of superstitious beliefs and practices. In the political world, democracy drove out the despotism of kings and emperors, while in the economic world, metropolitan industrialism with its complexity and greater freedom came into its own. The invention of the steam engine and the telegraph made for less isolation and parochialism. Education became widespread with the improvement of the printing press.

In such a world, tolerance was bound to grow and the Jew was regarded in a better light. I say this despite the fact that some will remind me of the vast amount of

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Reform Advocate, November 1, 1930.

intolerance that still exists in the world. The fact remains that as unfortunate as this may be, the Jew is in the main better off than he was in the past and the proportion of thinking and humane Gentiles is increasing year by year. Everything must be judged comparatively.

In such a world Ghetto standards were compelled to give way to modern thinking and living. Mendelssohn's translation of the Pentateuch into German marked the beginning of the decline of Yiddish in Central Europe. Greater freedom and recognition endowed the Jew with the ambition to become more like his neighbor. Secular education caused him to challenge some of the beliefs and practices that had been handed down unquestioned through the centuries. Incidentally, some of them were not Jewish in their origin, but had been grafted upon Jewish culture by unconscious imitation of the nations amid whom the Jews lived, and had become so much a part of their own life and practice that their origins were forgotten and they came to be looked upon as sacred.

When one considers the rapidity with which conditions affecting the political, cultural, and economic life of our people changed, it is little wonder that in the period of transition some mistakes were made. Revolution is never as wholesome as evolution. Chaos is oftentimes the result of suddenly changing historic

Reform Advocate, November 1, 1930.

circumstances.

Many Jews became assimilationists. This was not the fault of Reform Judaism. It had no place in the philosophy of the movement. Reform itself, possibly ran to extremes here and there. It unconsciously imitated Protestantism and removed from Jewish life a certain amount of the traditional element that should have been retained. This, of course, was most natural and the hostility and opposition of the orthodox rabbis, a perfectly natural and justifiable position from their point of view, probably encouraged the early reformers to assume extreme positions.

Be this as it may, Reform had to suffer. Judaism was confronted with the choice of standing still and rotting, or going forward. The children would not live like the great grandparents. Reform Judaism made it possible for the modern Jew to remain loyal and faithful to the basic teaching and practices of Judaism, without at the same time, forfeiting his intellectual self-respect, or causing him to appear like an Oriental or a medieval person. Little wonder that Judaism is more alive in this country today than it is in Europe, or any part of the world. This is an undisputed fact that will be substantiated by an impartial traveler, who has taken the trouble to observe Jewish conditions abroad.

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Reform Advocate, November 1, 1930.

We began this article by stating that technically, Reform Judaism is a little over one-hundred years old. The fact is, as every student of the Jewish religion well knows, that Reform Judaism began when Judaism first saw the light of this world. Judaism itself, is the product of revolution. The prophets reshaped early pagan Hebraic beliefs. They rid Hebrew life and thought of many primitive and crude beliefs and practices. They altered the entire God conception. They emphasized the ethical note in religion and lifted it to new heights.

After the exile, Ezra, the scribe, and his associates made many changes. This was the period, in fact, when Judaism first saw the light of day. Ezra's attitude and that of those who surrounded him were more conventional and formal than that of the prophets. They combined the ethical with the ceremonial and brought about a harmonious blending of the two, essential and suitable for their own day and age.

The sages quoted in the Talmud, and their successors made other changes. They modified the laws to meet new conditions. These scholars were not theorists. They were practical sensible men. They kept Judaism in line with common sense.

Reform Advocate, November 1, 1930.

They too harmonized it with the conditions of their own day and age.

The Jewish philosophers of the Middle Ages challenged many an old belief and on the other hand attempted to synthesize Judaism with the thinking of the Middle Ages. Some of them did it with great delicacy, others more boldly. Some were bitterly criticized by their more conservative contemporaries; others were commended. Most of them were criticized in certain quarters and praised in others.

Ghetto Judaism of the last few hundred years had its poetic and colorful side, but it did not represent the purest flowering of the Jewish spirit. It must be admired in the light of martyrdom and sacrifices of our people, the cruelties they endured, the many handicaps set in their way. But Ghetto life was cramping and narrowing. Without freedom, constantly trembling for his safety, the Jew could not be at his best. Deprived of secular education and cut off from the main currents of world thought, his thinking like his activities were cramped and crude.

All credit to him for his courage, faith and loyalty. These are no mean virtues. They in themselves prove the value of faith that can beget them and that lived despite everything designed to crush it. But we repeat, Judaism in the

Reform Advocate, November 1, 1830.

Ghetto was more picturesque than ideal. Poor human beings struggling hard to make a bare living and in constant fear of their lives and those of their children can not but fall back upon a certain measure of superstition and primitive practice. The more honor and credit to them for whatever standards of excellenct they were capable of maintaining.

But the hands of the clock cannot be held back, and so when the light of modern civilization percolated into the Ghetto, it was the beginning of a new point of view for the Jew. Blinded by the rays of the sun he was dazed and could barely see a few paces ahead of him. He staggered and groped for a clear vision. Hence the defects in his life and religious practices immediately following the exodus from the medievalism and persecution. Reform Judaism in its modern form has done very well considering its youth and the circumstances of its origin. It need make no apologies to anyone. It has been the only salvation for our people who would retain their Jewishness and at the same time live like Occidentals. I predict a future that will fully justify the cisions of Hirsch, Geiger, Einhorn, and Isaac M. Wise. Some changes, of course, will have to be made. I for one, feel that more of mysticism and traditionalism properly practiced and interpreted will do us no harm. Reform Judaism must become less negative

Reform Advocate, November 1, 1930.

and more positive. It is not an excuse to doff the garments of Jewishness at the will and whim of every person. It requires more of discipline and should impose more obligations if it is to command the respect of its followers. These and other changes will take place from time to time, but fundamentally, it is right. Life must move on. Religion, like every other expression of human thought and feeling, must progress, and Judaism is not afraid to progress.

Judaism does not fear modern science nor the attempt to persecute those who contribute to the wealth of human knowledge. "We welcome all truth, whether shining through the annals of ancient revelations or reaching us through the seers of our own time." (One of the loveliest passages of our Union Prayer Book.) Judaism has stood the onslaughts of every age and clime. It is like a rock, beaten by the waves through countless centuries, yet, unmoved and eternal. Its foundations are secure. It is like one of the giant sequoias of California - old and yet ever renewing its youth, whose foliage changes with the passing years, yet it stands there firmly rooted to the ground, never to be broken or uprooted by the storms or blasts of the elements. And like the giant sequoias it is beautiful to behold, and points ever upward, toward God and the light.

Sinai Cong.. Annual Meeting, 5-26-29**MEMBERSHIP**

The present membership of the Congregation consists of 1300 members, divided as follows :

452	Regular Members	
274	Special	"
142	Associate	"
432	General	"

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JEWISH

The Reform Advocate, Vol. 75, P. 231, Week of April 7, 1928.

Ground was broken during the week for the new Temple Sholom and Community Center to be erected on Sheridan Road between Stratford Place and Cornelia Avenue at the cost of \$1,750,000.

WPA (ILL.)

Courier, August 28, 1927.

ELABORATE EXERCISES TO MARK SYNAGOGUE DEDICATION.

This Sunday, August 28, at 2 p.m., the dedication exercises of the enlarged and remodeled synagogue of the Congregation Beth Itzchak of Albany Park will be held at 4641-47 North Drake Avenue. An interesting and elaborate program has been arranged. Rabbi David Erlander, spiritual leader of the congregation, Rabbi Saul Silber and other prominent rabbis and Dr. Weisman and Dr. Azranat will speak. The musical part of the program is in charge of Canter Kritz who will be assisted by an augmented choir. Refreshments will be served by members of the Sisterhood, to all present.

The dedication ceremonies of the Beth Itzchak Congregation mark an epochal occasion in Albany Park Jewry. The congregation was organized only nine years ago with a handful of men. A house of worship was erected on the present site six years ago. A year ago Rabbi David Erlander, noted educator and orator, was elected the spiritual leader of the congregation. The progress and development has been phenomenal. Today the congregation has a membership of 250. Its Hebrew school which ranks among the best has an enrollment of 140 pupils. The synagogue now has a seating capacity of over 1,000. The services are strictly orthodox and so well attended that the synagogue is filled to capacity. Numerous Young Judea Clubs make use of the congregation's meeting rooms and

WPA (LL) PROJ 30275

Courier, August 28, 1927.

under the personal supervision of Rabbi Erlander, study circles are conducted in Talmud, Hebrew, and Jewish history.

Much of what has been achieved is due to the splendid work of its president, M. Skolnick, and with the efforts and cooperation of the Sisterhood which never fails to respond to the call of the congregation.

The Beth Itzchak Congregation serves the spiritual needs of an important part of Albany Park Jewry and it is expected that many will participate in the exercises of today.

The present officers of the congregation are M. Skolnick, president; M. H. Jacobson, vice-president; Jos. Lewis, treasurer; and H. L. Brody, secretary.

Courier, July 15, 1927.

South Side Hebrew Congregation Lay Corner Stone.

The South Side Hebrew Congregation Ohave Emunah Etz Hayyim will lay the corner stone of its new synagogue at the northeast corner of Chapell avenue and 74th street, on Sunday afternoon, July 17, at 2 o'clock.

The new building when completed will cost approximately \$350,000 and will consist of a three-story stone and brick building, with the synagogue, class rooms, assembly rooms, social hall, dining room and gymnasium all under one roof. The building will be modern in the strict sense of the word, having the latest equipment, both for synagogue and recreational purposes.

Mr. Max Shulman, president of the Community Bank will be master of ceremonies, and several of the prominent rabbis on the South Side will participate. Mr. Joseph A. Rhein is president of the three congregations which recently amalgamated for the purpose of erecting a large place of worship on the South Shore. Mr. Samuel Schmalbausen is chairman of the building committee. Dr. Joseph H. Margolies will be the rabbi of the congregation. The building was designed by Morris L. Koman, architect. Services during the High Holidays will be held in the new synagogue building.

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JEWISH

The Reform Advocate, Wk. of June 18, 1927, Vol. 73, p.691.

Rogers Park is to have an important addition to its religious life in the Temple B'nai Zion, a synagogue which will be erected at 1439 Pratt Blvd. The structure will be built at a cost of \$250,000 exclusive of the land.

B'nai Zion Congregation is only four years old and has a membership of three-hundred. Dr. A. L. Lassen is its Rabbi and the president is Morris Joseph.

WPA (11-1) PROJ. 30215

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JEWISH

The Reform Advocate, Wk. of April 16, 1927, Vol. 73, p.321.

The annual dinner and meeting of Sinai Congregation was held on April 10. The board of trustees presented the results of investigations made for the acquirement of a new temple and center site. A definite decision was reached to build the new temple at 56th St. and the Outer Drive.

Sinai will carry on its work in its old quarters for another year. It is hoped that the congregation will be at its new location for the high holidays in the Fall of 1928.

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JEWISH

Daily Jewish Forward, Jan. 30, 1927.

THE FAILURE OF REFORM JUDAISM

From the standpoint of the publicity agent and the public relations director the recent thirtieth annual convention of the "embattled hosts" of American Reform Jewry in Chicago was a noteworthy success. The deliberations of the assembled delegates were duly and reverently reported in the press. Reporters vied with one another in giving prominence to the utterances of such dignitaries as the former United States ambassador, Henry Morgenthau, and Dr. Lee K. Frankel, and news editors were more than generous in the amount of space they allotted to the conference.

The City of Chicago did itself proud on the auspicious occasion. For one whole week "Judaism Must Live" reverberated through the corridors of the Hotel La Salle. Fifteen hundred strong, we are assured by the reliable and efficient publicity representative of the Union of American Hebrew Congregation--fifteen hundred strong--"men and women who are leaders in the religious and communal life in

WPA (ILL.) PROJ. 30275

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Daily Jewish Forward, Jan. 30, 1927.

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I G their communities, including some of the foremost leaders of the
I C professional, cultural, financial, industrial, philanthropic, and
 political life of America, heard speaker after speaker discuss with
utter frankness the condition of Judaism in America and the perils that confront
it because of the rationalism, skepticism, and materialism which has swept over
the country since the war".

Although the slogan of the delegates was "Judaism Must Live," the conference showed that Reform Judaism was quite dead. Reform Judaism has hardly a spark of life in its body despite its 278 costly temples, its National Federation of Temple Sisterhoods, its National Federation of Temple Brotherhoods, its Department of Synagogue and School Extension, its Hebrew Union College, its rabbis, and its lay workers. It is practically dead for the sufficient reason that it represents an insignificant minority of the four million Jews in the United States, a scant 56,860. It has never succeeded in the past, and it is not likely to succeed in the future, in being anything except a German-Jewish movement--a rich man's cult--divorced from the pulsating Jewish life of this country.

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Daily Jewish Forward, Jan. 30, 1927.

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Were it not for the ladies of the congregations, the temples would be quite empty on Sunday mornings. And if it were not for the fact that in the hinterland, to borrow a word from Mencken's vocabulary, are one-time Russian Jewish immigrants who have now become prosperous, the total temple membership throughout the country would be cut in half.

Reform Judaism has not taken root on the soil of America. It prefers to call itself "American Judaism," but it is today what it has been during the past seventy-five years--a German product. It bears the German tag. It was "made in Germany" and intended for home consumption; and the numerous efforts to adapt it to American needs have not succeeded.

Rabbi Samuel Schulman, a leader of Reform Judaism in this country, was at one time an Yeshivah Bocher [theological student]. Rabbi Abba Hillel Silver, a pulpiteer of national repute, was born in the "old country," and spent his boyhood on the lower East Side of New York. Rabbi Enelow, another prominent Reform rabbi, in fact one of the most scholarly, hails from Russia. And so

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Daily Jewish Forward, Jan. 30, 1927.

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down the line. The scions of the German-Jewish families prefer the

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stock exchange to the Reform rabbinate.

Reform Judaism began in Germany in the nineteenth century as a movement to aestheticize the religious service. On this score it has been successful all along the line. It has profoundly influenced synagogue manners, especially in America. There is hardly an Orthodox synagogue in the larger cities of the United States which does not owe much of its present decorum and attractiveness to the example of the original Reform temples. But when, beginning about 1844, it attempted to formulate a new philosophy of Judaism, or a new theology, it went off on a tangent, lost its equilibrium, and has been floundering ever since.

Reform Judaism as an organized movement originated in Germany and was the product of the French Revolution. When Napoleon struck down the shackles which had fettered the Jews for many centuries; when the political status of the Jews of Western Europe was transformed from disenfranchisement to enfranchisement, it was inevitable that their cultural and religious life would

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JEWISH

Daily Jewish Forward, Jan. 30, 1927.

I G undergo a similar profound change. The admission of the Jews to full
I C citizenship on a basis of equality with their Gentile neighbors in
 Germany and France was hailed by the leaders of the German Jews as the
dawn of a new day--as the veritable fulfillment of the prophecy. The Jew was
no longer to be distinguishable from the other members of the general community.
.....Away with his "freakish gabardine," his "uncouth Jargon," his ritual locks
and ringlets, his long, untidy beard, and his peculiar manners and mannerisms.
He was to identify himself wholly and completely with his environment--no, not
completely: his religion was to remain, but it was to be a religion thoroughly
cleansed and fumigated, shorn of its "superfluities" and "barbarities;" modern-
ized, civilized, and pruned of its "extravaganzies". Whatever seemed to inter-
fere with the assimilation of the Jew into his new environment must be discarded
at all costs. This was the price a grateful Jewish people was to pay for its
emancipation.

The Jewish religion, grown "rusty" and "moldy" during the Middle Ages, was to
be reformed. There was to be a revisal of values--long before Nietzsche

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JEWISH

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Daily Jewish Forward, Jan. 30, 1927.

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I G invented the phrase. Rabbinical Judaism was to be divorced from
I C "prophetic" Judaism. The Shulhan Aruh [religious code regulating the
life of every Orthodox Jew] was thrown into the ash can. And along
with it went such sentimentalities as the Jew's immemorial prayer for the res-
toration of his ancient homeland and the use of Hebrew in the liturgy. Many
other things went besides. But if a great many things were taken away from
the old Judaism, something else was substituted. The Jews were given a "Mission;"
they were allotted a task, a purpose, a destiny. If the Diaspora were to be
explained away in some way, why not on the theory that it was God's peculiar
way of making His Torah accessible unto all mankind? "Israel was of old, and
remains today, the bearer of the Ark of the Torah." In the words of the late
Kauffmann Kohler: "We hold that Judaism represents the highest conception of
the God-Idea as taught in our Holy Scriptures and developed and spiritualized
by the Jewish teachers in their respective ages. We maintain that Judaism
preserved and defended, amidst continual trials and under enforced isolation,
this God-Idea as the central religious truth for the human race."

Now why is it that so few East European Jews living in the United States have

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Daily Jewish Forward, Jan. 30, 1927.

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I G come under the influence of Reform Judaism?--referring, of course,
I C to the religious Jews. One has only to visit an Orthodox synagogue
 in any part of the city on any Jewish holiday to realize that the
majority of the congregation, while professing attachment to Orthodoxy, are
anything but Orthodox in the old-fashioned sense of the word. And yet, these
men will not hear of Reform Judaism!

I have said that Orthodoxy has silently, almost imperceptibly, remodeled itself to a considerable extent in this country. Most of the prospective, ultra-Orthodox rabbis now attending the Yeshivoth are clean shaven, despite the admonition in the Pentateuch against removing the beard. Some of them get around the edict by using a depilatory; but others have openly invested in a Gillette safety razor. And if it's an English sermon that the modern Orthodox congregation requires, the Yeshivah is ready to supply that article.

After sixty years of uninterrupted pulpiteering, the Reform congregations in

WPA (ILL) PROJ. 30275

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JEWISH

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Daily Jewish Forward, Jan. 30, 1927.

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the entire country number fewer than sixty thousand members. Why,

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there are more than that many German Jews belonging to Christian Science churches!

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JEWISH

The Chicago Jewish Chronicle, Wk. of December 31, 1926. Vol. 10, p.2.

Reuben Rosenberg died last week at his home. He came to Chicago in 1880, from Yurbereck, Russia, entering the metal business, in which business he was engaged until the time of his death.

When the Lawndale District began to be populated with Jews, Mr. Rosenberg set out to build a synagogue which was needed very much. After considerable difficulty and great sacrifice the Congregation Shaara Torah was built.

Mr. Rosenberg was president of Congregation Shaara Torah for a number of years, as well as superintendent of the Gomaley Chesed Shel Emes free burial society, donating a great deal of his time and money to both institutions.

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JEWISH

The Reform Advocate, Volume 72; Week of December 18, 1926.....Page 643.

The North Shore Congregation Israel announce that plans have been completed to erect a temple to cost \$275,000.00. Members of this congregation number some three-hundred families and live in the strip of territory along Lake Michigan from Evanston to Highland Park.

The site of the new synagogue is at Lincoln and Vernon Avenues. Work will start at once with the expectation that it will be ready for religious services by October 1927. The congregation which is seven years old is headed by Rabbi Harvey E. Wessel.

MPH (ILL.) PROJ.

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JEWISH

The Reform Advocate, Volume 72; Week of November 27, 1926...Pages 546-547.

On November 28, Rabbi E. Charles Sydney will be installed as Rabbi of the Logan Square Congregation Shaare Zedek, 3135 Fullerton Avenue.

Rabbi Sydney holds degrees from Brown University, the Jewish Theological Seminary of America, and Columbia University.

He is the author of a number of articles on community life and activities among the Jewish youth. He is soon to issue, under the auspices of the Young People's League of the United Synagogue, a Junior Prayer Book which he edited.

WPA (ILL) PROJ. 3/27/75

The Chicago Chronicle, Wk. of August 13, 1926. Vol. 8, p.4.

RELIGIOUS SERVICES IN THE LOOP. Editorial.

We congratulate the Chicago Federation of Synagogues on its decision to conduct noon-day services in the Loop between Rosh Hashonah and Yom Kippur. The Woods Theater, which Mr. Aaron Jones has turned over to the Federation to hold their communion in, during noon time on September 13 to 17 inclusive, should be packed to overflowing on those sacred days and during those devotional hours.

Some people may object to the idea of holding Jewish religious services in so secular, and in the original sense profane, place as a theater, but when they do they display a gross ignorance of the fundamental attitude of Judaism, for according to the original tenets of Judaism, any place may be rendered sacred, if they who inhabit it open their hearts and unburden their souls in direct communion with the Highest of the high.

Dr. G. George Fox has been selected by the Rabbinical Association to arrange the services and provide the rabbis.

WPA (11-1) 1001-1001

Sinai Cong., Annual Meeting, Minutes, 4-15-26

MEMBERSHIP

The present membership of the Congregation consists of 1201 members, divided as follows :

516	Regular Members	
428	Special	"
24	Junior	"
129	Associate	"
104	General	"

III C.Sinai Cong., Executive Board, Minutes, 4-7-26

Mr. Finchtwanger brought up the plan for the annual assessment of the Congregation to the Union of American Hebrew Congregations. The plan as worked out was to be as follows :

Those paying dues amounting to between -

\$ 40.00	- 50.00	----	\$5.00
50.00	- 100.00	-- --	10.00
100.00	- 150.00	---	15.00
150.00	- 200.00	---	20.00
200 .00	and above	---	25.00

THE REFORM ADVOCATE, Volume 71; Week of March 13, 1926

Page 176

Temple Sholom Congregation, which recently sold its property at Pine Grove Avenue and Grace Street has purchased a block of Sheidan Road frontage from Cornelia Avenue to Stratfor Place and will erect a \$1,500,000 Temple and Community House.

The new Temple will contain two large auditoriums: one for church services, and the other for use as a community center.

THE REFORM ADVOCATE, Volume 71: Week of February 13, 1926

Page 49

Congregation Anshe Emes has purchased the synagogue and center building of the Temple Sholom, which is located at Pine Grove Avenue and Grace Street.

Congregation Anshe Emmes is now located at Gary Place near Broadway and will take possession of its new quarters on or about July 1, 1926. Congregation Anshe Emes is known as the oldest conservative congregation in the city.

MPA (ILL.) PROJ.

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JEWISH

The Sentinel, Volumes 59-60; Week of July 3, 1925. Page 22.

The Congregation Beth Amedrosh Hagodal of Albany Park laid the corner-stone of its synagogue, Hebrew School, and Social Center, on June 28.

The temple is located at Wilson and Lawndale Avenue.

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Sinai Cong., Annual Meeting, Minutes, 4-12-25.

MEMBERSHIP

The present membership of the Congregation consists of 1103 members, divided as follows :

489	Regular members	
19	Widows	
401	Special members	
22	Junior	"
128	Associate	"
44	General	"

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JEWISH

The Reform Advocate, Vol. 69. Wk. of Mar. 14, 1925- Page 207

The corner stone of the new Temple Beth-El Community house was laid on March 8th. The new center is located at Palmer Street and Sawyer Avenue. The Community house will cost about \$80,000.

WPA (ILL) PROJ. 36275

The Reform Advocate, Vol.68. Wk. of Nov.29, 1924.--Page 599.

Work has started on the new Anshe Sholom Cong. and community center located at Polk Street and Independence Boulevard.

The synagogue will seat 1,500 people. This includes the main floor and the balcony, which is reserved for women.

The Reform Advocate, Vol.68.Wk.of Sept.6,1924.--Page 175

The Isaiah Temple will dedicate its new temple on September 12 -14. The new congregation is located at Hyde Park Boulevard and Greenwood Avenue.

WPA (ILL) PROJ. 30275

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The Reform Advocate, Vol. 68. Wk. of Aug. 30, 1924. - Page 142

Temple Mizpah will dedicate its new Community House on September 12. The new center is located at Morse Avenue and Ashland Boulevard.

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JEWISH

Daily Jewish Courier, June 3, 1924.

THE THREE GREAT RABBIS SEND THEIR FIRST GREETINGS TO THE
JEWS OF CHICAGO THROUGH THE COURIER



Eternal blessings from the source of everlasting life and the mountains of Zion to the holy and fortunate God's community in Chicago from those who appreciate it and bless it with great love.

Abraham Isaac Cook
Abraham Duber Shapiro
Moses Mordecai Epstein

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JEWISH

Daily Jewish Courier, May 23, 1924.



AN IMPORTANT ANNOUNCEMENT BY THE ASSOCIATION OF
SYNAGOGUES OF CHICAGO

It was unanimously decided at the last meeting of the Association of Synagogues that each congregation, big and small, should be represented in the Association by three representatives. The representatives will have the right to vote only when they are present and not through proxies.

It was decided that only congregations which belong to the Association shall have the right to take part in the election of officers to be held on June 24.

The Association requests all congregations which do not as yet belong to the Association to send in their names and the initiation fee to the secretary, B. Brownstein, 1501 South Kedzie Avenue.

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JEWISH

Daily Jewish Forward, May 14, 1924.

WELCOMING THE NEW CARDINAL

(Editorial)

The Chicago newspapers have, during the past few days, "plastered" their front pages with newsitems dealing with the first Chicago Cardinal recently created by the Pope. Whole pages dealt with every move made by the Cardinal; his departure from New York City, his trip to Chicago, the reception tendered to him at the station, and the speech that he delivered. Over one million persons participated in the parade in honor of the Cardinal. The Mayor of Chicago kneeled before him and kissed the sacred signet worn only by cardinals. What a display of the vast power possessed by the Catholic Church in America!

Such demonstrations have, until recently, been foreign to the soil of America. In European countries, where the church and the state are united, such religious scene are common public sights. Thousands of people participate in them. Here

WPA (ILL.) PROJ. 30215

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JEWISH

Daily Jewish Forward, May 14, 1924.

in America, in this free land, however, the reactionary spirit of the Church has not held sway. But in recent years conditions have changed. The war brought in its wake an obscurantism; and, in America, as elsewhere, those reactionary elements who feared the radiance of the brilliant sun have suddenly lifted up their heads, and, jumping on the backs of the illiterate masses, are riding them hard. The influence of these obscurantists is becoming greater and greater. So far has it gone that a mayor of a city of four million inhabitants publicly kneels before a cardinal. There is nothing wrong in the act of kneeling itself: the Mayor is a devout Catholic and considers the action of the Pope as an honor to Chicago Catholics. The truth of the matter is, however, that by kneeling before the Cardinal the Mayor demonstrated his subjection to the will of the Cardinal. A mayor who kneels before a cardinal is subject to his orders. The Cardinal may now become, if he has not already done so, the "boss" of Chicago. For not only did the Mayor kneel but so did County Judge Jarecki, a Polish Catholic, County Clerk Sweitzer, a German Catholic, and many other officials.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Forward, May 14, 1924.

The American reactionaries are served in return very faithfully by the Catholic Church. Non-Catholic capitalists bowed before the new Cardinal as well as Catholic capitalists. The Cardinal serves Capital; and Capital pours its money into the Church to strengthen it and to enable it to enslave the workers and force them to be obedient slaves to the Golden Calf. One hand washes the other.

In his speech expressing his appreciation of the great honor bestowed upon him Cardinal Mundelein assured the capitalists of his full support. He explained that the Holy Father blessed Chicago and honored the city with a cardinal. He also discussed his duties and told his listeners what his program would be. Here is a part of the program: "And now about our duties. We must keep our country united. We must keep our country clean from foreign influence. We must dispose of those who try to separate us, halt our program, and disturb us in our mission for peace and prosperity."

The new Cardinal of Chicago uses the same expressions that Judge Gary, all capitalists, and all reactionary officials use. The capitalists and the Church

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JEWISH

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Daily Jewish Forward, May 14, 1924.

speak one language, serve one God, and oppress and harass one and the same class of people--the working class. But the reign of reaction will not last forever. The reactionary forces are being driven out of Europe; they will not reign long in America.

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JEWISH

Daily Jewish Courier, May 8, 1924.

GOOD MORNING

by

Dr. S. M. Melamed

Can you tell me why a Jewish father will take care of the Jewish education of his son but will not do anything for the Jewish education of his daughter? The sons of the Jews of Chicago, as it is, do not know too much about Judaism, but the daughters, even of strict Orthodox parents, know absolutely nothing about Judaism. When they grow up and mingle among Jews, they consider everything Jewish in the nature of a bad joke. How can Judaism in Chicago last if an entire generation of Jewish mothers knows absolutely nothing of Judaism? I would like to bet that out of a hundred Jewish girls in the Lawndale district, there are not five who have read the Bible, and who are acquainted with the most elementary facts of Jewish history.

And Chicago is considered the most Jewish city in America!

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, May 5, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

The presidents of synagogues will hold the most important meeting of the year tonight. They will find out at this meeting which synagogue is with them and which is against them. The presidents are organized in an association called ~~the~~ Association of Synagogues. This organization must be more solidly organized; it must have a greater degree of discipline in order to solve the big problems of the Orthodox community. The synagogues have proved what they can accomplish when they are even slightly united. They proved it last Tuesday evening at the great Keren Hayesod banquet at the Capitol Building. They would have been able to accomplish much more if they had been more united, better organized. I am firmly convinced that, if it were strongly organized, the Association of Synagogues could raise every year big sums of money for Jewish

WPA (ILL.) PROJ. 302/5

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JEWISH

Daily Jewish Courier, May 5, 1924.

education in Chicago, for Jewish education in Europe, and for the administrative purposes of the community; it would also be able to raise every year two hundred thousand dollars for the Keren Hayesod. Do not forget that the seventy-five thousand dollars which the Association of Synagogues has raised this year during three days for the Keren Hayesod, was raised by only fifteen per cent of the members of the synagogues. Eighty-five per cent of the members of the synagogues did not give anything for the Keren Hayesod. Chicago would be the first Orthodox Jewish community in the world if the Association of Synagogues were a strong organization. If the presidents of synagogues are serious people, serious Jews, serious synagogue leaders, they will not fail to attend this evening the most important meeting of their organization.

WPA (ILL.) PROJ. 302/3

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JEWISH

Daily Jewish Courier, May 2, 1924.

CONGREGATION ANSHE SHOLOM IS GOING TO BUILD A NEW SYNAGOGUE

Last Wednesday the Congregation Anshe Sholom, one of the oldest congregations in Chicago, bought ground on Independence Boulevard and Polk Street to be used for a synagogue, a community center, and a Talmud Torah. Mr. Joseph Weil, president of the Congregation Anshe Sholom, thinks that the new synagogue will be one of the most beautiful in the city and that it will help greatly to develop the religious, national, and communal life of the neighborhood. The new synagogue, center, and Talmud Torah will cost about three hundred thousand dollars. The construction of the building is to commence soon.

The officers of the [Congregation] Anshe Sholom are Joseph Weil, president; J. Goldberg and S. Marshall, vice-presidents; Meyer Gitlitz, treasurer; H. Nomberg, secretary; W. Farber and M. Goldstein, superintendents.

The committee to buy the land was composed of Zelig Morris, Charles Cohen,

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H. Morris, Philip Lazar, and Henry Levy.

The lots were bought by Mr. Louis B. Cohen, of the firm Cohen Brothers Furniture House.

Daily Jewish Courier, Apr. 22, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

Three synagogues exist now in Albany Park--a Reformed, a conservative, and an Orthodox. The Reform synagogue might as well remain independent, because it differs fundamentally from the Orthodox, but why should not there be a merger between the conservative Beth Itzchok Synagogue, which is more Orthodox than conservative and which is now building a gallery for women, and the Orthodox Beth Mordecai Synagogue? United, they would create one strong Orthodox center in Albany Park. I hear that the members of the Beth Itzchok Synagogue are fine Jews and so are the members of the Beth Mordecai [Synagogue]. Why should not they unite? They stand to gain nothing by remaining divided but they can greatly gain in strength if they should unite. United they will be able to do a great deal for the Jewish youth in Albany Park. It is of the utmost importance that the Orthodox forces in that part of the city should unite. It is worthwhile to note

Daily Jewish Courier, Apr. 22, 1924.

at this instance that the Beth Itzchok Synagogue tripled its Keren Hayesod quota this year. Were it United with the Beth Mordecai Synagogue, it could have quadrupled its quota and it could have become one of the leading synagogues in Chicago.

Daily Jewish Courier, Mar. 31, 1924.

CELEBRATE SEVENTIETH BIRTHDAY OF RABBI J. L. GORDON

Over four hundred men and women, all the rabbis of Chicago, representatives of synagogues and organizations, gathered last night to celebrate the seventieth birthday anniversary of Rabbi Gordon.

The banquet, in connection with the celebration, was a grand affair. The hall in the Jewish Theological College, where the banquet took place, was crowded with the most prominent Orthodox Jews of Chicago.

The public enjoyed eating the fine food and listening to words of the Torah.

Mr. George Marok, president of the Tiphereth Zion Synagogue, where Rabbi Gordon is the rabbi, was the toastmaster of the evening. He was introduced by Mr. Jacob Gray, chairman of the arrangement committee of the banquet.

Speeches were given by Rabbi Ezriel Epstein, Dr. S. M. Melamed, Sam Ginsburg,

Daily Jewish Courier, Mar. 31, 1924.

Max Shulman, Rabbi Resht, Gershon Gutman, Rabbi [A.] Margolin, Rabbi Saul Silber, Rabbi Renenberg, and B. Horwich.

All speakers praised Rabbi Gordon highly for his genius and pointed out that the Jews of Chicago had gained greatly in the fields of Judaism, unity, community interests in general, by having Rabbi Gordon as their chief rabbi.

Cantor Tolomash sang appropriate melodies. Rabbi Gordon responded in a masterful speech, full of wisdom and Torah.

The banquet was served by Mr. Lieberman of the Zion Restaurant.

Daily Jewish Courier, Mar. 20, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

A few synagogues in Chicago are now conducting a very successful membership drive. The Kehilath Jacob Synagogue alone enrolled last week not less than fifty new members. Every synagogue in Chicago should and could double its membership if it would only make an effort. The synagogues in the Lawndale district should have at least fifteen thousand members, but they have no more than three thousand because they make no effort to obtain new members. As the Orthodox congregations in the city are today all, or nearly all, centers of general Jewish work, it follows that the congregations should have, not only from a religious point of view but from a general Jewish point of view, three times as many members as they have now. The Jew who belongs to a synagogue can be approached for all Jewish public purposes, which means that the more members a synagogue has, the easier it is for it to bear the burden, and the less worries has the individual about his synagogue. So let us have more synagogue members!

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Daily Jewish Courier, Mar. 9, 1924.

THE DECISION OF RABBI GORDON CAUSES GRAVE CONSEQUENCES

The decision of Rabbi Judah Leb Gordon regarding the Talmud Torahs and the United Jewish Charities has caused great excitement among all the community workers in the city. The possible consequences of this decision are so great that many community workers are now asking themselves: What will happen now? The rabbis of the city also find themselves in a great quandary. On the one hand, they participated in the agreement with the United Jewish Charities. On the other hand, they cannot oppose the authority of Rabbi Gordon.

We learn that Mr. Leizerowich, the president of the Moses Montefiore Talmud Torah is thinking of resigning because he cannot ignore the decision, and if he accepts it, he sees no possible way of keeping up the Talmud Torah because the budget of the Talmud Torah is about two thousand dollars a month, to which the Charities contribute thirteen hundred dollars a month. The members of the committee of five, who were elected last Tuesday, have not yet decided

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Daily Jewish Courier, Mar. 9, 1924.

what to do. We know of one member of the committee who is resolved to go on with the work as if nothing had happened. We have good reason to believe that three members of the committee of five will go on with the work.

While these lines are being written, the educational council is holding a meeting at the Hebrew Theological College, trying to find an answer to the difficult question: now what? We expect that by Monday, the situation created by Rabbi Gordon's decision will be somewhat clarified.

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WE WANTED PEACE AND CONSTRUCTIVE WORK IN THE COMMUNITY

One of the big obstacles to a merger between the two charity organizations, the Federation of Jewish Charities and the Associated Jewish Charities was the problem of the Talmud Torahs, which received support from the Federation but in which the Associated was not interested. The representatives of the Federation succeeded, after a good deal of negotiation, in convincing the Associated Charities of the necessity to support the Talmud Torahs, of doing something for Jewish education in Chicago. The two charity organizations amalgamated under the name of the United Jewish Charities of Chicago. One of the main points in the program of the new organization was the development of Jewish education. The Charities started to work immediately. It appointed a committee of seven to devote itself to this work. This committee brought to Chicago the well-known Hebrew pedagogue and organizer, Dr. [Alexander] Dushkin, who had been the superintendent of Hebrew education in Palestine and had a national reputation as a pedagogue and an educational organizer. Dr. Dushkin, an Orthodox Jew and a Zionist, made a survey of the

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Daily Jewish Courier, Mar. 9, 1924.

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IV Talmud Torahs. He submitted his program to the board of directors of the Charities. The board adopted his program. He also made certain recommendations to the Charities about improving the existing Talmud Torahs. His recommendations were accepted.

The rabbis suddenly became interested in the Talmud Torahs and attempted to form their own educational council.

To the people who had watched the activities of the rabbis in connection with their educational council, it became clear at once that the activities of that council were directed against Dr. Dushkin as superintendent of the Talmud Torahs, and against the committee on education of the Charities. Rumors suddenly began to spread over town which indicated that the rabbis' opposition to the new order, which does not affect education itself, but only the physical and financial organization of education, was getting stronger, and that that opposition was causing bitterness among the representatives of the Charities.

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IV Some of the complaints of the rabbis were not entirely unjustified.

The Charities should have called a conference with the representatives of Orthodox Jewry, to consult with them about the new order, to elect a city educational council, and so on. The representatives of the Charities, in their haste to introduce the new order, committed a few tactical blunders. All this contributed to the growth of bitterness against the Charities, and a strong opposition to their whole educational program arose.

The publisher and the editor of the Courier, who wished to straighten out the differences and to bring peace, met two weeks ago with the representatives of the educational committee of the Charities at the chambers of Judge Harry Fisher, and discussed the situation with them. It was decided to call a conference of the representatives of the Talmud Torahs, rabbis, and prominent, influential citizens of the city. The conference was scheduled to take place last Tuesday at the office of the Joint Relief Committee. The conference took place under the chairmanship of the editor of the Courier. The problem was discussed at the conference, clearly and

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IV sincerely, by Rabbis Saul Silber and Ephraim Epstein, and by Messrs. B. Horwich, James Davis, Mendel Zevin, Judge Fisher, and others. Rabbi Silber spoke on the organizational aspect and Rabbi Epstein on the religious. Both spoke sincerely and to the point. Rabbi Epstein declared that he was in favor of a theological education. Rabbi Silber demanded a community educational council because education is a community affair, rather than the affair of a single group.

There was a long, heated, and interesting debate during which Messrs. Davis, Fisher, Horwich and Dr. Dushkin explained the point of view of the Charities. They steadfastly declared, innumerable times, that the committee on education of the Charities has no desire to interfere in the internal affairs of the Talmud Torahs because according to the constitution of the Charities, it has no right to interfere in the internal affairs of the institutions with which it is affiliated.

After listening to this declaration, the conference adopted the proposal of

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Mr. H. Steinberg that the conference appoint a committee of five--four prominent citizens and one rabbi--and that this committee shall agree upon a list of twenty names, out of which seven shall be selected by the Charities as members of the present committee on education. Everybody voted for the proposal, the rabbis as well as the laymen. Judge Fisher asked Rabbi Silber if the rabbis would now accept the program of the Charities for the reorganization and improvement of the Talmud Torahs. Rabbi Silber's reply to that question was a clear and distinct "yes". Rabbis Ezriel Epstein and Ephraim Epstein said nothing to the contrary. What is more, they voted in favor of the above-mentioned motion. Rabbi Ephraim Epstein then gave his blessings to the newly elected committee.

The agreement was thus arrived at in an open, honest way after a frank debate on the whole problem. If the rabbis were not satisfied with the agreement, it was their duty to vote against the motion of Mr. Steinberg and to state what they wanted. They did not do so but voted for the motion. The Courier could congratulate itself upon the success of its efforts to bring peace.

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IV Three rabbis, instead of getting busy at once with constructive work, went to the Lomza rabbi, Rabbi [Judah Leb] Gordon, who, being a new-comer to Chicago, is not yet well acquainted with local conditions, and informed him that a betrayal of Jewish youth to Reform Jewry is being contemplated, that the surrender of the Talmud Torahs to Reform is being considered, and so on. One of the rabbis who gave this report to the Lomza rabbi was one of the three rabbis who were present at the Tuesday conference and voted in favor of the peace agreement. The result of their visit was the decision of Rabbi Gordon, which was published in the Courier.

The Courier worked for peace and it had reasons to believe that its efforts were successful. A new situation, however, arises as a result of that decision.

Let the readers of the Courier now pass judgment upon this sad affair.

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Daily Jewish Courier, Mar. 9, 1924.

A DECISION AND ITS CONSEQUENCES

(Editorial)

Last Friday, the Courier published a proclamation by Rabbi Judah Leb Gordon, entitled, "Who is with God, follow me". This proclamation contains a decision of far-reaching consequences. We published this document only because it was given to us as the decision of a great rabbinical authority, and we, who accept the tenets of rabbinical Judaism, could not refuse to publish the decision of a rabbinical authority. We are convinced that Rabbi Gordon would never have rendered such a decision if he had been better acquainted with conditions in Chicago. We have sufficient grounds to believe that certain people persuaded him to render that decision, which had the affect of a cannon shot not at the enemy, but at his own people. However, the cannon shot has been fixed and now the people who helped Rabbi Gordon make such a decision, must abide by its consequences.

In his statement, Rabbi Gordon says, among other things: "[To permit] Jews with

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whom we can neither eat together nor pray together, because they have erased the words 'Zion and Jerusalem' from their prayer books, to permit such people to become the guardians and educators of our children--is something unheard of among Jews.

"My dear brethren! I say to you once more that according to the law of the Torah, we must not entrust the souls of our people, of the children of the community, upon whose shoulders rests our Jewish future, into the hands of those who are themselves alien to our traditions and our hopes."

It is obvious that if this is the final decision with regard to this problem, we cannot co-operate with the United Jewish Charities. The Talmud Torahs whom they support, must not accept any more money from the Charities. This is the first practical result of the decision.

The Talmud Torahs, which are supported by the Charities, must have seventy thousand dollars a year. The rabbis must now go out and raise this sum,

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otherwise the Talmud Torahs will have to close. Since it is absolutely impossible for the rabbis to raise even a half or a third of that sum, the Talmud Torahs will have to close, and two thousand children will be surrendered either, to the radical schools, or to the missionaries, or to the demoralization of the streets. These are the consequences of the decision, but a decision remains a decision.

We foresaw the consequences of the decision as soon as we read it. We begged the esteemed rabbi to defer the publication of his decision at least until the next meeting of the rabbinical council, or until the meeting of the Committee of five who had been elected by prominent citizens and rabbis. Rabbi Gordon, however, maintained that it was a rabbinical decision and that it must be published immediately.

This decision, if it is carried out--and we fail to see how the rabbis can avoid carrying it out--has far greater and more dangerous consequences than the destruction of the Talmud Torahs. This decision, considered as an answer

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to an agreement reached by prominent citizens and rabbis with the educational committee of the United Charities, destroys the influence of the rabbis and destroys Orthodox Jewry as a factor in our community life. When the leaders of the Charities, who are the elected leaders of the community, hear that the representatives of the Orthodox community, headed by three rabbis, made an agreement and then broke it, or that the agreement was broken by this decision, they will cease to seek the advice of the rabbis, they will no longer take them into consideration, and, henceforth, they will go their own way. They will also begin to pay scant attention to the opinions and decisions of the Orthodox citizens. We called the attention of Rabbi Gordon to these dangers, but he insisted that it was a rabbinical decision, and, as such, had to be published at once. He did not leave the office of the Courier until he had seen the printer's proof of his written decision.

We explained to the honored rabbi that the basis of his decision was erroneous; that the Charities do not want to, will not, and must not interfere in the internal affairs of the Talmud Torahs because, according to their constitution,

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Daily Jewish Courier, Mar. 7, 1924.

"WHO IS WITH GOD, FOLLOW ME"

(A Proclamation by Rabbi Judah Leb Gordon)

Jews of Chicago! This appeal to you is wrung from a heart full of pain and sorrow, caused by the condition of education in our city of Chicago.

I find it necessary to proclaim that according to the law of the Torah, we must [not] permit the people who have discarded all the laws of the Torah, to become the educators of our children.

I sincerely believe that Destiny has brought me here in my old age so that I could throw myself into the midst of the efforts [being made] to save the education of our children. I deem it my lifelong task to save Jewish education from the hands of our misguided brothers who, themselves, are alien to the spirit of our holy Torah, and who, therefore, will unconsciously--perhaps their intentions are good--estrangle our children from the Torah.

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Our fathers would surely have sacrificed their lives in the face of the danger that threatens our children, the danger of having their education supervised by strangers.

To let the Jews with whom we can neither eat together nor pray together because they have erased the words "Zion and Jerusalem" from their prayer books (destroyed everything which proclaims God in the land), to let them become the guardians and educators of our children--that is something that has never been heard of among us Jews.

My dear brethren! I tell you once more that according to the law of the Torah, we have no right to entrust the soul of the people, the children of the community, who bear upon their shoulders our Jewish future, into the hands of those who, themselves, are alien to our tradition and our spirit.

Stay away! Stay away! It is not for them, nor for us to build God's House. Education must be under the supervision of Jews who are permeated with the

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Daily Jewish Courier, Mar. 7, 1924.

spirit of Judaism, and who are not led astray by beautiful promises.

And to you Jews who have broken away from our Law, I say, Brothers! You have served our people well. You have saved Israel with your money and your work. You have alleviated, by your philanthropic efforts, the want and pain of the suffering people in all parts of the world. You have proven that the feeling of pity lives within you. I, therefore, tearfully beg of you: Have pity; do not touch our sacred possessions. "Do not touch my Messiah, the children of the community." Let us educate our children in our spirit and ideal, for which many generations have bled and suffered. "Who is with God, follow me!"

And you, the sons of Israel, stand fast and strong! Guard with open eyes the fortress of our holy Judaism!

WPA (ILL.) PROJ. 3275

Daily Jewish Courier, Feb. 28, 1924.

[RABBI MARCUS AT CONGREGATION ANSHE LIDAU PINSK]

by

Dr. S. M. Melamed

The Chicago Orthodox community can congratulate itself upon the fact that a man like Rabbi Benjamin Marcus, one of the most popular rabbis and Zionist workers of Russia, has become one of its spiritual leaders. Rabbi Benjamin Marcus has become rabbi of Congregation Anshe Lidau Pinsk, and one may assume that the congregation will develop very quickly with such a capable leader at its head. Rabbi Benjamin Marcus is an intimate friend of Ussishkin [a Zionist leader of Russia], and was for many years connected with the Zionist movement in Russia. He is a brilliant orator who speaks Hebrew with the same fluency as Yiddish. He has had an academic education, but he has no [intellectual] pretensions. We will have to watch the Congregation Anshe Lidau Pinsk and see how it grows with a man like Rabbi Marcus as its leader.

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Daily Jewish Courier, Feb. 28, 1924.

[A ZIONIST DISTRICT IS NEEDED]

by

Dr. S. M. Melamed

Rabbi Ezriel Epstein, rabbi of congregation Beth Hamedrosh Hagodol Ubnai Jacob Anshe Luknik, is a Zionist. The president of the synagogue, Mr. Balaban, is a Zionist. The leading members of the Congregation are also Zionists. My friends, the Luknik countrymen are of course Zionists. May I ask, then, why Congregation Beth Hamedrosh Hagodol Ubnai Jacob Anshe Luknik has not organized a Zionist district? If the leaders of this synagogue want to know what a Zionist district can do for a synagogue, how it can wake up a synagogue, how it can draw the youth to the synagogue, how it can make the synagogue a center of Jewish activity, let them take a look at the Knesses Israel Nusach Sford Synagogue. There is life and activity at that synagogue. The Synagogue is always open. One can always find people, committees, and meetings there. It looks as though that synagogue is not only a house of worship, but also a community house, a house of study--which is what every Orthodox synagogue should be.

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JEWISH

Daily Jewish Courier, Feb. 26, 1924.

[SUPPORT THE ASSOCIATION OF SYNAGOGUES]

by
Dr. S. M. Melamed

The new administration of the Association of Synagogues, under the chairmanship of Mr. Sam Ginsburg, is working systematically and industriously, and is holding its meetings regularly. Every administrative problem of public significance should, therefore, be brought up before this association. As the problem of administering Ma-oth Hitim [practice of giving Passover food supplies to the needy] is a problem of public significance, it should, therefore, be brought up before the Association, and should not be taken care of by a committee. If each community problem is to be considered by a special committee, then the Association of Synagogues might as well dissolve because it will not have anything to do.

I understand that the executive committee of the Association of Synagogues will meet next Monday to consider the problem of Ma-oth Hitim. If the standing

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Ma-oth Hitim committee wants to accomplish more this year than it did last year, it should co-operate with the executive committee of the Associations of Synagogues. If this is done, it will be possible to accomplish more this year than last year.

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Daily Jewish Courier, Feb. 22, 1924.

[TWO SMALL SYNAGOGUES MERGE]

by

Dr. S. M. Melamed

Two congregations will rejoice this Sunday--the First Hungarian Congregation and the North Shore Congregation, that have united into one congregation under the spiritual leadership of Dr. Sonderling. At one o'clock on Sunday, the ceremony of departure from the Marshfield Avenue synagogue of the First Hungarian Congregation will take place, and at four o'clock, the entrance ceremony of the North Shore synagogue on Kenmore Avenue will take place.

Both congregations will rejoice because the "match" won favor in the eyes of both. The tendency of merging small synagogues into one large synagogue is a healthy tendency. One large synagogue can accomplish much more in the field of Jewish life than three little ones. The merger of the two above-mentioned synagogues is a welcome event in the life of the Jewish community of Chicago. The Jewish

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community leaders of Chicago will now watch very closely the further development of this new congregation and the activity of its rabbi, Dr. Sonderling. We will know in a few months whether a new type of a Conservative synagogue has come into being as a result of the merger of the two congregations and of the activity of Dr. Sonderling.

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Daily Jewish Courier, Feb. 17, 1924.

MEETING OF ASSOCIATION OF SYNAGOGUES

by

Dr. S. M. Melamed

The reorganized Association of Synagogues will hold its first important meeting tomorrow evening at the Hebrew Theological College. Mr. Sam Ginsburg is chairman and Mr. B. Bronstein is secretary of the Association. At the meeting, an executive committee, a constitution and bylaws committee and a president for the South Side district will be elected. The new administration of the Association of Synagogues is taking its duties very seriously and is working diligently for the growth of the organization. Every synagogue president should give the administration his support, and, most important of all, he should attend meetings. All the synagogue presidents of Chicago should be present at tomorrow's meeting because important problems affecting all the Orthodox Jews of Chicago will be considered. Every representative of organized Orthodox Jewry should take

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Daily Jewish Courier, Feb. 17, 1924.

part in the solution of those problems.

Do not forget to come tomorrow evening and to come on time. If you are cold, wear your fur overcoat.

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Daily Jewish Courier, Feb. 15, 1924.

A NEW SCANDAL BREAKS OUT
AT THE CONGREGATION AM ABRAHAM ANSHE POLAND

by
D. Loebner

Congregation Am Abraham Anshe Poland, which has a synagogue on Washburne Avenue and which has already received some unfavorable publicity, has a new quarrel on its hands. A quarrel in the Congregation means not only loud arguments, face-slapping and revolver threats, but it also means courts, deputy sheriffs, police, and arrests. This congregation has already caused the Jewish community of Chicago a great deal of shame. The members of that congregation cannot come to an understanding among themselves, cannot divide up the property of the synagogue among themselves, as the rabbis, headed by Rabbi [Judah L.] Gordon, decided that they should do.

The Presberg partisans were and remain the stronger element in the Congregation.

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They would be willing to give up their membership in the synagogue, if they could get back the property they have invested in it. However, the Mosher partisans, who promised the rabbis to abide by their decision, declared that they would neither give up their membership in the synagogue nor would they pay out to the Presberg partisans the money that the latter have invested in the synagogue. Mr. Mosher and his partisans are, therefore, held responsible by Jewish public opinion for the scandals that occur in the synagogue.

There are many rich people among the Mosher partisans. Mr. Itche Mordecai Mosher himself could withdraw a few thousand dollars from the bank and thus solve the whole problem. Why doesn't he do it? Why don't the other members who are so embittered against Presberg, do it? Presberg and his supporters have a share in the synagogue and they are entitled to get their share back. It is absurd to say that they can be expelled without being given a single cent. Disregarding the rabbis' decision is a dishonorable act.

This is the proper place to reprint the decision of the rabbis, which was

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Daily Jewish Courier, Feb. 15, 1924.

given out about two months ago. "We, the undersigned, after hearing the claims and counterclaims of both sides, have decided that both parties should separate and divide the property of the synagogue equally among themselves. If one of the parties wishes to remain in possession of the synagogue, it should pay the other party the sum of two thousand dollars within four weeks from the date which appears below, on this document. We have been assured by both parties, before we began to consider this case, that they would abide by our decision. We have also decided that the scrolls of the Torah and other books belonging to the synagogue should be divided equally."

If the scandals continue, the rabbis will be compelled to call in the members and warn them sternly that the synagogue will be put on the black list, if they do not comply with the decision of the rabbis, in which case there will not be anything there to divide.

The Jewish community of Chicago cannot afford to have Congregation Am Abraham

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Daily Jewish Courier, Feb. 15, 1924.

Anshe Poland included in the list of its synagogues as long as services are held there and the Torah is read there under the supervision of deputy sheriffs and police, and as long as patrol wagons loaded with worshippers are frequently seen leaving for the police stations.

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Daily Jewish Courier, Jan. 20, 1924.

MEETING CALLED OF SYNAGOGUE PRESIDENTS
by
Dr. S. M. Melamed

I would like to know what kind of people our presidents of synagogues are. I am never able to make up my mind as to just what kind of Jews they are. Are they serious men? Are they wise men? Do they take their duties as leaders of the city seriously? All the presidents of synagogues know that if they were united in one body, they would be able to accomplish wonders and would be able to make Chicago the real Jerusalem of America. The question naturally arises: Why don't they unite? Why don't they do that which they could and should do? The reorganization committee of the Association of Synagogue Presidents has now worked out a new and good organization plan, which will enable all the synagogues and their presidents to do useful and necessary work for the city. A meeting of all the synagogue presidents of the city is scheduled to take place on Monday. The meeting will have to consider many important problems.

Daily Jewish Courier, Jan. 20, 1924.

Up until now, I haven't heard any synagogue presidents discuss the meeting and make any preparations for this great and important gathering. If the Chicago synagogue presidents were wise, serious, and practical Jews, then every one of them, without exception, would be present at the meeting next Monday evening at the Hebrew Theological College. If they cannot attend personally, they should send a representative. I will be present Monday evening at the meeting of the synagogue presidents at the Hebrew Theological College. I want to know how many of our synagogue presidents are serious and practical men. The wisdom and seriousness of our synagogue presidents will face a severe test on Monday evening. Let us hope that our leaders will pass the test.

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JEWISH

Daily Jewish Courier, Jan. 14, 1924.

[MEETING CALLED TO ORGANIZE ORTHODOX SYNAGOGUES]
by
Dr. S. M. Melamed

The long-neglected problem of organizing the Orthodox synagogues in Chicago is showing signs of life again. A reorganization committee has worked out an effective organization plan. A meeting has been called for next Monday evening at the Hebrew Theological College, at which the plans will be discussed and approved. Every president of a Chicago synagogue who takes his office seriously, should attend that meeting. The presidents of the Chicago synagogues will certainly be able to accomplish something of lasting value, something worth while, if they all attend that meeting. Whether or not the Chicago synagogues are to become the driving force of the community, is the responsibility of the presidents of the synagogues. The synagogue presidents can become the leaders of the city if they have sufficient will power and sufficient intelligence. We will find out **next** Monday evening whether they possess those two qualities.

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JEWISH

Daily Jewish Courier, Jan. 6, 1924.

/RABBI SONDERLING'S INSTALLATION/
by
Dr. S. M. Melamed

Scholars, Zionists, community workers and representatives, will gather today, at three o'clock in the afternoon, at the First Hungarian Congregation to witness the installation of Rabbi Jacob Sonderling, former Chief Rabbi of Hamburg /Germany/. The installation of Dr. Zanderling as rabbi of the First Hungarian Congregation should be considered an event of signal importance in the Jewish life of our city.

Dr. Sonderling is a Western European Jew, whereas most of the members of the First Hungarian Congregation are Eastern European Jews. During the last one-hundred years, very rarely has an Eastern European community engaged a rabbi from Western Europe, and vice versa. In America, this, certainly, has happened very seldom. It is only possible in the case of Dr. Sonderling because he,

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himself, has the soul of an Eastern European Jew, and because he has spent many years in Eastern Europe and is as well acquainted with the Eastern European Jews as with the Western Europeans.

Dr. Sonderling is also, as far as I know, the first rabbi in Chicago whom the Zionist leaders will officially greet at his installation because he is a great Zionist worker, who occupies a place of honor in the Zionist movement. A notable group of Zionists will be present tonight at a banquet given in honor of Dr. Sonderling.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Jan. 6, 1924.

AESTHETIC JUDAISM

(Editorial in English)

Judaism as not only a religion but as a philosophy of life can be viewed from many points of view. It can be viewed from a purely religious point of view, from a purely ethical, from a sociological, from a philosophical, and from an aesthetic point of view. The majority of our people **look** upon Judaism from a purely religious point of view, a cultured minority looks upon it from an ethical point of view, and only a very few select minds, who embody the spirit of artistry, view it from the aesthetic angle. Among this select few is Dr. Jacob Sonderling, former Chief Rabbi of Hamburg and now rabbi of the First Hungarian Congregation of Chicago. If we are not mistaken, he is today the only member of the rabbinate whose outlook on Judaism is also aesthetical. To him Judaism presents itself not only as a religious and ethical but also as an aesthetic proposition. He sees in it not only articles of faith, ethical principles, and sociological recognition,

Daily Jewish Courier, Jan. 6, 1924.

but also beauty, beauty in the aesthetic meaning of the term. To him Judaism is creative religious and aesthetic atmosphere of rhythm and meter, something symphonic, full of harmony, of color and tone. Dr. Sonderling's conception of Judaism can be made very productive for educational purposes, and it can also be made productive for religious purposes. It is obvious that it is much easier to attract a mass by the beautiful than by the good, by the harmonious than by logical truth, because the reaction of the mass to the beautiful is much stronger than to the good and logical. The mass may not have any reaction to the ethical and religious at all, but it always has some sort of a relationship to the beautiful because it sets the soul of the masses in motion. Dr. Sonderling's conception of Judaism is compatible with the strictest Orthodoxy, but at the same time it is extremely original, and we hope that he will make the best of it. He has something valuable and original to offer to the Jews of Chicago, and we cherish the hope that Dr. Sonderling will succeed in interesting large masses of Jews in his conception of Judaism. Those who are no longer interested in matters Jewish can now find an attractive entrance to it, and those who are still Jews at heart can be made to take a

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great interest in matters Jewish, because the way Dr. Sonderling presents Judaism to his fellow Jews is very attractive and full of gracefulness. As far as Jewish theology is concerned, Dr. Sonderling is animated by a certain desire to bring about a reconciliation between the rationalistic and somewhat legalistic Jewish conception of the Gaon of Wilno and that of the founder of Hasidism. In short, to him ideal Judaism means a synthesis between the straight lines of rationalistic Misnagdism and the mystical aesthetism of the Hasid. In due time Dr. Sonderling will have to explain, and surely will explain how he means to bring about this reconciliation between two extremes. However, he has already explained how he means to use his aesthetic conception of Judaism for educational and religious purposes. It would take us too long to go now into details of his plan, but this much we can assert that the plan is able of realization and can be productive of great results. In the first place Dr. Sonderling means to make Judaism something that is very fashionable and modern, without sacrificing one iota even of the Jewish traditions, not to speak of laws, and in the second place he plans to bring some atmospheric pressure to bear on those who are not mindful of their duties as Jews and who

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JEWISH

Sinai Congregation, Board of Directors, Minutes, Oct. 26, 1923.

It was moved and seconded to appoint E. Greenebaum as a committee of one to arrange for a lease of the church on Wabash, corner of 14th street, from month to month, carried.....Moved to appoint a committee of three to make inquiries for a suitable place for public worship at a reduced rate, carried.

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JEWISH

The Reform Advocate, Wk. of July 7, 1923. Vol. 65, p.809.

The corner stone of Congregation B'Nai Berzales and center, will be laid on July 15. The temple and community center is located on Champlain ave. between 60 and 61st streets.

The building is a two story structure, the first floor will house a large community center which will seat between 800 and 1,000 people. The synagogue will occupy the entire second floor with a seating capacity, including the balcony, of 1,500.

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(Vol. 61, p.619)

JEWISH

The Reform Advocate, Wk. of June 18, 1921.

S. H. Albin, chief Rabbi of the Orthodox Jewish Church in Chicago, died on June 12. Rabbi Albin came to this city 30 years ago from Russia.

He was the author of a number of books on the ancient Hebrew language and the Talmud.

Daily Jewish Courier, June 1, 1923.

ROGERS PARK TO HAVE NEW JEWISH TEMPLE

(In English)

Ground for the splendid new House of Worship for Temple Mizpah will be broken this coming Sunday, June 3, 1923. The Temple will cost a quarter of a million dollars.

Temple Mizpah is one of the youngest of Chicago's Jewish congregations and one of the most enterprising. Its membership is drawn from the newer Jewish settlement in Rogers Park. The Temple is located at Morse and Ashland Avenues.

The unique feature of this occasion will be the Sunday School children, numbering over three hundred, participating in the ceremonies of digging, all dressed in overalls and with shovels in hand.

David Labowitch is president of the Congregation and Maurice Spitzer is the architect for this new edifice.

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Daily Jewish Courier, May 18, 1923.

WHAT ARE THE PRINCIPLES?

(Editorial)

Every intelligent Jew understands that Jewish life and thought are now undergoing great and revolutionary changes. Slowly but surely, old values are losing their significance and new conditions arise to which the old generation cannot adapt itself. Basically, our whole life as Jews is being reduced to a skeleton and confusion prevails in every aspect of it. [Old] boundaries are being wiped out, and new ones have not as yet been fixed.

Not so long ago, we knew who deserved the name Jew and who did not; what Orthodoxy was and what it was not; what Reform was and what it was not; Reform which was Zionism and [Reform] which was anti-Zionism; what Judaism was and what it was not. Today all landmarks are effaced; especially in America, all landmarks in Jewish life have been blotted out.

It is not for the first time in modern Jewish history that Jewish life and

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Daily Jewish Courier, May 18, 1923.

thinking are entangled in a process of dissolution and degeneration. Sixty years ago, when Samson Raphael Hirsch, the founder of German Jewish Orthodoxy, went from Oldenberg to Frankfort on the Main he found the entire Jewry of Southern Germany, which had been in former generations a large and productive Jewish center, in a state of complete dissolution. The religious life had been completely obliterated, and in all Frankfort, at one time a city and mother of Jews, there were only two families which had kept Kosher homes. In other cities in Central and Western Europe, similar conditions prevailed. The primary task of Samson Raphael Hirsch was to create boundaries in Jewish life. For the daily practice of Judaism he established two principles, to wit: The observance of Sabbath and the practice of circumcision. Whoever violated the laws of Sabbath or did not have his child circumcised could not be a member of the Jewish community. He was no longer a Jew. For the past sixty years the Reform movement in Germany has made definite progress and today there are in Frankfort on the Main not two but four thousand Jewish families who conduct strictly kosher homes. This development of the religious life among the Jews in Frankfort and in Southern Germany forced the Reformers to be moderate in their demands, and the fact is

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Daily Jewish Courier, May 18, 1923.

that the German Reform Temples are in many respects more conservative than the conservative synagogues in America. Men and women do not sit together during services. The rabbi does not shave his beard. He does not violate the laws of Sabbath nor does he eat Treffe (food that is not kosher), and he has many other earmarks of the older type of rabbi. This is not so in America. In this country Reform has deviated from its course to such an extent that the leaders of the Reform movement themselves are now afraid of their own skins and are beginning to realize that they have dragged their rank and file into a quagmire.

We do not say that all principles laid down by Samson Raphael Hirsch are sound or that we, in America, should establish the same principles. But we do say that the great historical merit of Samson Raphael Hirsch consists in his adoption of the principle of establishing boundaries. This does not mean, however, that the boundaries he established are good and proper because his principle of Neo-Orthodoxy is too farfetched. But the fact remains that he did establish boundaries and those newly established boundaries created a new Jewish life throughout Central Europe thus saving the Central European Jewry from total extinction.

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Daily Jewish Courier, May 18, 1923.

If we do not attempt to create new boundaries in the Jewish life of America, if we do not establish certain principles for our life as a whole, it is difficult to see how the American Jewry can have a future. Without the creation of new values, which are really old, and without the fixation of new boundaries, which, too, are in reality old, then neither Talmud Torahs (Hebrew schools) nor Synagogues will help us, because everything will be torn asunder by chaos.

Jewish life must be based upon certain principles, for if it is only based upon certain conventional falsehoods and equivocal compromises, it cannot be assured of an existence.

Today Jewish life, especially here in America, is built on false and often sordid compromises and on conventional falsehoods, and such a Jewish life cannot guarantee the future of Judaism.

If our rabbis and educators would look farther than their noses, if they would think in historical terms, this chaos would not at all be possible. As soon as

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Daily Jewish Courier, May 18, 1923.

the crisis became visible, they should have adopted means whereby to strengthen Jewish life through the establishment of certain principles and the creation of new ones, i.e, the restoration of old boundaries. A Jew who denies the Jewish God and the Jewish people is not a Jew and must not be recognized as such. The rabbis in America do not understand, or do not want to understand, that radical Reform Judaism is all too radical and has nothing to do with Judaism, much less so than the old Karaites (a Jewish sect which adheres to the literal interpretations of the Scriptures and rejects oral traditions). Theologically, Reform Judaism is based upon a multitude of fantasies, and sociologically it is based upon the principle and aim of assimilation. When an American Christian discards Christianity and desires the dissolution of the American people, he is neither an American nor a Christian and thereby excludes himself from both Christianity and America. Not a rabbi, but Achad AM (Hebrew philosopher), established the principle. Whosoever shares not a portion in the Jewish God, he shares not a portion in Israel; and, conversely, whosoever shares not a portion in Israel, he shares not a portion in the Jewish God.

We ask the representatives of historical Judaism: What are the principles of Jewish life and what are the boundaries? Or do you believe that Judaism can exist in a chaotic state?

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JEWISH

Sunday Jewish Courier, May. 13, 1923.

GOOD MORNING!

by

Dr. S. M. Melamed

One of my one hundred and ten thousand readers, a man by the name of Abraham Shapiro, writes me a lengthy letter in which he reproaches the auxiliaries of the various Orthodox organizations of the West Side for arranging public affairs, such as luncheons and banquets, at which trefe [not kosher] food is served. Mr. Shapiro is quite right and the auxiliaries are totally wrong. To help kosher [Orthodox] institutions by serving trefe is just like helping a friend by stealing. If the Orthodox institutions in the West Side and in other sections of the city wish to observe the dignity of Judaism and remain as Orthodox institutions, they must not feed their customers and supporters trefe. As for the rest, the United Rabbinate of Chicago ought to investigate these charges and put an end to this scandal. The United Rabbinate is strong and influential enough to do this.

Dr. Stephen S. Wise, rabbi of the New York Free Synagogue, has written an article

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JEWISH

Sunday Jewish Courier, May. 13, 1923.

in the American Jewish Weekly under the very interesting title: "May Jews and Christians Pray Together?" The holy rabbi rules that they may, but says that sincere or pious Jews will not do that. The holy Dr. Wise also says that the Christian prayer, "Paternoster," is meaningful to him, but not so significant as the Jewish prayer "Shema Israel" (Hear, Oh Israel).

As you see, Reform Judaism is steadily progressing. First it removed from the prayer book Zion and Jerusalem; then it did away with kosher and trefe; then it substituted the Christian Sunday for our Sabbath; then it acclaimed Jesus of Nazareth to be a great Jewish prophet; and now it is discussing the possibility of uniting the Jews and Christians in prayer. It won't be long before it will discuss the all-important question: Why a temple? If Jews and Christians may pray together, they can pray in the Christian church. If they pray together in church, then why shouldn't the Jews gradually convert themselves? Reform Judaism is progressing and that progress leads directly to the cross.

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JEWISH

Daily Jewish Courier, May 9, 1923.

WORK OR GO UNDER

(Editorial in English)

The Reform Jews in this country surpass the Orthodox Jews in one respect-- organization. When they organize a movement, it is well organized and is productive of results. When they undertake to do something, they do it. When they have a certain definite plan to carry out, they carry it out, and the work as a rule is well done. It is not the theology and not the metaphysics and not the religious conception of the Jews which makes Reform Judaism in this country a success, but it is their organizing ability and the earnestness of purpose of the Reform Jew. Reform Judaism as an organized group is in the ascendancy because the Reform Jew takes his duty seriously. He feels his responsibility and he acts in a responsible manner. Unfortunately, most of the so-called Orthodox Jews are not that way. They are often animated by noble desires and often have great plans, but they very seldom translate their ideas

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Daily Jewish Courier, May 9, 1923.

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into actions, and when they do undertake to carry out a certain plan, they very seldom do it successfully because they are poor in organization. There are in Chicago a number of well-to-do and thoroughly Americanized Orthodox Jews and altogether they represent a very fine type of humanity, but acting as a group they are a negligible factor in our communal life. For every dollar they raise for communal and public Jewish affairs, the Reform Jews raise one hundred dollars, although they are financially well situated and could, as a group, do much more than they are doing.

The Reform Jews, for instance, have now undertaken to raise two and a half million dollars, and they will raise it. The Keren Hayesod [exchequer of the World Zionist Organization] people in Chicago have undertaken to raise a quarter of a million dollars and they did not raise it. They may raise it during the year, and the chances are that they will get that amount together before the year is over, but they could have raised it in one week if they had a perfected organization and if they were as responsible to their leaders

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as the people of the other camp **are** responsible to theirs. The Orthodox Jewish community of Chicago is in the process of development and it needs one million dollars in cash to complete several institutions and to develop communal life. It is our conviction that they could raise the money among themselves, but they will not do it because their sense of organization is underdeveloped and they do not take public affairs as seriously as do the Reform Jews.

The Orthodox Jew in America is so situated that unless he works for his position, unless he makes an effort to hold his own, he will certainly perish. The Orthodox Jews in America must work out their own salvation or go under. They must either place their institutions on a solid basis or they will be obliterated as a group in a very short while. They must either provide their children with **good educational facilities** or they must live to see the rise of a generation blissfully ignorant of Judaism, and a generation ignorant of Judaism cannot be a blessing to the Orthodox Jewish community, and cannot be a blessing to

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Daily Jewish Courier, May 9, 1923.

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any Jewish community. The Orthodox educational institutions all over America are underdeveloped. They are poorly financed and in many respects also poorly organized, and Orthodox communal life in America is not sound because it is not properly organized, and unless the Orthodox Jew perfects his organization and places his community on a sound basis, there is no future at all for Orthodoxy in America. We therefore can only say to the Orthodox: Work or go under. He must be told day in and day out that unless he makes a special effort to place the community in which he lives and of which he is a member on a solid basis, solid from an organization point of view, solid from an educational point of view, and solid from a spiritual point of view, it is hard to see how Orthodoxy can survive. Before we look around, the Orthodox traditions will be broken and destroyed and the children will be neither Orthodox nor Reform, and the future generation will be expressionless and colorless and can only be led by the power of inertia, a very poor agency indeed to regulate Jewish life.

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We have made in Chicago a beginning with the establishment of an Orthodox Jewish community. Most of the principal **synagogues** have united for the sake of establishing a strong Orthodox community, and it is up to the presidents of the synagogues to continue the work until it is completed. But unfortunately they have taken their task very lightly and little progress has been made during the last year. While Reform Judaism in Chicago is going from strength to strength, as far as organization is concerned, Orthodox Judaism is not making any headway in that respect, and it stands to reason that the constant rise of Reform Judaism means the permanent weakening of Orthodox Judaism. The **rise of one** is at the expense of the other, and when the one camp makes progress and the other does not, one can just figure out when it will be obliterated altogether. We wonder whether the Orthodox rabbis in Chicago and the presidents of the Orthodox synagogues really believe **that** they can go on forever that way or whether they are not aware of all the dangers to which Orthodox Judaism is exposed, in case the leaders of the

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community do not work for its welfare and for its perpetuation. We deem it our duty to tell the leaders of the Orthodox community of Chicago again and again that they must work or they will see the community perish, and the only way not only to save the Orthodox Jewish community but to perpetuate it, is to work for it, to work hard, to take the work seriously, to feel the responsibility, to carry the responsibility willingly, and to be as devoted to the cause of Orthodoxy as the Reformers are devoted to their cause. Only then will the Orthodox Jews in Chicago save what there is still to be saved and place the Orthodox community on a strong and solid basis.

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JEWISH

Daily Jewish Courier, May 9, 1923.

GOOD MORNING

by

Dr. S. M. Melamed

Several Talmud Torahs (Hebrew Schools) in Chicago have been in existence for a number of years, and one will soon celebrate its fortieth anniversary. Not hundreds but many thousands of Jewish children have been educated in these schools. I would like to know how many of these children became members of synagogues and how many of them understand Hebrew and observe Judaism. If the theory of the older Orthodox Jews is correct, i.e., the primary function of the Hebrew school is to rear pious Jews, (to study Hebrew is secondary), I would like to know how many Orthodox Jews the oldest Talmud Torah has reared and how many of them are today members of Orthodox synagogues in Chicago. My dear friend, Mr. Lazerovitz, will do this city a great favor if he will furnish the correct answer to this question. Then we will know how to conduct our Talmud Torahs, because all [of us] want them to be productive and yield the best results.

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JEWISH

Daily Jewish Courier, May 7, 1923.

TWO JEWISH CONGREGATIONS UNITE

The Congregation Ahavath Zion Ansh Tiktin, 1337 South Sangamon Street, united with the Congregation Atereth Israel, 1230 South Millard Avenue, and the name of the united synagogues will be Atereth Israel Anshe Tiktin. The membership plans to build a beautiful synagogue and hopes that all countrymen will come to their aid in the sacred undertaking.

The officers of the united congregation are Jacob Rukuzin, president; Chaim Rapilovitz, vice-president; Glicksberg, vice-president; S. Harris, treasurer, M. Liberman, recording secretary; Grass, financial secretary; and H. Karol, first trustee.

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JEWISH

Sunday Jewish Courier, Apr. 29, 1923.

ACTIVITIES OF THE WOMEN'S LEAGUE OF THE UNITED
SYNAGOGUES OF AMERICA, CHICAGO
BRANCH

(In English)

The Women's League held its regular meeting at the Hotel Congress, April 16. Officers were nominated for the ensuing year. Rate plans were laid for future activities. Rabbi Philip Langh's address was an inspiration to everyone present. Rabbi Joseph H. Magolies, president of the United Synagogue, Chicago Branch, invited the League to a joint meeting to be held on Sunday, April 29, at 2:30 P.M., at the Standard Club. He assured that matters of great importance would be presented, among which would be a report of the Annual Convention of the National organization of the United Synagogue. Judge Harry Fisher will address the meeting on a subject of vital interest. Members and friends are cordially invited.

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JEWISH

Sunday Jewish Courier, Apr. 29, 1923.

NORTH SHORE CONGREGATION SONS OF ISRAEL ACTIVITIES

(In English)

The regular services are held daily with a very fair attendance. On Sabbath morning the attendance is unusually large. The Friday night services have been inaugurated and are held at 8:30 P.M. Rabbi David Almond of the Congregation will give a series of lectures on the subject (Zion Key to World Reconstruction). This series of lectures will be published shortly in book form. The daily Hebrew school classes have been recognized with a larger and more efficient staff of teachers. All residents are requested to enroll their children as soon as possible and avoid confusion. To our Sunday school classes have been added a few very able and competent teachers and we would hail all new pupils with the best results.

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JEWISH

Daily Jewish Courier, Apr. 24, 1923.

DR. LOUIS MANN APPOINTED RABBI OF SINAI TEMPLE

Dr. Louis Mann of New Haven, Connecticut, has been appointed to succeed the late Emil G. Hirsch as rabbi of the Sinai Temple. The appointment was made Sunday at the annual meeting of the Congregation. Moses E. Greenbaum was re-elected president at the same time.

Rabbi Mann, 33, graduated from the Hebrew Union College in Cincinnati and received his Ph.D. from Johns Hopkins University. His salary as rabbi of Sinai Temple will be \$15,000 a year.

In honor of Dr. Emil G. Hirsch, the Sinai Social Center will henceforth be called the Emil Hirsch Social Center. Mrs. Emil G. Hirsch will receive a lifelong pension of \$5,000 a year.

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JEWISH

Sunday Jewish Courier, Apr. 22, 1923.

KNESSES ISRAEL NUSACH SFORD ANNOUNCES
HEBREW SCHOOL PROGRAM
(IN ENGLISH)

The Knesses Israel Nusach Sford Congregation has a well equipped Hebrew school with five classrooms, with a capacity for the instruction of five hundred children. The school has two competent teachers in Hebrew and a separate staff for the instruction of the Sunday school classes for boys and girls from four to thirteen years of age. It also has a Biblical class for adult men and women. It also has arranged for a series of lectures every Friday evening.

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JEWISH

Daily Jewish Courier, Apr. 20, 1923.

ON THE PUBLIC ROSTRUM

by

J. Loebner

Will you correct your error?

This question is put to the Agudath Israel, which now calls the Orthodox Jewry to a Congress that is to take place in Vienna in August. The Agudath Israel, as is well known, has carried on a bitter struggle against the Zionists and against their undertakings in Palestine. It opposed the recognition of the Zionist organization as the official representative body of the Jewish people, and in unequivocal terms urged the Jews not to support the Keren Hayesod [exchequer World Zionist Organization]. The Agudath Israel has done a great deal of harm to the Zionist movement, and by doing so it did not do itself a favor. By opposing Zionism, it lost a number of its adherents. Its influence has recently narrowed down to a small group.

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JEWISH

Daily Jewish Courier, Apr. 20, 1923.

The Agudath Israel calls upon all Orthodox rabbis and laymen to participate in its congress. It is doubtful whether they will respond. Amongst the Orthodox rabbis and laymen there are a lot of Zionists or sympathizers of Zionism. How can these men meet with the Agudath Israel, when the latter designates them as being non-Orthodox, and even worse than non-Orthodox, just because they agree with Zionism.

If the Agudath Israel would rectify its position, it would then have an honorable and fruitful congress. Its congress would elicit sympathy from the whole Jewish Orthodox world and its resolutions would be adopted for the good of all. According to a report from the Warsaw Jude, organ of the Agudath Israel, "the World Congress will have to determine matters of the greatest importance to the Orthodox Jewry.....There, it will discuss matters inextricably bound to every pious Jew, to everyone who wishes to see that the Jewish people exist.

We do not know exactly what matters the Agudath Israel has reference to. Although it claims that its congress will not be a party-congress, yet it is most

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Daily Jewish Courier, Apr. 20, 1923.

likely that the question will arise as to Agudath's position toward Zionism. This question will be presented because it is the most sacred one to the people. If it will continue to oppose Zionism, then the Misrachi [Orthodox wing of the Zionist movement], which consists of hundreds of Orthodox rabbis and laymen, will make a dead set against it. Also, the Zionist masses will certainly not remain silent. And it will do harm to the entire Jewish people.

The question, Will you correct your error? is in order, and it remains for the Agudath Israel to answer it without demurring in unequivocal terms. This we believe expresses the opinion and sentiments of the Orthodox rabbis and laymen of Chicago and vicinity.

[The Thompson Case]

The decision handed down by the Illinois Supreme Court in the case of William Hale Thompson vs. the Tribune is of great significance, as it appears from the top down.

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JEWISH

Daily Jewish Courier, Apr. 20, 1923.

As it is well known, the Thompson administration, while he was Mayor, was continuously criticized by the Tribune. He, therefore, in the name of the city, brought suit against the Tribune for \$10,000,000 damages "for calumniating Chicago in the eyes of America". Judge Harry M. Fisher of the Circuit Court, who presided over the case, rendered a decision in favor of the Tribune, declaring thereat that a newspaper or an individual has the full right and liberty to write or say anything against certain men or a government, provided the newspaper or individual does not instigate or organize a revolt against them. The city attorneys, or more correctly, the Thompson's lawyers, appealed to the Illinois Supreme Court, and the latter upheld Judge Fisher's decision, thereby completely rendering void the suit.

In handing down a decision in a \$10,000,000 libel case, the highest court of the state has given utterance to a few important matters concerning public affairs.

"To obtain freedom of speech was one of the reasons why the American colonists

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had revolted. History teaches us the freedom is not enjoyed unless the people have the privilege of redressing their grievances. The people are supreme, and the members of the government, the administrators of public institutions, are their servants. The citizen, being supreme, has the right to discuss and criticize his government, as long as he does not advocate violence and insurrection. If he will not have freedom of speech, he will not be able to criticize and people whose mouths are shut often lose patience and resort to violence. That is why we must have the freedom of word and pen."

Let the decision of the Illinois Supreme Court in the case between Thompson and the Tribune serve as an example in our own public life. Administrators of charitable institutions, leaders of mass movements, of congregations and communities may be criticized whenever they are in the wrong. They are no more than public servants. The public stands above them; the public selected them or did not oppose them when they crowned themselves as leaders. If it does not agree with the management or leadership, the public has the full right to criticize it. The same holds good with a newspaper which is the expression of public opinion.

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JEWISH

Daily Jewish Courier, Apr. 20, 1923.

The news about the Supreme Court decision spread like wildfire throughout America, and perhaps throughout the rest of the world. The decision affects the very foundation of a newspaper, and we are glad that a Jewish judge, who conducted the trial to its conclusion, had a hand in it.

Born in Russia, came to America, became a citizen, studied law, elected as judge, Harry M. Fisher presided over a trial in which the mayor of one of the largest cities in America sued the world's greatest newspaper and ruled justly, thereby rendering a decision in keeping with the Constitution of this country, and which the highest court of the State upheld.

Thank you Judge Fisher! Blessed be America!

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JEWISH

Daily Jewish Courier, Apr. 12, 1923.

THE WEAK SIDE OF THE ORTHODOXY

(Editorial)

The temple of Reform Judaism is empty throughout the year, but the membership of the Reform congregation grows from year to year. We must reckon with this fact. Our synagogues [Orthodox] are still packed, but the membership of the Orthodox congregations does not grow. The immigration of German or Austrian Jews has ceased completely, and if the membership of the Reform congregation is growing, it must be admitted that this growth, notwithstanding the German Jews, can be attributed to the Eastern European Jews in America--i.e., to the Orthodox elements who have become Americanized. We have no statistics on the membership of the Reform congregations, but it is certainly no exaggeration to say that the majority of the membership of all Reform congregations in America, at present, consists of Eastern European Jews. Reform in America has already long ceased to be a monopoly of the German Jews.

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JEWISH

Daily Jewish Courier, Apr. 12, 1923.

The Americanized Eastern European Jew joins a Reform temple not because he thinks that Reform is a new Torah, or a better Torah, but since he has lost his religious innocence and perhaps his religious sentiment, he would like to belong to a religious community in which he finds serenity, calmness, decent human relationships, respect for his neighbors, etc. If he had sought religion, Jewish religion, he would not have become a member of a Reform congregation. He joins a Reform congregation not because he seeks religion, but rather something which is similar to the Jewish religion. He must, after all, belong to some sort of congregation, and at the same time, he would like a quiet, respectable atmosphere.

Can he not find this quiet and respectable atmosphere in the Orthodox synagogue just as well as in the temple? Unfortunately, we must answer "no". In the Reform temple there is no religion; there isn't a flicker of genuine religious spirit. In the temple there prevails a cold, but serene atmosphere. In the Orthodox synagogue--naturally there are exceptions--one can find a

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JEWISH

Daily Jewish Courier, Apr. 12, 1923.

genuine religious spirit, a genuine Jewish religious atmosphere, but there is none of the serenity, or dignity that a holy place should command, nor is there the atmosphere of good breeding.

In the Orthodox synagogue, the worshipers chatter while the cantor chants or while the reader of the Scrolls reads. In the Orthodox synagogue, a person feels so much at home that he often forgets that he is in a synagogue--a holy place. When the weather is good, one-half of the congregation stands either in the vestibule, or outside on the sidewalk, entertaining themselves as if they were in a club. During a holiday, one-half of the membership is out in the vestibule smoking and running around from one place to another; there is no respect for the religious services. One can often hear loud voices and vulgar expressions--naturally from vulgar people--and not infrequently a quarrel arises in the synagogue over an Elijah or Maftir, or other honors Elijahs and Maftirs are honors bestowed upon worshipers, such as reading the Torah, etc./.

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JEWISH

Daily Jewish Courier, Apr. 12, 1923.

This makes a very unfavorable impression on the American or Americanized Jew. He simply cannot stand such behavior, and he stays away from the synagogue, not because he is an opponent of Orthodoxy, but because he cannot tolerate such conduct in the Synagogue, and consequently, he finds his place in the Reform temple. He does not strengthen the ranks of Reform morally or religiously because when an Eastern European Jew becomes a member of a Reform temple, he no longer has a religion. Nevertheless, he strengthens the Reform temple materially, and, above all, his children are lost to us as Jews. In the measure that he strengthens the Reform temple, he weakens the Orthodox synagogue, and materially the Orthodox synagogue is not so strong that it can afford to remain indifferent to this loss.

As a member of a Reform temple, his children grow up without any knowledge of Judaism. But as long as he remains a member of an Orthodox congregation, he will probably send his children to the Talmud Torah and they [the children] will remain Jews.

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JEWISH

Daily Jewish Courier, Apr. 12, 1923.

Although he [the Eastern European Jew] is no longer religious, nevertheless, his departure from the Orthodox synagogue is a great loss to the Orthodoxy. Why does he leave the Orthodox synagogue? He does so simply because religious dignity, serenity, good breeding, and respect are lacking in the Synagogue. An American [Jew] may not be pious, but when he is in a synagogue, he is respectful. He has respect for the place that he is in. Unfortunately, however, that respect is absent in the Orthodox congregation. A synagogue too often presents the aspect of a club.

Can't the representatives and the officials of the Orthodox congregations correct this deplorable condition? Can we not have an Orthodoxy that demands respect? Can't the presidents of the synagogues establish rules to force the worshipers to remember always that they are in a holy place?

We believe that the heads of the synagogues can do a great deal to put an end to this sad condition which drives thousands of Eastern European Jews in America, who have become Americanized, into the arms of Reform. A single

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JEWISH

Daily Jewish Courier, Apr. 12, 1923.

president of a synagogue can do nothing, but if all the presidents in Chicago held a conference to seek ways and means of improving this condition, they would accomplish something. The question is, however, how can we get the presidents together at a conference?

Unfortunately, the presidents of the synagogues lack the consciousness of their duties to Orthodoxy Jewry. They think that all they have to do is look after their synagogues, and that they have no other obligations to society. How can we prove to them that their conception of their duties is wrong? How can we make them understand that as presidents of synagogues, they are the presidents, i.e., the heads of the whole Orthodox community, and must perform certain duties to the community?

It would be a good thing if the rabbis were to devote an entire sermon to the question: "The Synagogue President and His Duties to the Orthodox Community". Perhaps the presidents of the synagogues would listen to

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JEWISH

Daily Jewish Courier, Apr. 12, 1923.

their own rabbis.

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JEWISH

Daily Jewish Courier, Apr. 6, 1923.

AN OPEN LETTER TO DISGUISED MORONS
by
Dr. S. M. Melamed

You are angry at me because I am not courteous enough to my opponents, to your opponents, to the Generation of the Wilderness. You are angry at me because I can distinguish between Ephraim and Judah and because I confer upon Ephraim the title he deserves. You say that that is not becoming to a modern person living in a modern age. You say that today one should even be courteous to one's opponent; that one should pat him on the back and tell him that he is a good fellow; that one should open one's doors to the disrupters and tell them all to enter. We are all Jews and we should all work together for our liberation.

If you were sincere, you would know that in the first place, the doors are not closed and anyone who wants to, can enter. If an individual does not enter,

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JEWISH

Daily Jewish Courier, Apr. 6, 1923.

IV [it is because] he does not wish to do so; and if he is determined not to enter, then no invitations will help because he **will** not accept your invitation and you will only come to grief.

Our opponents are bitter fanatics. Just as there are Jews who are ready to sacrifice themselves for their people, so there are Jews who are ready to do everything they possibly can to injure the interests of our people because they are the descendants of the Generation of the Wilderness....they are the internal enemies. Only morons would propose that we should be courteous to our internal enemies. Other nations that have much more political experience than we, treat their internal enemies much worse than their external foes, because the external foes constitute a danger only in time of war, whereas the internal foe is a constant menace to the existence of a people. Consequently, if you were conscientious Jews, you would not propose that we be courteous to our internal enemies.

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JEWISH

Daily Jewish Courier, Apr. 6, 1923.

IV If you were sincere people, you would demand a definite statement from every Jew who is willing to join our ranks, and this statement ought to read: "I believe in everything that is Jewish. I am willing to sacrifice for everything that is Jewish, and I shall do nothing that might harm the interests of our people."

We have, however, in our own midst people who carry on a double bookkeeping system. They go to the Temple and in the Temple they hear nothing about Zion and Jerusalem because the Temple is dedicated to the struggle against Zion and Jerusalem, and when they leave the Temple, they shout: "Zion and Jerusalem". When are these Jews acting as liars and hypocrites--when they are in the Temple or when they leave the Temple?

One thing is certain: they are liars, and we cannot rely upon liars. Liars cannot assist in building the Jewish land and restoring [the homeland of] the Jewish people.

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JEWISH

Daily Jewish Courier, Apr. 6, 1923.

Among us there are Jews who approved of the ban on Hebrew in the Temples, and who also conduct Hebrew schools where the children are taught Hebrew. Hebrew is taboo in the temples, although it is embraced and exalted in the Hebrew school. There people are hypocrites and liars. But the question is whether they are hypocrites in the Hebrew school or in the Temple.

The teachers of Reform Judaism in America, Wise, Silver, Heller, Meyer, et al, are in our midst. What is more, the younger generation of Reform rabbis is more or less sympathetic to Zionism. Yet, Reform Judaism is a barrier against Zionism. Why? A Zionism that has two truths, one within the Temple, the other outside the Temple, cannot be productive. Zion....the final word of the righteous Prophets, is not compatible with falsehood and hypocrisy. A Zionism that is saturated with falsehood is meaningless. Even if all the Reform rabbis in America were to become Zionists today, and even if all the Reform Temples were to join the Zionist organization today, Reform Judaism would still remain

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JEWISH

Daily Jewish Courier, Apr. 6, 1923.

IV a dead branch on the living tree of Zionism because we cannot serve
God and Baal at one and the same time.

This, however, is not important now. The important question is our relationship to the worshipers of Baal, who wish to serve an idol rather than God. You say it is our duty to be courteous. I would like to know where you morons derive your Jewish inspiration. I derive my Jewish inspiration from the Bible, and when I read the Bible, I find that the greatest representatives of our people were not at all courteous to the worshipers of Baal. Did any of the righteous Prophets pat the prophets of Baal on the backs and say unto them: "Welcome, my brothers"? Did any of the righteous prophets show courtesy to Ephraim, to the assimilators and idol worshipers? Were the sages of the Talmud, the Prophets, the great Jewish leaders of history, courteous to the sinners and the rebels?

I challenge you to quote one passage from the Bible, or the Talmud, or any

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JEWISH

Daily Jewish Courier, Apr. 6, 1923.

IV later Hebrew literature, which tells us to be courteous to sinners and rebels. Or do you believe that a Jew, who has effaced Zion and Jerusalem from his prayer book and removed the mezuzah from his door, is not a rebel and traitor?

You say that we should stop fighting and make peace with our enemies, i. e., with the internal enemies of our people. Have you ever heard of a nation at war, which was surrounded on all sides by enemies, making peace with its internal enemy, as long as he remained an enemy? A nation which does that, must perish because the internal enemy will help the external enemy against the nation.

You shout: "Open your gates". In the first place, they are not closed. In the second place, they should be closed because there are too many people in our camp who use a double bookkeeping system. We need only people who believe in one God, one people, one land, one Torah, one language. We don't need

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JEWISH

Daily Jewish Courier, Apr. 6, 1923.

people with dual personalities.

It would be the greatest misfortune for Zionism if all the worshipers of Baal, all the Reform Jews, assimilators, and betrayers would suddenly join the Zionist Organization and swell our ranks, because they would kill Zionism from within; they would bring into Zionism the spirit of corruption and assimilation. The result would be the extinction of the whole movement.

Since, however, you are thoughtless morons, you do not believe in any serious consequences. Instead you shout: "Let us be courteous". To whom shall we be courteous? Shall we be courteous to the internal enemy who stands upon the blood of his brother? Are you not morons?

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JEWISH

Daily Jewish Courier, Apr. 8, 1923.

GOOD MORNING

by

Dr. S. M. Melamed

In Rock Island the Zionists have ousted their Reform rabbi from the organization because the rabbi said to them, "Either you help me with my temple work, or we won't have a Keren Hayesod ["exchequer" of World Zionist Organization] committee." The rabbi began to abuse the Zionists because they refused to help him with his "temple work," which would mean dragging the Orthodox Jews into the quagmire of Reform. Since the Zionists of that city ignored the Reform temple, the rabbi launched a campaign against the Zionists and the Keren Hayesod, and the result was that the Zionist leaders ousted the rabbi from the organization. Now they carry on the Keren Hayesod work without interference.

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I cannot understand, to this very day, how a Reform rabbi can be a

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JEWISH

Daily Jewish Courier, Apr. 5, 1923.

Zionist.

The words Zion and Jerusalem must not be mentioned in the Reform temple. The words Zion and Jerusalem cannot be found in the Reform prayer book, and the temple represents the meager Judaism that they [the Reform Jews] stand for. How can one place a taboo upon Zion and Jerusalem in the temple, and afterwards go out and preach Zionism? I have, therefore, arrived at the following conclusion: If a Reform rabbi is an honest Zionist, he is a fake as a Reform rabbi; if he believes in Reform, and is, at the same time, a Zionist, he is a humbug as a Zionist. That is why I am not particularly impressed with the great Reform rabbis who are Zionists. I know that my friend [S.B.] Komaiko will immediately protest. Let him. Logic is logic and protests will be of no avail.

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The United Rabbinate has already had a number of meetings. At these meetings certain matters have been taken up, which are of general interest.

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JEWISH

Daily Jewish Courier, Apr. 5, 1923.

I believe, therefore, that the United Rabbinate ought to give the public an account of its activities. What are the obstacles involved, and why doesn't the organization move a little faster? Statements would be of great benefit to the United Rabbinate itself.....What do you intend to do, gentlemen?

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JEWISH

Daily Jewish Courier, Apr. 4, 1923.

THE TASKS OF THE UNITED RABBINATE

(Editorial)

The recently organized United Rabbinate of Chicago faces many difficult tasks, and the success of the United Rabbinate depends upon its approach to the solution of the difficult problems confronting it. The United Rabbinate can maintain peace in its own camp, if it takes its tasks for granted, i. e., if it remains a paper organization only; but it will face a severe struggle, if it really sets out to establish order in the city.

The United Rabbinate must control the kashruth in the city, and this control must be absolute--without any compromise. The United Rabbinate must control the whole religious life of the city, and this control must be absolute--without any compromise. In this city there is a United Rabbinate--the highest rabbinical authority--and no individual must do anything to weaken or undermine

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JEWISH

Daily Jewish Courier, Apr. 4, 1923.

this authority. Otherwise, the United Rabbinate will be in no position to do anything, and will, therefore, have to remain a paper organization.

Only when the rabbis who belong to the United Rabbinate decide, once and for all, that they must subordinate their personal interests to the interests of the United Rabbinate, will the newly organized rabbinical organization in Chicago be able to accomplish anything.

If there is an individual or group of individuals within the United Rabbinate itself, that does not want to subordinate its personal interests to the interests of the United Rabbinate, then it is the duty of the United Rabbinate to come out publicly and declare: "This individual or this group is disrupting the work". We are convinced that in such a case, the Jewish public in Chicago will know what to do and will do whatever is right and proper.

The pretext that the United Rabbinate should deal, for the most part, with

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Daily Jewish Courier, Apr. 4, 1923.

religious questions and Din Torahs [lawsuits decided informally through voluntary arbitration according to the Jewish or common law], is a very poor one. Every rabbi can render a decision of a Din Torah and answer religious questions; but not every rabbi is able to control the entire religious life of the city, and the administration of Jewish life in the city. A United Rabbinate should see to it that these things do not happen: no rabbi should unite a man in holy matrimony who has not divorced his wife according to the law of Moses; no rabbi should grant a divorce for five dollars, or label something Kosher which is not kosher, etc. A United Rabbinate can and will control these things properly, if the rabbis are willing to subordinate their personal interests, or if the majority of the rabbis of the United Rabbinate has the courage to come out openly and point out the one who disrupts their peace and harmony. We are convinced that the public will support the United Rabbinate morally and materially, and will respect its decisions.

The rabbis need only have a feeling of responsibility and the courage of their

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JEWISH

Daily Jewish Courier, Apr. 4, 1923.

convictions. They must not be misled by false motives or by personal considerations. The task of the United Rabbinate is a tremendous one, and it requires courage, and more courage, to fulfill it. By debating behind closed doors and remaining silent, nothing can be accomplished. As long as there is a majority in the United Rabbinate in favor of a certain policy, it is the sacred duty of this majority to see that its will and opinion is carried out, and enforced.

The immediate task of the United Rabbinate is to establish harmonious relations within its own folds. It must have the courage to do that which it should do because it can rely upon the public's support. If only the United Rabbinate and the laymen are determined, there will be order in this city [Jewish community].

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JEWISH

Daily Jewish Courier, Mar. 29, 1923.

REFORM JUDAISM BEFORE AND AFTER THE WAR

(Editorial in English)

Before the war, Reform Judaism in America was on its last legs. It had no message to the Jewish people, except the message of doom. It had no message to humanity, except the message of an early disappearance of the Jewish people as an ethnic unit. It had no religious message to its adherents; for what sort of religion is it, if one cannot embrace it unless one is very rich and very comfortably placed? It is a religion of the rich and the satisfied, and, therefore, no religion at all. Reform Judaism has no myth, no traditions, no metaphysical outlook, no philosophical background, and no theological basis. It is a ready-made religion, carefully cut, carefully tailored, carefully trimmed, so that it suits the men and women who are accustomed to comfort. In short, it is not a religion. The only stock in trade of Reform Judaism is religion, but because it is antagonistic to nationalism, to Hebrew, and to everything Jewish, it is in reality nothing,

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Daily Jewish Courier, Mar. 29, 1923.

because religion of that sort cannot be said to be religion in truth.

Shortly before the war, the leaders of Reform in this country began their untenable position and in consequence thereof, they began to court Jewish nationalism. They received the Zionist leaders from abroad with open arms, they told nice things to Dr. Shmarya Levin, the powerful Zionist orator; they told nice things to Nahum Sokolow, the great Hebrew writer and scholar, and they sympathized with Dr. Magnes, who had openly deserted Reform Judaism and embraced Zionism.

Then the War broke out and the relief work began. The Reform Jews in America threw themselves into the relief work, concentrated all their energies on the work of relief, and found in it a new content for their empty life and a new position from which they could continue their work. It is not an exaggeration to say that the relief saved Reform Judaism in America from actual disintegration. If not for relief work, Reform Judaism would have been today bankrupt morally, socially, and in every other respect. Relief work was its Messiah

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Daily Jewish Courier, Mar. 29, 1923.

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for a time, but not for all the time because the long war came to an end too. Besides, the Reform Jews who were in control of the carrying out of the constructive relief policies have made a mess of it. The many millions given to them to rebuild the devastated ghettos in Eastern Europe have been either badly invested or have been melted away in foreign exchange fluctuations or have been wasted, and after this terrible failure they had to give up their relief work and they have given it up already. But without relief work, without charity to be busy with, their life is empty, for charity was for the last eight years the only contents of Reform Judaism, and what is it going to do now if the charity work in the form of relief work is to come to an end?

Reform Judaism in America is now at the parting of the ways. It must either admit its failure, declare itself bankrupt, or it must discover a new shnorring (begging) business, and thus find new contents for its life.

Those Reform leaders who can read the signs of the time and who can clearly

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Daily Jewish Courier, Mar. 29, 1923.

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understand the issue before Reform Judaism now, are joining the Keren Hayesod ["exchequer" of World Zionist Organization] movement, and are thus attaching themselves to the forces that work for productive Judaism, but the narrow-minded Reformers or the die-harders try to cling to the untenable position created by the winding up of the relief work, and since they do not want to admit their failure and to declare themselves bankrupt, they look for a new shnorring business to keep up the fable that charity and Judaism are identical. This explains the anxiety to go out again on big drives, to organize again shnorring campaigns for institutions, the necessity of which is very doubtful because they serve no useful purpose. In all the major Jewish communities throughout the States such drives are to be undertaken shortly. In Chicago a two and a half million dollar drive is to be organized soon, the proceeds of which are to go to institutions the usefulness of which is very doubtful. The motive power of these pending drives is the continuation and the perpetuation of the falsehood that charity and Judaism are identical, and, therefore, these drives are only an excuse for Reform Judaism in America after the war to perpetuate a situation which cannot be perpetuated. We wonder

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Daily Jewish Courier, Mar. 29, 1923.

whether the intelligent element in the Jewish communities in America understand the connection between semibankrupt Reform Judaism and these pending drives. If they do, they will know what attitude to take to these drives.

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JEWISH

Daily Jewish Courier, Mar. 12, 1923.

NORTH SHORE CONGREGATION BNAI ISRAEL
FORMALLY OPENED YESTERDAY

During the past few years, many Orthodox Jews have moved into the North Shore district, which is considered one of the finest residential districts in Chicago. Yesterday the Orthodox community there celebrated the dedication of the first Orthodox congregation in that neighborhood. The North Shore Congregation Bnai Israel, which was organized five years ago by a group of devoted worshippers, has grown since then into a congregation of more than two hundred members. Yesterday, the dedication of the new building at Kenmore Avenue and Argyle Street, took place. When this building is completed, it will have cost more than a quarter of a million dollars, according to the architectural plans; it will be one of the most beautiful religious buildings in the city.

The first floor of the building was opened yesterday as a synagogue, social

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Daily Jewish Courier, Mar. 12, 1923.

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center, and Hebrew school. Large sums of money were contributed

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on this occasion. The first mitzvah of opening the massive wooden

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doors of the synagogue was sold to Mrs. L. Rosen for \$500, while

her husband purchased the mitzvah of lighting the Eternal Light

[a light that burns continuously above the altar] for \$200.

Keys to open the doors of the classrooms, meeting rooms, and social center, were sold to Mr. and Mrs. Truk, Mr. and Mrs. Zimberoff, Jacob Rosenthal, Mr. and Mrs. Charles Levy, Mr. and Mrs. Burdikoff, and Mr. and Mrs. Stone.

A donation of \$50 for the mitzvah of opening the Hebrew school received a tremendous ovation. The money had been raised by members of the Junior Auxiliary, composed of pupils of the Hebrew classes. The Auxiliary had been organized by Mrs. D. Almond, in the form of an educational club. The mitzvah of opening the door was given to Arnold Cohen, Florence Penkow, Gabriel Almond, and Jeannette Levy.

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Daily Jewish Courier, Mar. 12, 1933.

III E The dedication speech was delivered by Rabbi David Almond, rabbi
II F of the North Shore Congregation since the very first day it opened.
IV Rabbi Saul Silber followed with a brilliant talk on "Traditional
Judaism".

The directors of the Congregation decided that no time should be lost in
completing the second story of the building.

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JEWISH

Daily Jewish Courier, Mar. 23, 1923.

SECOND MEETING OF THE UNITED RABBINATE

The second meeting of the United Rabbinat was held Wednesday evening in the Hebrew Theological College under the chairmanship of Rabbi Judah L. Gordon. Several questions of importance to the Orthodox Jewry of Chicago were discussed.

The text of the Kosher Meat Bill, whose author is Attorney Nathan D. Kaplan, was presented at this meeting and it was decided to make several changes in this bill.

The nominations committee presented the list of rabbis nominated for the executive committee of the United Rabbinat. Besides Rabbi Gordon, who is chairman of the United Rabbinat, the following rabbis were nominated for the executive: Ezriel Epstein, Ephraim Epstein, Samuel Shach, Samuel Ramirovsky, Abraham Isaac Cardon, H. J. Alschwang, Saul Silber, Eliezar Ruben

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Daily Jewish Courier, Mar. 23, 1923.

Mishkin, H. H. Rubenstein, A. L. Kaplan, M. J. Fisher, Modcai Zevin, and Samuel Alschwang.

The following rabbis were elected to the organizing committee: Ezriel Epstein, Shach, Silber, Margolin, Israelson, and Astrakahn. This committee will draw up a complete organizational plan as an outline of policy for the United Rabbinate to follow.

It was decided to hold the third meeting of the United Rabbinate during the intermediate days of Passover.

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JEWISH

Daily Jewish Courier, Mar. 16, 1923.

UNITED RABBINATE

(Editorial)

The Courier surprised its readers yesterday with the announcement that after a great deal of effort, the Chicago rabbis have finally founded an organization, which will be the highest religious authority in the community. The United Rabbinate--a very fortunate and well-chosen name for the rabbinical organization--should, in keeping with its character, do constructive work in every field of the religious and cultural life of the Chicago Jewish community, and should not satisfy itself merely with settling religious questions and disputes. The United Rabbinate of Chicago will be an active organization; not only will it answer questions, but it will also formulate its position on certain questions from the standpoint of rabbinical Judaism.

We believe that the news that a United Rabbinate has been organized in Chicago, is good news, perhaps the best news published in regard to Chicago Jewish affairs

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JEWISH

Daily Jewish Courier, Mar. 16, 1923.

in the past few years. It isn't necessary to tell our readers that we share the opinion of the rabbis who wish to introduce order and to establish a system in our religious life by creating a religious authority in the city, consisting of all the real rabbis. We have often stated how necessary it is for the Chicago Jewry to have such an authority and we have often urged the rabbis and laymen to create such an authority. It doesn't make any difference whether this authority is called Beth Din [unofficial court of arbitration presided over by rabbis], Beth Ha Va-ad [board of rabbis], or Misrod Harabbonim [United Rabbinate]. It is not the name that matters, but rather the spirit of the organization; that this spirit has been created shows that something positive has been done.

The moment the United Rabbinate is really organized and really effective, the rabbis will discover two things: first, the amount of important work there is to do in the purely rabbinical and religious field, and second, the amount of work they can do, if they are organized for the purpose of establishing order in the Jewish life of Chicago. When they see how much they can accomplish, they will wonder why they hadn't organized such a collective rabbinical authority

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Daily Jewish Courier, Mar. 16, 1923.

before, under this or that name.

In keeping with its name, the United Rabbinate has already set itself a program of activity. It is not only a Beth Din, it is an active organization to formulate problems and find their proper solution. We are convinced that if the United Rabbinate will be what its name indicates it ought to be, order will be established in the Chicago Jewish Community, and our community will become a model for all other large Jewish communities in America. The Chicago Jews are conservative enough to understand the value of such an organization as the United Rabbinate, and are modern enough to help the United Rabbinate in all its undertakings.

It is obvious that the United Rabbinate, if it is active and effective, will soon reinforce the partially undermined foundation of rabbinism in America, and will also revive the people's respect for rabbinism. It will no longer be possible for a shohet who has been repudiated by the rabbis, to keep his position, as if nothing had happened. Nor will the butchers who sell nonkosher meat, by

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calling it "kosher," be able to continue this abominable practice. Whatever the United Rabbinat will decide, will be law. In all matters of religious life, the United Rabbinat will, and must be the authority and highest court of appeal. Rabbinism itself will thus elevate itself. Not everyone who wishes to become a rabbi, can become one, and it will be quite clear that he who is not a member of the United Rabbinat of Chicago, is not a rabbi, nor will he be allowed to call himself "rabbi". He may call himself whatever he wishes--speaker, magid [preacher], organizer--but not rabbi, because rabbinism is the privilege of the Bnai Torah [Sons of the Torah], honest and sincere Jews. When the public knows who is and who is not a rabbi, and knows how to distinguish between a rabbi and a speaker or magid, then it will have more respect for the rabbi and for his decisions. Only when a clear and sharp line is drawn between rabbis and pseudorabbis will the rabbi rise again in prominence and respect in the eyes of the public, and the latter will accept what the rabbi decides with regard to all religious matters.

We hail the newly organized United Rabbinat of Chicago. We know how essential

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it is and we also know what it can accomplish for this community--the second largest Jewish community in the world. We hope that the United Rabbinate will soon take up the great task of establishing order in this city. We hope that it will work systematically and methodically and that it will be energetic in its work. Only through intrepidity and energy will it gain the love and confidence of all classes of the Chicago Jewish population, and will become the spiritual leader of the Chicago Orthodoxy.

The United Rabbinate can also be effective in an entirely different direction. It should be able to represent us on religious issues [that may arise] in the outside world. Such a rabbinical organization will be respected in the outside world, and we believe that we will be well represented because among the Chicago rabbis there are many astute minds and when a Jewish issue of importance arises, the rabbis, organized in a rabbinate, will certainly know how to deal with it.

We can assure the United Rabbinate that the whole community will follow its activities with sympathy and interest.

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DID THE ICE BREAK?

(Editorial)

Mr. Louis Marshall is the recognized leader of the American Jewish Committee and as such, he is one of the recognized leaders of American Jewry. His position on a certain question is quite often considered authoritative by people of his own class. For many years Mr. Marshall was either wholly negative or neutral in his position on the question of a Jewish Palestine. Recently he changed his attitude toward this question. Last year, for the first time, he expressed his sympathy for the Keren Hayesod ["exchequer" of World Zionist Organization]. On numerous occasions last year, he had the opportunity to speak openly on the question of rebuilding Palestine, and his words are now being repeated by all the Keren Hayesod workers in the country.

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At a banquet which was held night before last in New York, in honor of Dr. Chaim Weizmann, Mr. Marshall made an eloquent appeal on behalf of the Keren Hayesod, and personally contributed three thousand dollars. His speech made a profound impression upon his listeners.

We are delighted that such an influential and strong personality as Mr. Marshall has come into our ranks and has spoken in behalf of the Keren Hayesod. We are also convinced that his words will find an echo throughout the country, but it would be stupid to believe that by Mr. Marshall's entrance into the ranks of Keren Hayesod workers, we have captured the fortress of assimilation. Mr. Marshall was never an assimilationist, in the general sense of the word, even when he was negative in his position on Zionism. He has always been a devoted Jew, even though he did not want to be considered a nationalist Jew. At heart, he has always been a sincere Jew, but false traditions and false advisers have often obscured his clear Jewish outlook.

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It would be an injustice to Mr. Marshall to assert that he is the leader of assimilation in America, and, therefore, his entrance into the ranks of the Keren Hayesod does not mean the capturing of the fortress of assimilation in America. Many semiassimilated and misled Jews will now follow him and join the Keren Hayesod, but the real assimilationists will not follow him, nor will they accept his advice because no one can convince them. The real assimilationist is not susceptible to new ideas and the inclination toward assimilation is in his blood. The leader of the assimilationists in America is not Mr. Marshall, but rather Mr. Bernheim of Louisville, Kentucky--the man who recently proposed that the synagogue change its name to the American Israelite Church; the man who declared that the Jews are only a religious sect, and that the American Jew has no relationship whatever with a non-American Jew. Assimilationists are those Jews in America who claim that all Jews who are not willing to give up their Judaism, are aliens and as such, they are a menace to the country. Mr. Marshall was never the leader of these assimilated Jews and his conversion to Zionism, therefore, does

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not, and cannot mean that the ice of assimilation has been broken. It would be the greatest mistake on the part of the Zionists in this country to draw false conclusions from Mr. Marshall's appearance in favor of Zionism.

We believe that when Mr. Marshall becomes more at home in Zionist circles and more devoted to Palestine, he will plunge into Keren Hayesod work with the same enthusiasm and the same diligence as he has shown in relief work, and it is certain that thanks to his efforts, the Keren Hayesod will collect vast sums of money in America. Mr. Marshall is certainly a great asset for the Keren Hayesod, but he is not the man to break the ice of assimilation. Whenever Mr. Marshall appealed for relief, he spoke of the Jews in Europe as "our brothers". He spoke of "our people" and he considered relief work "national work". But to the real assimilationists, giving money for relief meant giving aid to foreigners, and Mr. Marshall, with all his grand eloquence, will not change the Jews who are of this opinion. They the

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assimilationists⁷ represent the contemporary "Generation of the Wilderness" and an inexorable fate dictates that the "Generation of the Wilderness" must perish in the wilderness.

The Keren Hayesod need only appeal to those Jews in America in whom the spark of Judaism still exists. To these Jews, Mr. Marshall can appeal with great success. To appeal to the assimilationists on the ground that Mr. Marshall has entered our camp would be an insult to Mr. Marshall because he never was an assimilationist in the ordinary sense of the word. It would also be a waste of energy.

We can congratulate ourselves upon gaining such a strong and influential personality as Mr. Marshall. But the ice of assimilation is still unbroken because that ice is polar ice which never melts, and upon which the sun never shines. It is a perpetual frost and perpetual darkness. Our mission is to concentrate our energy on the Jews in whom the spark

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of Judaism still exists, and leave the "Generation of the Wilderness" to its own fate.

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CHICAGO RABBIS ORGANIZE UNITED RABBINATE

At the Hebrew Theological College yesterday afternoon, the foundation for a United Rabbinate in Chicago was laid. The meeting was called by prominent rabbis of this city and plans were formulated with regard to the activities of this new organization. Rabbi Judah L. Gordon was chairman and Rabbi Eliezar Mishkin was secretary. Various matters of importance concerning the Jewish community were discussed. Questions concerning education, the Sabbath, relief, kashruth, etc., were taken up.

It was decided to appeal to the president of the Jewish Charities, Mr. Julius Rosenwald, demanding that the office of this Jewish organization, which is in the Administration Building, be closed on Saturday.

The newly organized United Rabbinate determined to carry on activities for relief work during the week of Passover, particularly on the last day of Passover.

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A committee consisting of Rabbi J. L. Gordon, Rabbi Ephraim Epstein, Rabbi Alshwang, Rabbi Rubenstein, and Rabbi Astrakahn are to meet this evening with the mazoth manufacturers for the purpose of placing relief stamps on each package of mazoth.

In order to realize the long-planned Kashruth Bill, a committee composed of Rabbis Ephraim Epstein, S. Silber, and Mishkin will meet with Attorney Nathan D. Kaplan in order to draw up the Kashruth Bill.

A committee of five was appointed by the chairman to elect an executive committee, and this committee will direct the policy of the organization.

The United Rabbinate will hold its next meeting on Wednesday. The election of officers will take place and the executive committee will be appointed.

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THE EMBARRASSED SINAI-ITES

(Editorial in English)

The [Chicago] Sinai Congregation, of which the late Emil G. Hirsch was the spiritual leader, is now somewhat in a dilemma as to the appointment of a successor to this departed rabbi. The late Emil G. Hirsch was the advocate of the most radical reform imaginable, and for a certain time it was hard to distinguish between the Sinai Temple and a Unitarian Church. Everything that was of a Hebrew character was banished from the Temple, and the Sunday services conducted by Rabbi Hirsch had more the character of a forum. Needless to say that not all the members of the Sinai Temple were wholly satisfied with this process of de-Judaization, and they often gave vent to their feeling regarding the progressing de-Judaization of the Congregation. The growing dissatisfaction on the part of the membership resulted in the return to a more conservative policy, but as a whole the Sinai Temple, under the leadership of the late Emil G. Hirsch, has never become a synagogue even in [the] Reform meaning of the term.

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Now that Dr. Hirsch has gone, the Sinai-ites are somewhat embarrassed because they do not know which road to follow. Even those who liked the late Emil G. Hirsch did not subscribe to his principles and policies, and they are not anxious to perpetuate the sort of Reform he introduced, but on the other hand, they do not want to create the impression that by extending a call to a rabbi who is less radical than the late Emil G. Hirsch, they are repudiating his doctrines, principles, and methods. But they do not want a spiritual leader who is ultraradical. As a matter of fact, the Sinai people find it hard to make a choice because they do not know actually what they want. They are anxious to get a man who is a great orator and a great scholar, and who is at the same time radical and conservative, but such birds are very rare. We do not know in America of one Reform rabbi who is at the same time a great orator and a great scholar. The only logical man to succeed Emil G. Hirsch would be Dr. Stephen Wise of the New York Free Synagogue, but it is very unlikely that Dr. Stephen Wise will leave New York and go to Chicago, especially since he is now committed to the development of his institute for religion, a sort of Rabbinical Seminary

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to produce ultraradical rabbis. He cannot very well serve Sinai Temple and at the same time attend to this business of his institute for religion, and therefore it is very unlikely that he would follow a call from Chicago. The other logical man to succeed Emil G. Hirsch would be Rabbi A. H. Silber from Cleveland. He is a great orator from a certain point of view, but he is a Zionist, a nationalist Jew, and, therefore, not eligible for the position. To elect him as a successor to the late Dr. Hirsch would mean to repudiate all the doctrines advocated and defended by Dr. Emil G. Hirsch in the course of his long ministry. If these two men are not available for the position for one reason or another, the Sinai Congregation will have to be satisfied with a lesser luminary, with a man who is not as outspoken a personality as was the late Emil G. Hirsch or as Dr. Stephen Wise, and to do this would hurt the pride of the Sinai-ites. They imagine that because they give the highest salary to a rabbi, their rabbi must be the chief and leader of the American Reform rabbinate. They will soon find out that there are only a very few talented rabbis in the Reform camp, and indeed very few men able to continue the work of the late Emil G. Hirsch because a young man, able, gifted, and with an inclination toward

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scholarship, does not embark upon the career of a Reform rabbi. The American Reform rabbinate is intellectually sterile and has not produced one man of real importance for posterity. The so-called fathers of American Reform, the late Gottheil, the late I. M. Wise, the late Emil G. Hirsch, etc., were all foreigners. They came over here from Europe, bringing with them European traditions of learning. American Reform has only produced a generation of speakers and not of scholarly rabbis, but the Sinai Congregation will not be satisfied with a mere speaker. It is anxious to get a rabbi who is somewhat of a scholar as well, or at least an outstanding personality, and since such men are not obtainable, the Sinai Congregation will have to look around for some time to come before it will be able to fill the position left vacant by the late Emil G. Hirsch.

The late Emil G. Hirsch was actually the only real attraction of the Sinai show, and since the attraction is gone, the Sinai-ites will feel a great deal of ennui and will have to make the best of an unpleasant situation.

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GOOD MORNING

by

Dr. S. M. Melamed

The Chicago Jews ask me who the legitimate rabbis and who the illegitimate rabbis are. I can best answer this question by assuming that generally the rabbis of the large synagogues are true rabbis, and the fake rabbis, over whom the rabbis of large synagogues and synagogue presidents have no control, usually get jobs in the small synagogues. When a large synagogue engages a rabbi, it, as a rule, knows whom the rabbi is and what his qualifications and his background consist of. However, a small synagogue engages a rabbi not because it is in need of one, but because it wants to appear "big," and it also wants the rabbi to attract a large crowd. A small synagogue requires of a rabbi that he be, above all, an "orator," or, as they call it, a "public speaker". Sometimes he is a good public speaker and sometimes he is only an impudent clown. Since the synagogue does not seek a real rabbi but simply an orator, questionable elements creep into the rabbinical profession. This is one of the reasons, if

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not the reason, why America is so inundated with rabbis who are not rabbis and who disgrace rabbinism. The members of the small synagogues are to blame for this deplorable situation because they indiscriminately engage anyone as a rabbi if they believe he will attract a large crowd--as though it were the task of a rabbi to draw a large crowd. The real rabbis must fight against this distorted conception of rabbinism, otherwise rabbinism will be completely undermined.

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FROM THE EVE OF SABBATH TO THE EVE OF SABBATH

By the time I had reached the age of six, my parents had already planned my future for me. My father told me that according to law, a father should provide for his son until the child was six years old. He took me aside and said that I should try to be a man; I should study--and if I didn't, he would apprentice me to Samuel the Capmaker so that I could learn capmaking. Even as a child, I had a certain contempt for capmaking. A tailor makes a garment, but a capmaker--there's no trick to making a cap. Since I did not want to become a capmaker, I obeyed my father and studied. Truthfully speaking, I did not want to study. I wanted to play with the shadow on the wall; I wanted to sit alone in the corner of the teacher's garden and dig the ground with a spade. I wanted to catch flies and bury them or visit the cemetery to read the inscriptions on the tombstones. But I overcame my desires and studied the proverbs and grammar with the rabbi, and the Talmud with my father. My father was semicontent.

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When he was very pleased with me, he would take me upon his lap, and say, "My son, if you will study, the world will be yours. You will be a rabbi. If you are a man of great erudition, you will be a great rabbi, i. e., a great scholar, and then you will be the happiest person in the world. Only a man who studies constantly, day and night, can be a great scholar. People who are worried about making a living, are unable to study day and night. That is why only a rabbi can be a great scholar because he doesn't have to worry about making a living--he forgets about everything, and studies because a true scholar and a lover of the Torah hasn't the time to think about anything but the Torah."

My father's description of a rabbi has remained vividly in my memory and I can never forget that picture--a Jew who keeps studying day and night--studying and studying--until the last moment of his life.

The rabbis whom I had seen in my youth were exactly such people as my

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father had described to me--they were great scholars, sincere men, and great paupers.....They were my father's ideal. He wanted his son to become a rabbi, but the hope he entertained was not realized because nine years later, I left my father's supervision and entered "evil ways"; I entered the Gymnasium [High School] instead of the Theological seminary. But the love for a rabbi, as my father had pictured him, remained with me.....

Properly speaking, what sort of an institution is rabbinism? What must a rabbi do? A rabbi must continue the tradition of study; he must advance the knowledge of the Torah--otherwise the Torah will be forgotten and we will become a nation of farm hands. He must study and become a great scholar. Only one who devotes all of his time to study, can be a great scholar. A layman is unable to do that. The congregation pays him [a rabbi] a salary so that he won't have to worry about making a living, and will be able to continue his studies. The magid [preacher] can

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deliver a sermon. The president of a synagogue or the head of a community can provide for the needs of the community. A representative can and must act as spokesman for his people. The rabbi must study. Because he is a scholar who has an astute mind, people go to him with difficult problems; the rabbi is asked to settle disputes. From time to time, he delivers a sermon, not too often, but occasionally. The chief duty of a rabbi is to study.

I inherited these "outmoded" views on the rabbinate from my father, and I can no more free myself from these views than I can from my skin. Fate, however, dragged me to America where the rabbis are different from my mental picture of them. In America, rabbinism is merely a profession, a trade, just like capmaking, for example.....I have to speak with rabbis who could not even become capmakers in the old country, let alone rabbis..... Here in Chicago they are rabbis; some of them even call themselves "chief rabbi" of Chicago. For a dollar they grant a divorce, for a quarter they

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perform a marriage ceremony, for a dime they render a eulogy, and for a nickel they will proclaim food to be kosher. What is their stock in trade? They have short beards and a great deal of arrogance. They are ignoramuses and fakers. They want two things in return for their illiteracy and arrogance--money and honor. In short, boors and common swindlers become rabbis in America. What is the function of a rabbi? His function is to study, to be sincere, to be an idealist. Common illiterates become rabbis and become the heads of synagogues. Common swindlers are rabbis; they call themselves rabbis, receive rabbinical positions, deliver sermons, render Talmudic decisions, etc. A city like Chicago, which is a metropolis of Jews, permits this profanation, this anarchy!

I have nothing against the fake rabbis because some of them are, in a certain sense, honest. I recently taunted one for accepting a rabbinical position after having been an anarchist. He asked me whether it would have been better if he had been a former pickpocket. But I would flay

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the synagogue presidents and other prominent laymen and cover them with salt--or honey and let a multitude of bees on them--because they are worse than the fake rabbis whom they hire. They are undermining the whole structure of Judaism in America. The synagogue presidents or synagogue politicians are transforming palaces into pigsties.

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TO ORGANIZE NATIONAL CANTORS' ASSOCIATION

The Chicago and the New York Cantors Association decided to call a conference for the purpose of establishing a National Cantors' Association. The conference will open in New York next Thursday. Chicago will be represented by Cantors H. B. Bass and T. Greenberg.

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Sunday Jewish Courier, Mar. 4, 1923.

A CONFLICT OVER A GOD

by

Dr. S. M. Melamed

The Protestant Church in America is up in arms at the present time. A prominent Protestant minister, Dr. Grant, has publicly declared that he does not believe in the divinity of Christ, nor in Christian theology formulated by the Apostles. Furthermore, Dr. Grant says he does not believe in the doctrine of the Trinity; he holds the Christian concept of God to be an obsolete and much overworked theology, which no modern person can accept.

Nothing that Dr. Grant said about the Christian faith, or the Trinity, or the obsolete Christian theology is new. This question was first debated three hundred years after the death of Christ, and has never been entirely resolved. Academic Christian theology has, for a long time, proclaimed the purely mythological character of Christian religion. Dr. Grant said nothing new to those who are somewhat familiar with the

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modern critics of the New Testament.

The Christian masses in the civilized countries have long since given up their belief in the principles of Christianity. The Christian churches have been empty for one hundred years; the Catholic Church alone is still frequented by women. In Anglo-Saxon countries, where the Christian church is still strong, it derives its power from political and social forces, rather than from religious [forces]. In England, for example, affiliation with the Church of England is a matter of patriotism because the Church developed from the struggle against Roman Catholicism. The Protestant Church in England is the symbol of national freedom, and its antithesis is not heresy but Papacy. In England, Papacy is synonymous with national dependence and reaction. Hence, in England, the Church is a national and political institution, and every patriotically inclined Englishman is a member of the Church of England. It has nothing to do with religion or the doctrines of faith. In England, men of great erudition, who are philosophical freethinkers, attend church regularly on Sunday.

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In continental Europe, however, the situation is quite different. There, church attendance is practiced only by the believers, and their number is quite small. In 1900, statistics regarding church attendance in Germany proved that only three per cent of the entire population of Germany attended church, i.e., twenty years ago, ninety-seven per cent of the German population did not attend church. It is also worthy of note that in Germany, under the Kaiser's regime, religious instruction was obligatory in public schools, and every German child was compelled to study religion.

In countries where religion is not part of the school curriculum, as for example in France and in the Scandinavian countries, church attendance is much smaller than in Germany, and that is why such statements as were recently made by Dr. Grant, have no significance in Europe. In Europe, anti-Christian traditions have prevailed ever since the French Revolution.

From the standpoint of numbers, Christianity is today the faith of a

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relatively small number of people, although it is still the dominant religion of the white race, in so far as it has no competition. If a candidate for a political office has no opposition, he is declared elected, notwithstanding the fact that only a handful of votes were cast for him. If a religion has no opposition, it is also considered the official one; only in this sense is Christianity still the official and dominant religion of the white race. But as an active religious force in the world, Christianity has long ceased to exist.

We must take these facts into consideration, if we wish to appreciate fully the significance of the statement made by Dr. Grant. His statement made not the slightest impression upon the general public, but it infuriated all the church circles in America, i.e., the clergy, the church politicians, the small group of believers, and all those who have connections with, or derive a livelihood from the church. The American people are not upset, but the American church is, because that which Dr. Grant said, does tremendous harm to the Christian church as an organization from which hundreds of thousands

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earn a comfortable living. Two or three hundred years ago, Dr. Grant would have been stoned for his heresy because at that time, there were still a large number of Christian believers, and, at that time, Christianity was still the driving and creative religious force in the life of the people. Today, open heresy on the part of a clergyman does not arouse any protest because Christianity as a driving religious force in the life of the masses is dead. Only the clergy and those who derive a livelihood from the Church are interested in Christian theological problems.

What was the Christian reaction to Dr. Grant's statements? His superior, Bishop Manning, sought to expel the heretic from the Church. He demanded that Dr. Grant resign, but since the Bishop did not pay Dr. Grant's salary and his congregation did, and since his congregation did not oppose his heresy, the Bishop's demand was not satisfied, and Dr. Grant remained the pastor of his congregation. This alone shows how much churchgoers think about Christianity as a theological system, and how much interest they take in church questions. If the members of the

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church are indifferent to the type of heresy that was enunciated by Dr. Grant, we can easily imagine how unimportant the whole matter is to the broad Christian masses who never go to church and who are not members of any church. To them, Dr. Grant's statement was not worth the publicity that the newspapers gave it.

However, the heretical statement of Dr. Grant had a crushing effect upon those who are interested in the Church because Dr. Grant deprived them of their stock in trade, their existence, their livelihood. The conflict over [the question of] God, opened by Dr. Grant for the benefit of those who are not entirely clear, is actually a struggle against an organization from which many people earn a living. A struggle against the religious principles of the Church is of no greater importance than a struggle against the principles of [trade] unionism, or against the basic principles of any other organization. Just as the teaching of [rugged] individualism is a vital threat to

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trade unionism, just as the teaching of anarchism, in its mildest form, is especially hateful to state officials and politicians who earn a living from the state, and just as the teaching of pacifism is despised by those who profit from war, i.e., the militarists and munitions manufacturers, so the heresy of a Christian clergyman is abhorrent to all who earn livelihood from the Church. But the general public is not even interested in this matter because it has long given up its Christian faith. Under the most favorable circumstances, the public believes that the value of the Church lies in its ability to keep the masses in check, and in nothing more. The public is not interested in the minister's beliefs.

The reaction of the clergy to the heresy of Dr. Grant is very interesting because it proves how helpless they are. At a conference of clergymen in Ohio, a resolution was adopted affirming their belief that Christ is not only a part of the Trinity, but that He Himself is God. The resolution reads, "He is the very God," i.e., He Himself is God, and not, as has been accepted, that He is only a part of the Divinity.

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This resolution does not express the general Christian attitude toward Christ and many Christian believers will rightly see in this resolution a deviation from the orthodox Christian belief. The fact that Dr. Grant asserts that Christ was only a mortal being prompts his opponents to go to the opposite extreme [that He is God]. Another group of clergymen in the United States, realizing the weakness of their own position, do not declare a theological battle against Dr. Grant, but satisfy themselves with denouncing him for his lack of tact and impudence. It is as if they wanted to say to him, "Why do you bite the hand that feeds you?"

If the Church ceases to preach the Christian dogma, what justification for existence does it have? If the teachings of Dr. Grant should become general, what will the clergymen preach from their pulpits, and why should the Church and the whole apparatus of a Christian church organization be maintained? This is the one question that keeps the representatives of the Christian church in America busy today. Since they cannot openly present these arguments, they must either accept the resolution as formulated by the Ohio conference, which will hardly meet with general

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approval, or they must denounce Dr. Grant as one who undermines the foundation of their existence. Therefore, the conflict over a God, which Dr. Grant evoked by his heretical statement, is actually a struggle against an organization which feels itself materially threatened by such proclamations. The epoch of religious wars is today part of history; the period of spiritual strife within Christianity has run its course. The professors of Christian theology in all Protestant universities are freethinkers as far as the principles of Christian faith are concerned, and among the Protestant clergymen themselves, there is only a small minority who still cling to a belief in the Divinity of Christ, and if the others do not follow the example of Dr. Grant, it is because they find it neither becoming nor necessary. The modern individual does not generally speak openly of his religious or metaphysical convictions because he believes that religion is a private matter, a matter between God and himself. It is for this reason that thousands of Christian clergymen keep their religious convictions to themselves and do not emulate Dr. Grant.

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The Christian church cannot repudiate Christian mythology even if all its representatives became convinced that the whole Christian dogma is a mythological antique because the Christian church, apart from the Christian dogma, has nothing to offer. Christianity has no ethic and is not as integrally bound up with an ethic as is the Jewish religion. [The Christian religion denies this world, and its whole center of gravity is placed upon the "Heavenly Kingdom". If the "Heavenly Kingdom" is only a mythological legend,] which the modern person cannot accept, what then remains of Christianity? Nothing. That is why the Christian church organization guards its dogma more carefully than the representatives of the Jewish religion do the principles of Judaism. If we should remove from Judaism its purely dogmatic aspect, that is, that the Torah is God-given, etc., the Torah would still remain, with its noble system of ethics, of jurisprudence based upon ethics, of social and economic justice, etc. Whether one believes in the divine origin of the Torah or not, that which the prophets of righteousness and justice taught and preached,

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still remains great and noble. But if a Christian denies the Divinity of Christ, what does he have left? He has nothing. He has neither God, nor ethics, nor social justice, nor ethical doctrines of the state. He has nothing; he has simply awakened from a remarkable dream.

The Christian church, however, cannot transform Christianity into a system of ethics and say: We, the former representatives of Christianity, preach ethics today because Christianity is, in its essence, thoroughly unethical. Ethics are for this world. People on earth must be good and righteous, but anyone who denies this world, as Christianity demands, cannot, and must not do anything to make this world better, more beautiful, or more satisfactory. Ethics has one objective: its belief in the future of mankind on this earth, and its relationship to life [on this earth]. Christianity denies [earthly] life and preaches a future not of this but of the next world [after death]. For this reason alone, Christianity cannot be modified by a system of ethics. If a belief in the Divinity of Christ is erased from the Christian faith,

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there remains only one thing to do: Close the Christian churches and declare publicly the absolute bankruptcy of Christianity.

We cannot reproach the representatives of Christianity for their reluctance to do this [declare bankruptcy]. To them the Christian dogma is no longer a question of religious conviction, but is rather a question of being in favor of or opposed to Christianity. So far as Judaism is concerned, dogmatism is not a question of pro or con because no one has yet shaken the philosophical basis of Jewish dogma. Monotheism today is as strongly entrenched philosophically as it was one-, two-, or five-hundred years ago, and the formal dogma of Judaism is certainly not essential to its existence. Judaism will not perish even if the formal dogma is completely given up. The Jewish God will still live and the prophets of truth and righteousness will also live. The Jewish concept of God is too deeply imbedded in Ethics for a formal dogma to imperil it.

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Fifteen years ago, when philosophic materialism was still very strong, a scientific society in Germany submitted questionnaires to all German scientists, asking their opinion on God. The German public was surprised to learn that ninety per cent of the scientists, including chemists, physicists, astronomers, geologists, biologists, etc., declared their belief in one God. Less than two per cent avowed a belief in the Christian Trinity. Hence, the sum total of Christian heresy is not directed against the belief in one God, but rather against the belief in the Trinity. Christianity stands and falls on the teaching of the Trinity. Apart from this belief, Christianity has nothing to say, has nothing to offer; it is in a precarious position because its concept of God is impure. It is a compromise between ancient idolatry and Judaism. If a Christian relinquishes his belief in Christianity, and rejects the Christian concept of God as an affront to the human intellect, and is still of a religious nature--a person to whom a belief in a Supreme Being is essential--he will, reluctantly or otherwise, have to accept the Jewish concept of God because even without any dogmatic coloring, it is pure

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and serene. Instead of being the antithesis of reason, as is the Christian concept of God, it is demanded by the human intellect. Human reason agrees with the contention that everything is accidental, that our whole universe is an accident, that the planets rotate in their orbit by accident, that all natural laws are accidental. The Jewish concept of God demands human reason, while the Christian concept of God is opposed to reason. Why should a God be borne of a woman, die, and then be resurrected in order to redeem mankind? Could He not have redeemed mankind without such humiliation? The human mind can never satisfy itself with such a God. That is why the Church had to wage war against reason and against science, whereas Judaism never participated in a war against science and human reason.

Who denounced Copernicus, Galileo, Lamarck, and Darwin? It was not the representatives of the Jewish religion, but the representatives of the Christian church because the Christian religion cannot compete with reason, with science, whereas the Jewish religion primarily appeals

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to the human mind, and has made reason an essential factor of life.

In Christianity, knowledge is synonymous with sin. In Judaism, knowledge is synonymous with love, and love is not sin, as in Christianity--love is pleasing to God. Anyone who says: this life, this world, must include love. But to the individual who denies this world and claims "the Heavenly Kingdom alone," love is sin. If love is identified with knowledge, then knowledge is also sin, and in fact, knowledge is sin, in Christian theology.

For this reason, Christianity must wage war against reason and science, and when the awakened, critical mind frees itself of Christian theology and metaphysics, everything collapses. Nothing remains....

The representatives of the Protestant Church know full well that many of the clergymen are freethinkers as far as Christian dogma is concerned, but as long as they keep quiet, no one will question their beliefs. But when one publicly defies Christian dogma, as Dr. Grant has done,

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the representatives of the Church become uneasy because without Christian dogma, Christianity is destined to perish, whereas Judaism does not depend upon dogma and can exist without it.

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Sunday Jewish Courier, Feb. 25, 1925.

DYNAMIC AND STATIC FORCES IN JEWISH LIFE

by

Dr. S. M. Melamed

In the life of every normal nation only the dynamic forces are active--the whole life of the nation, in all its phases, aspects, and ramifications, is one uninterrupted process of motion--but among us Jews it is different. In our life the static forces are also active--they hinder and forcefully restrain every normal process of development--and these static forces emanate from two different and diametrically opposed directions, from two extreme poles--from the extreme Orthodoxy and the extreme Reform--from extreme idealism and extreme materialism. The one idealism stimulates the normal development of our life by means of a fixed theology--the other materialism by turning that which lacks principle and character into principle--and by following blindly the slogan of Jeroboam ancient King of the Hebrews who worshiped an idol: "My God is the God of Israel."

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Jews who are unfamiliar with the ever-changing yet glorious past of their people believe that the present structure of our life is a product of our modern culture. They believe that after the walls of the ghetto were destroyed, as a result of the French Revolution, the Reform and the assimilation movements developed. When we examine the Bible (Pentateuch, Prophets, and Hagiographa) carefully, we soon recognize that what goes on among the Jews today [is similar to what] took place twenty-six hundred years ago--on the one side, Yehudah, the nationalistically inclined group--and on the other side, Ephraim, the Reformers and assimilators; on the one side, the semiactive priesthood and their extreme theology, on the other side, Baal--the unscrupulous principle. Throughout the centuries of Jewish history, these two basic tendencies, these two forces can be seen; the dynamic and aggressive force, and the static--the fixed and motionless force. The static force paralyzes the movement of the dynamic force. The whole history of our people is one continuous conflict between these two forces--static and dynamic--and the result of this conflict is that we remain rooted to one spot and do not move.

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The Jewish mind has fabricated countless reasons in answer to the

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question: Why has the Diaspora lasted so long? The only rational

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and real reason is that owing to the permanent conflict between the

static and the dynamic forces, we could not move. In both ancient and modern times, the static force, as represented by either an extreme theology, a metaphysic that impeded action, or the unscrupulous principle, that is, either the priesthood or the false prophet influenced the course of Jewish history. The prophets of righteousness and justice carried on a fruitful struggle against both forces because they were men of progress; they represented the dynamic force. The righteous prophet fought against the inactive priesthood as courageously and self-sacrificingly as he fought against the prophets of Baal, against the representatives of Reform and assimilation. What were then the inactive priests are today the inactive theologians--Sonnenfeld and Diskin in Jerusalem. Brayer and Frankfurt, in Warsaw, are the only faithful ones among Israel. And what was then Baal is now Reform Judaism--the Golden Calf.

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III H Now, as then, their lack of character, their moral cowardice,

III A as well as the lust of Baal are expressed in their hedonism.

IV Here in America everything runs smoothly; we enjoy civil rights and we are prosperous. This is our Zion, and Jerusalem and every recollection of true Zion fill the hearts of the Reform Jews with fear. What will the Gentiles say? Perhaps they will say that we are not good Americans, or good Englishmen, or good Germans, etc. Whether or not we are loyal to our people, the Gentiles will always look upon us as Jews.

Israel had money; Yehudah, idealism. Today it is exactly the same. The Israelites have money; the Jews retain their idealistic tendencies to the extent that they are not obscured by a fixed theology. But what good are idealistic tendencies if we are unable to put them into practice? Today, just as twenty-eight hundred years ago, gold and silver are in the hands of the assimilated Israelites the Reform Jews, rather than in the hands of the Orthodox. We do not progress because our spiritual and material forces are not united; they are separate, each in a different camp, which

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III H has no relationship with the other. What good are all our
III A nationalistic efforts, what good are all the great opportunities
IV which we now have if the static force in the life of our people--
the assimilationist philosophy on the one hand, and a fixed
theology on the other--stands like a huge dam across the current, obstructing
any movement?

Palestine could today be populated by three hundred thousand Jews, and the
future of those Jews could have long been secured, if it had not been for
this static force, if it had not been for the effective restraint exercised
by the static force.

While Jewish life on the one side is full of motion, full of aspirations,
while tens of thousands of Halutzim stand and knock on the gates of
Palestine, while millions of Jews all over the world have one goal--Pales-
tine, a Palestine populated by Jews--there is no movement at all on the
other side. The priesthood of Baal, like the representatives of the fixed

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III H theology, is blocking and paralyzing the whole process of develop-
III A ment. The priesthood of Baal controls either the money bags or the
IV large masses of people and withholds both factors from the Jewish
 historical process--and with spirit and idealism alone on the part
of a portion of our people, we cannot accomplish a great deal. It is true
that we are making some efforts, but we are not accomplishing anything. We
are merely swaying [from side to side] and, therefore, we think we are
progressing. After four years of hard work, we brought thirty thousand
Jews into Palestine, but we should have brought at least one hundred
thousand. Haven't the Jews enough money to finance the rebuilding of
Palestine? No one has ever claimed this to be true. Then why is the
process so slow? A dead hand holds back the process. A corpse lies in
the way and is obstructing progress. This corpse is the static force which
I have already spoken of: Baal and the priesthood--Reform Judaism, which
means assimilation; Agudoth Israel, or the "only faithful ones in Israel";
and the disrupters, the "comrades". These three factors make up the static
force in modern Jewish life just as they did in ancient Jewish life.

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And today, on the eve of liberation, we again face the age-old question: How can we destroy this static force? How can we remove the corpse that impedes our progress? This question is more vital today than it has ever been.

The whole future of the Jewish people depends upon the victory of one of these two forces. Should the static force triumph, we may perhaps prolong our existence for a few more generations--but in the long run we will be crushed by the millstone of world history. Suspended between liberation and the Diaspora, we are impeding the workings of both these forces. We are standing in the way; we are preventing them from accomplishing certain things and forcing them to do certain other things. This, naturally, antagonizes them, and, from time to time, they make us feel their burning wrath.

At the present moment, these two forces are diametrically opposed--now it is either to be or not to be. If Jewish nationalism fails, the Jewish nation will perish.

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From this point of view, the present, inner politics of the

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Jews can be understood. Put into a concrete formula, the

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struggle becomes one between charity and Keren Hayesod ["exchequer" of World Zionist Organization]. All the static forces in our life

are now taken up with the curse of charity in order to conceal and cover up their [the Reform Jews] moral and internal corruption. Charity is their new idol. Since philanthropic activities have developed to a considerable degree among the Jews in the course of the past generation, they [Reform Jews] are devising new and artificial charity objectives in order to separate charity from our nationalist tendencies. This is the meaning of the two- and one-half-million-dollar Community Building Drive in Chicago, which the Yehudim [Reform Jews] are now planning. Their intention is very clear, viz., to paralyze the dynamic forces in the life of our people and to destroy them entirely.

I, together with all other Jewish journalists, warn the Jewish public: Do not allow yourselves to be misled by the ideal of charity; it was put up

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only to paralyze and destroy our dynamic forces. A two-million-

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dollar drive for Palestine would make possible the emigration of

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fifteen thousand Halutzim there--and a two-million-dollar drive

for a nurses' home for the Michael Reese Hospital and for a

Hebrew Institute for the West Side in Chicago would be wasting two million dollars.

It is the duty of every nationalistically inclined Jew to be on guard--because a decisive struggle is now being waged between the two antagonistic forces in our life. For us Jews, ultimate victory will mean liberation; defeat will mean destruction. England will not wait one hundred years for us to rebuild Palestine; she will wait another five or ten years, and then--nothing. Instead of liberation--the grave--and Ephraim's old dream of bringing destruction upon Yehudah will have been realized.

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Daily Jewish Courier, Feb. 22, 1923.

GOOD MORNING

by

Dr. S. M. Melamed

Last year a former rabbi of Chicago, who is no longer in America, approached me and asked me whether I knew of a synagogue that would like to engage a rabbi. I replied that I was not an employment agency for rabbis. When I asked him what sort of a synagogue he was interested in, his reply was, "As far as I am concerned, it can be a synagogue that exists only on paper, just as long as I am the rabbi; I have to make a living."

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I know a middle-aged man in Chicago who is extorting money from everybody for a philanthropic institution of dubious character. He refuses to accept less than twenty-five dollars [as a donation].

This man calls himself "rabbi," although I doubt whether he can read Hebrew

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correctly. He doesn't know English very well, either, but he knows the "game". He distributes calling cards, which give him the title of rabbi. He is received by householders as well as businessmen--and he dictates the sum of money that the victim is to give him for his institution.

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I have seen the letterhead of one of the dubious and obscure rabbis of Chicago. The letterhead bears the inscription: "Chief Rabbi of Chicago". When a Jew in Oshkosh or Kalamazoo receives a letter from the chief rabbi of Chicago, he is delighted. And when a person is happy, he does as he is told.

Every fake M'shuloch /collector for foreign institutions of charity and theological seminaries/ who collects money in the downtown offices calls himself "rabbi" or "chief rabbi". When will the Chicago rabbinate begin to clean house?

Our rabbis in America speak a great deal about respect for the Torah and respect for the rabbinate. How can the masses have any respect for the rabbis in

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America, when they hear of scandals like the Tillinger incident in New York?

How can the masses respect the rabbis if the rabbis themselves do not insist that their house be kept clean? The title "rabbi" has become very cheap because any Jew who has ever received a rabbinical degree--even though he hasn't looked into the Talmud for twenty years--calls himself a rabbi. Has anyone ever heard a European Jew calling himself "rabbi" because in his youth he had been a student and had received a rabbinical degree, which really was only a sign of encouragement to him to continue his studies? The title "rabbi" is widely misused in America--by the Orthodox no less than by the Reform Jews. It [the title of rabbi] has become meaningless, and the bearer of the title does not command any respect, unless he is distinguished as a scholar--independent of his title.

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DISGRACE

(Editorial)

An apostate and informer, who at one time testified that Jews use Christian blood for ritual purposes, has served as a rabbi in New York and occupied the pulpit of a legitimate congregation. As his trial was heard before the Union of Orthodox Rabbis, we have the right to assume that he was a rabbi of an Orthodox Congregation at that. Such a scandal could only occur among the American Jewry. It would be impossible for such a thing to happen in Europe because no community there would engage a rabbi unless the community knew all about his life, his past, his intellectual and moral qualifications, etc. In America, however, the rabbinate is disorganized. Any ignoramus or scoundrel can easily become a rabbi in America--even a man like Tillinger, who has now been unmasked as a former apostate and informer, was able to get a rabbinical position in America--and if he had not accidentally been recognized, he would probably have remained a rabbi for the rest of his life and would perhaps have

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occupied a prominent niche among the American rabbis.

We are afraid that Tillinger is not the only scoundrel who has found a place of asylum in the American rabbinate. In America there are several such Tillingers--and there are people who are capable of doing what Tillinger did and who are today acting as Orthodox, Conservative, and Reform rabbis--and no one denounces them.

If we were to examine our Chicago rabbinate, we would find a fine selection of "rabbis" [among them]. Just yesterday we heard of a remarkable case of an unauthorized shohet who plays the role not only of a rabbi, but of a great rabbi, a man of genius. He even grants rabbinical licenses to others, although he himself is an illiterate, irresponsible cynic. It is no exaggeration to say that many "rabbis" in America are not rabbis but common swindlers and charlatans. Some of them are ordinary criminals and many are probably worse than that. We know of "rabbis" in America who admit quite frankly in

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private that to them, the rabbinate is a "game" and they admit that they are in the "rabbinical game".

The degree of moral corruption and irresponsibility that prevails in the American rabbinate has existed at no other time and in no other country where Jews have lived. The Conservative and Reform, as well as the Orthodox Jews, suffer from this chaotic condition. Among American rabbis, both Orthodox and Reform, there are many former anarchists and social democrats who were at one time as sincere anarchists and socialists as they are now sincere rabbis. Among American rabbis there are all sorts of filthy, wicked, and degenerate elements. As far as the American rabbinate is concerned, everything and anything goes. Any parasite can adopt the title "rabbi" and get away with it.

This is not, and never has been, the case in Eastern or Western Europe. In England, where Jewish life does not differ a great deal from that in America, no one would dare to adopt the title "rabbi," if he did not have

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either a rabbinical degree conferred by noted Eastern European rabbis, or a degree conferred by the London Rabbinical Court. This is also true in Germany, Italy, and France. But in America, any scoundrel, any good-for-nothing who would otherwise be completely useless, can adopt the title "rabbi"--and most congregations would be willing to accept him as their spiritual leader, if he had enough "pull" with a few members of the congregation.

The Tillinger incident should be a lesson to the American Jews, especially to the large Jewish communities in New York, Philadelphia, and Chicago.

The Reform Jews have already recognized this evil, and at their last convention in New York, they adopted a resolution which states that no congregation which is affiliated with the Union of American Hebrew Congregations, shall recognize a rabbi who is not a graduate from the Cincinnati Hebrew Union College or from an accredited European institution of learning.

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Hitherto, the Orthodox Jews in America have not acknowledged the evil of a disorganized rabbinate and have permitted anyone who claimed to be a rabbi to practice. The Tillinger case will perhaps encourage the Orthodox Jews in America to take certain measures to safeguard the honor of the rabbinate and to prevent every scoundrel and impostor from becoming a rabbi.

The only way that this can be done is through the consolidation of all the Orthodox communities in America into one concrete organization. Each Orthodox community should be pledged to refuse to accept a rabbi without the approval of either the central authority of the Union of Orthodox Congregations or the Union of Orthodox Rabbis. This can be accomplished. It will take time and energy before all the Orthodox communities in America will consolidate into one large Alliance--but it can be done--and sooner or later it must be done, else the American Orthodoxy will suffer great disgrace.

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The anarchy in American Jewry must be eradicated if Judaism is to exist in this country.

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Daily Jewish Courier, Feb. 16, 1923.

PREACHERS OF MORALITY

(Editorial in English)

It was our unfriendly enemy, Dr. Samuel Schulman of Temple Beth-el (New York) who made the highly moral proposal at the Reform convention that the Zionist Organization clear out of the way in order that Reform Jews of his calibre (lovers of Zion) shall have free scope to build Palestine. The Zionists are the obstacles to the realization of their long-buried, unrevealed affection for Palestine. They are straining at the leash, but cannot move unless we disappear from the scene. The same noble suggestion was made by the superior moralist who edits the American Hebrew not only in that periodical, but also when he spoke against the Palestine resolution at the hearing before the House Committee on Foreign Affairs. They feel the lure of Palestine so strongly that the existence of the Zionist Organization prevents the exercise of their love, which galls them tremendously. There is so much for them to do, and because of us they cannot do it. For

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twenty-five years the Zionist Organization worked for Zionist ideals and Palestine, the one served the other. For twenty-five years we have been talking Palestine. The propaganda produced the Balfour Declaration and the Palestine mandate. The American Congress adopted a resolution in favor of giving Palestine to the Jewish people. Because of our successful operations on behalf of Palestine, the Zionist Organization should give up the ghost. It should give place to others. Who are these others? Dr. Schulman and his anti-Zionist, antinational group, who opposed the Balfour Declaration, who were opposed to the American Congress resolution. And who among all the inveterate haters of Zionism has a better right to make this proposal than Dr. Schulman? He has proved his claim to the floor by his persistent and complete immunity from the charge of ever having lifted a finger on behalf of Palestine. When Dr. Ben-Zion Mossinsohn came to America for the Jaffa Hebrew Gymnasium, Zionists interviewed Dr. Schulman and got from him an expression of interest. But his interest was lost in moral reflections, and he did nothing for that institution. Later Nahum Sokolow came to this country. Dr. Schulman was induced to speak in praise of Sokolow as a Hebrew

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writer. But his interest went no further than this speech. Dr. Schulman was opposed to the American Jewish Congress on account of its Zionist implications. He insisted that unless we make it "a" instead of "the" Jewish Commonwealth, he would have nothing to do with the Congress. When changes were made to meet his viewpoint, he disappeared from the Congress and was not heard from again. He was afraid of the Zionists who were not doing the right thing by Palestine. The Central Conference of American Rabbis last summer adopted a resolution to co-operate in the upbuilding of Palestine together with the Palestine Development Council. The rabbis found--they thought--a sufficiently denationalized body with whom to work for the upbuilding of Palestine. Dr. Schulman now expresses his idea of discipline and loyalty to the Central Conference by opposing the even weaker resolution that was introduced at the Convention of the Union and helping to lay that resolution on the table. Is it possible that Dr. Schulman, Dr. Philipson, and the other lovers of Zion (who hate Zionists) are merely using these resolutions to avoid action? Are all these conditions and demands, explanations and reservations, merely tactics in their long and unsuccessful

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opposition to Zionism? We are loath to believe this of preachers of morality and spirituality, of which category the gentlemen mentioned are outstanding exemplars.

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Daily Jewish Courier, Feb. 14, 1923.

HE WANTS TO BE A "MARTYR"

(Editorial)

Dr. Stephen S. Wise, the most radical among the American Reform rabbis, has now come out with a new and sensational statement, which is keeping the large telegraph agencies throughout the country very busy. Dr. Stephen S. Wise declared last Sunday, from the pulpit of his Free Synagogue, that he did not believe that the Torah was received from heaven, nor did he believe in the divine origin of the Ten Commandments--and that if the representatives of the Jewish religion thought that he was a heretic, they should excommunicate him.

Dr. Wise is very anxious to play the role of a Baruch Spinoza--he wants to be excommunicated, and he wants the ceremony of excommunication to be as ostentatious as possible. He would like an elaborate black procession, black candles, black raiment--everything in deep black--and the

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unfortunate martyr led to the rostrum by two wardens....and behind the rostrum, a crowd of reporters and photographers, from every American newspaper.....This is the vision of Dr. Stephen Wise when he cries out: "Good Heavens, fellow Jews, have mercy upon me! Excommunicate me! I do not believe in the divine origin of the Torah, and this I profess because I want you to excommunicate me."

We wish to assure Dr. Wise that the Jewish people will not excommunicate him because he does not deserve that honor. Dr. Wise may do whatever he pleases; he may even deny the existence of God; he may claim that the real religion is Christianity; he may claim that the redeemer of mankind is Jesus--still, we will not excommunicate him; comedians are not excommunicated. The writings of Maimondes were banned; Baruch Spinoza was excommunicated; a few other great leaders have been excommunicated, but they were sincere people with honest aspirations. They were great thinkers and great scientists, and, above all, they were great idealists and seekers after truth, but comedians have never been excommunicated--and as a "rabbi

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and preacher in Israel," Rabbi Wise is a comedian, and an expensive one at that.

A rabbi who proclaims publicly that he does not believe in the divine origin of the Ten Commandments or that the Torah was received from heaven--and does not believe in anything that the Jewish religion declares to be principles of faith--should, if he is an honest person, resign from his position and go into the suspender business or into any other business. If a state official became convinced that the entire philosophy of the state was a myth, a fable, a superstition, that the real truth lay in the philosophy of anarchism, then he would soon resign from office. A religious official, if he is a man of character and integrity, should do likewise. If he does not do this, he is, first of all, a comedian, and comedians are not excommunicated because whatever they say amounts to nothing.

If the representatives of the Jewish religion were to excommunicate all comedians and jesters, our synagogues would always be taking up the problem

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of excommunication. All the Reform rabbis, all the pseudosocialist comrades and their leaders and all other comedians who jeopardize Jewish life, would have to be excommunicated and it stands to reason that that would be impossible.

Rabbi [T.] Schanfarber is quite right when he characterizes this act of Dr. Wise as an attempt to get publicity--more publicity--and even the Reform rabbis do not take him seriously.

We consider this performance of Dr. Wise very vulgar. We consider his action as the greatest display of tactlessness ever committed by a man in his position. Nobody would have suspected him of believing that the Torah was received from heaven or that he had any serious connection with the Jewish religion anyway, but to come out with such a statement only provokes the Jews, and as this provocation has only one motive--publicity--it is doubly vile. It can only arouse the hatred of millions of Christians who believe in the divine origin of the Bible, and must also result in further demoralization in our own camp.

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A person with a sense of responsibility and with some degree of good taste does not openly discuss such delicate matters as the principles of religion--especially when there is no reason to discuss such questions publicly. If we have to rebuke the irresponsible and most unsavory action of Dr. Wise, we must do so in a statement in which we protest against the vulgarity and publicity-seeking action of a man who considers himself a rabbi and preacher in Israel.

But we will not excommunicate Dr. Stephen Wise because we do not ban comedians.

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APING THE CHRISTIAN CHURCH

(Editorial in English)

Reform Judaism has always had an inclination to ape the Christian Church. The attempt to isolate religion from nationality and to declare Judaism to be a religious creed only, is already proof of the fact that Reform Judaism is anxious to create a Jewish Church independent of Jewish nationalism. The Reformers know that Judaism is not merely a religious proposition; they know that the Jewish religion is not a religion in the sense that Christianity is, but is organically interwoven with Jewish life and cannot be separated from it, but since the Christian Church is their ideal, they try to put Jewish religion into the same position as is held by the Christian religion. Just as Christianity is only a religion, so is Judaism, say the Reformers. Taking this as their starting point, they have to be logical and do nearly everything the [Christian] Church is doing. The Church has proclaimed Sunday as the day of rest and so the radical Reformers, aping the Church, have done likewise. The Church has introduced

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confirmation for girls and the radical Reformers, aping the Church, have done likewise. The Church in America has developed Christian Science, and Reform rabbis are also now busily engaged in creating a Jewish science. Rabbi Lichtenstein of California is working hard to convince his fellow Jews that Jewish science in the sense of Christian Science, is not only feasible, but is an actual necessity to prevent the Christian Science Church from capturing the many Jews it seems to be getting into its fold, and to this end he has introduced Jewish science.

Now that it is fashionable for ministers of the Christian Church to exhibit their heresy, Jewish ministers are doing likewise. After Reverend Grant has gone on record that he disbelieves in the Divinity of Christ, Dr. Stephen Wise has gone on record that he denies the divine origin of the Ten Commandments. Just as Reverend Grant says that the Divinity of Christ is a childish myth, so Dr. Wise says that he feels in honor- and duty-bound to proclaim as a teacher and preacher in Israel that the divine origin of the Ten Commandments is a myth, and a childish myth in addition. Just as Reverend Grant challenged the conservative

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forces of the Church to excommunicate him for his display of heresy, so the Very Reverend Dr. Stephen Wise, of the New York Free Synagogue, challenges the conservative forces in his synagogue to banish him from the Jewish religion for his heresy.

We can only say that this aping of the Reverend Grant is very vulgar, very much out of place, both unnecessary and ungentlemanlike. Even if Dr. Wise had not announced to the world that he did not believe in the divine origin of the Ten Commandments, nobody would have suspected him of believing in them anyway. Dr. Wise, like many another of his colleagues of the ultraradical Reform school, deny the divine origin of the Ten Commandments and everything in which they ought to believe as religious representatives of Judaism, but no serious-minded Jew who can distinguish between a real rabbi and an imitator of the Church would take the confessions of the Reform rabbis, seriously. No serious-minded Jew considers them real rabbis, and exponents of the Jewish religion, and no serious-minded Jew will pick up a quarrel with them on account of their beliefs and disbeliefs. They have made such a mess of Judaism that it is already immaterial

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to the masses of our people what they believe and what they do not believe, and the sudden appearance of Dr. Wise as a radical heretic will not make any impression on anybody. If he hopes to become a martyr by his profession of heresy, he cherishes a false hope. If the masses of our people were to take these Reform rabbis seriously they would have to declare long ago that they are no more rabbis in Israel than the representatives of the Christian Theistic Church are representatives of Christianity. The fact of the matter is that the sort of Reform Judaism in which Rabbi Stephen Wise and his colleagues believe is not Judaism at all, and that the Free Synagogue is no more a synagogue in the religious meaning of the term than the clubs in ancient Greece called synagogues were places of worship.

The Reform rabbis of the type of Stephen Wise are only concerned with one thing --to imitate and to ape the Church. We are sure that if a Christian heretic should come out tomorrow with a statement denying the historical existence of Christ, Dr. Wise would lose no time in coming out with a statement denying the historical existence of Moses, but still there are tens of thousands of Jews in America who believe that men like Dr. Wise represent the Jewish religion.

Sunday Jewish Courier, Feb. 11, 1923.

TZDOKOH AND TORAH

(Editorial)

Anyone who investigates the activities of the Reform Jews will soon realize that they place the weight of Judaism, or what appears to them to be Judaism, on Tzdokoh /Translator's note: Hebrew word meaning righteousness, justice, or alms/, and not so much on Tzdokoh as on charity. Charity and Tzdokoh are two different things. The difference between charity and Tzdokoh lies in the interpretation of these two concepts. Charity, from the Greek word Charitus (Sic), means love--love in its broadest sense, that is, love of humanity--in contrast to Eros, which means a particular kind of love. Charity--Charitus--is optional, and is not a duty, whereas Tzdokoh is a duty--a duty like any other civic duty from which we cannot escape. Tzdokoh means justice and anyone who does not give Tzdokoh /here Tzdokoh means alms/ is a sinner--a person who refuses to pay his debt to the poor.

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As Tzdokoh is, according to the Jewish concept, a duty and is not optional, Judaism lays as much weight on Tzdokoh as on any other social and ethical duty, no more and no less.

The Reform Jews, however, contend that Tzdokoh is not [merely] one of the ethical, religious, or social duties which Judaism imposes upon the individual, but that Tzdokoh is the sole duty, the chief duty, the only and exclusive duty of the Jewish religion; that Tzdokoh is the main issue; that all others are side issues, and that Tzdokoh is actually identified with Judaism.

If the Reform Jews had in mind the ancient Jewish concept of Tzdokoh, it would not be so bad. One could say then that in one specific sense, they agreed with the ancient Jewish point of view. But what the Reform Jew actually has in mind is **not** Jewish Tzdokoh, but Christian charity, because Christianity adopted the ancient Greek concept of charity and made it a part of its whole ethic. Consequently, when the Reform Jews emphasize charity above all other things, they not only adulterate Judaism by seeking to narrow it down to merely

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one of the many Jewish concepts, but as charity is not Tzdokoh, they seek to place Judaism on a Christian foundation.

Every educated Jew knows that the main thing in Judaism is not Tzdokoh, and certainly not charity; the most important thing in Judaism is the Torah. It is not written [in Scriptures] that Tzdokoh stands above everything, but it is clearly and explicitly written that the Torah stands above all else. Judaism emphasizes, above everything else, the Torah, i.e., intellect, rather than sentiment. Not even the Hebrew conception of Tzdokoh is based on sentiment. Judaism thinks little or nothing of the sentiment of Tzdokoh, i.e., charity which is based on emotions and sentimentality. Only that which we give out of duty; that which we give with the conscience that we are not giving charity to the poor, but are simply giving that which is due them; that which **we must give** them; that which they are absolutely entitled to, is highly commended by the Jewish religion. This, however, is not the charity that the Reform Jews have in mind; otherwise they would not separate the work of compassion from the [work of the] community or synagogue, and would not make charity a special

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issue. Among Jews, charitable work has always been connected with the whole work of the community, with the religious and educational activity. Just as every community has had its synagogues and boards of education, so every community has had its charitable institutions, which constituted an organic part of the whole. Now the Reform Jews have separated the charitable institutions from the other parts of the community, because they decided to emphasize philanthropy and to declare that philanthropy is the most important thing in Judaism.

This is a vulgarization of Judaism, because philanthropy, even if it is not charity but is actually Tzdokoh, is not the most important thing in Judaism. The most important thing is learning, and this has been abolished by the Reform Jews who have placed Judaism on an entirely new foundation. By putting Judaism on this new foundation, the strong partition, the only real partition separating Judaism from Christianity has disappeared. Christianity, being an anti-intellectual religion--a religion that does not lay great stress upon knowledge or upon the mind, but rather upon the blind senses--had to make

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charity its essential basis. If not charity, what could Christianity offer the individuals or society?

When we see the Reform Jews so intensely engaged in charitable work and laying such great stress upon charity, we often become inspired by their work and become inclined to make peace with them. The truth is, however, that the charity of the Reform Jews is not Jewish but Christian in principle, and must, sooner or later, lead to a peace between Christianity and Judaism. From a peace between Christianity and Judaism, Christianity will gain everything and Judaism will lose everything.

Charity is not the most important thing in Judaism, nor is the charity of the Reform Jews, Jewish charity. Jewish charity gives secretly, it gives to those with outstretched hands, etc., it is not "philanthropic," nor is it sentimental.

The most important thing in Judaism is knowledge, and anyone who denies this denies Judaism. The Reform Jews do not believe in this.

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Daily Jewish Courier, Jan. 23, 1923.

NEW FORMS

(Editorial)

When a Russian or Polish Jew enters a German or French synagogue for the first time, he decides that the Jewish religious practice of the German or French Jews is basically different from the religious practice of the Eastern European Jews. Everything seems funny and foreign to him, and if he happens to be a narrow-minded person, he will conclude that the German or French Jews are heretics because their style of prayer is quite different and their customs and practices are different. On the other hand, when Western European Jews come in contact with Eastern European Jews for the first time, they feel as though something were wrong.

Judaism assumes different forms in different countries, although in essence it always remains the same.

It stands to reason that in America, Judaism cannot have the same form it has

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in Europe, especially in Eastern Europe. In due time it must change its form even though it does not change its content.

The Jewish Orthodoxy in America is, at present, the same in form as it was in the Old Country. If it has changed to a certain degree, the change has not been for the better. Jewish youth in America does not realize the influence of the Old Country and of Jewish life in general upon the Jewish religion, and, naturally, cannot have any love for that which is so dear to their parents, i. e., certain forms of religious life.

Likewise, the Orthodox German Jews have no conception of the forms of Eastern European Judaism, yet, the Orthodox Jews in Germany are certainly pious.

In practical life, there is no abstract Judaism. Judaism is something concrete. Everything in life which is concrete assumes different forms in different places, and Judaism is no exception to that rule. In America, Judaism will naturally assume an American form, which will differ basically from the forms

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of Eastern or Central European Judaism.

One of the many reasons why the Jewish youth in America is so little attracted to the Judaism that has been transplanted here by the Eastern European Jews, is that it has no understanding of those forms. The forms which appear to be noble to the older generation, do not appear noble to the youth; often they seem ridiculous.

When the Eastern European Jews in America began building their synagogues and developing their Judaism, they did not take into account that a new generation would soon grow up, to whom that sort of Judaism would be foreign in its forms. The American Jewish Orthodoxy is now realizing that whatever it has built, in the course of the past thirty years, has been only for the benefit of the first generation. Youth stands aloof from that form of Judaism. It is obvious, however, that as long as the Jewish youth in America is not attracted to the Orthodoxy, the Orthodoxy in America will have no future. If we wish to utilize the Jewish youth in America for traditional Judaism, we must serve Judaism to

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it [youth] in a form which will be attractive, at least, in a form with which the youth will sympathize.

Jewish youth in America will never understand a Judaism that is severed from life, i. e., a Judaism which consists essentially only of attendance at the synagogue for the purpose of worship. Jewish youth in America will only understand a Judaism which is connected with life. This was actually so in the Old Country. Judaism did not mean only the synagogue. The synagogue simply stood in the center of Jewish life. Around the synagogue, there were various institutions for all sorts of Jewish activities. Here [in America], however, the synagogue is practically isolated. Only recently has the synagogue begun to take an interest in general Jewish activity.

In order to attract the youth to Judaism, we must create the form of Judaism with which they will be sympathetic, and that is a synagogue not isolated from life but organically connected with life. A synagogue--but in addition to the synagogue, there must be a lecture hall, a library, classrooms, a recreation

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room, etc., and that means a Jewish center for the Jewish youth.

If the Jewish young man or young woman spent a large part of his or her time around a synagogue, they would, on their own initiative, become interested in the synagogue and in religious life. It seems to us that only centers for the youth in every Jewish neighborhood can save the Jewish youth. The center must express the new form of Orthodoxy in America.

WPA (H.L.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Jan. 16, 1923.

GOOD MORNING!

by

Dr. S. M. Melamed

The Russian [Jewish] Synagogue in Chicago has set an example for other synagogues in Chicago, with regard to their duty to the [Hebrew] Theological College. If all the other synagogues would follow the example of the Russian Synagogue, the directors of this new institution [Theological College] would have no financial worries and would be able to concentrate all their attention upon the spiritual development of the institution.

I imagine that the Jewish lodges would also do something for the Theological College by way of annual contributions, if we approached them and spoke to them about this matter.

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IV Poland has forty thousand subscribers to the Meren Hayesod ["exchequer" of World Zionist Organization]. America could have one hundred thousand. It is much harder for a Jew in Poland to give a portion of his earnings to Palestine than it is for an American Jew, because it's easier to make a living in America than in Poland.

If the American Jews had the Polish Jews' feeling for Zionism, or if the Polish Jews had the money of the American Jews, then Zionism would not need to beg and everything would be all right. The American Jews have small hearts and the Polish Jews small pockets. That is why we have difficulties.

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JEWISH

Daily Jewish Courier, Jan. 15, 1923.

CONGREGATION ANSHE KNESETH ISRAEL TO CONTRIBUTE
\$500 ANNUALLY TO THE HEBREW THEOLOGICAL COLLEGE

At a membership meeting of the Congregation Anshe Kneseth Israel last night, the decision was made to contribute \$500 a year to the Hebrew Theological College and \$50 to the Zionist organizations.

At this meeting two committees were elected to take up the problem of a center for the youth: one committee is to establish the center and the other is to work out a program for it.

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Daily Jewish Courier, Jan. 11, 1923.

SUCCESSFUL BANQUET AT SOUTH SIDE
CONGREGATION FOR KEREN HAYESOD

A banquet in honor of all the leaders of South Side congregations was given last night at 114 East 59th Street. The toastmaster of the evening was Harry H. Blum and speeches were delivered by Judge [Hugo] Pam, Judge [Joseph] David, Dr. Ruben, Dr. Schmarya Levin, and Rabbi [Benjamin] Daskal.

Around \$10,000 was pledged for the Keren Hayesod ["exchequer" of World Zionist Organization] after an appeal was made by Judge Pam. Mrs. Blum promised to donate ten per cent of the total sum which was pledged.

Cantor Cohen and Miss Bernstein contributed musical selections.

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Daily Jewish Courier, Oct. 18, 1922.

[NEED FOR MORE TALMUD TORAHS]

by

Dr. S. L. Heland

How much money do you think the Chicago Jews spent last year to build synagogues? They spent more than a million dollars. They are building a new synagogue on the North Side, which will cost three hundred thousand dollars. A beautiful new synagogue was built this year in Albany Park. New synagogues large and beautiful new synagogues, have been built on the West Side. New synagogues were built in all parts of the city last year. All those synagogues cost a pretty penny.

This is splendid and proves that the Chicago Jews want to pray. However, how many new Talmud Torahs were built in Chicago last year? As far as I know, not one. If I remember correctly, it is written in the Holy Books, "The study of the Torah is above all."

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Daily Jewish Courier, Sept. 21, 1922.

MAJORITY DECISIONS MUST PREVAIL

by
Dr. S. M. Melamed

Our whole civilization is built upon the principle that whatever the public decides, must be done. All cultures have formulated this principle in the same way. The old Hebrew culture had an ethical and a poetic formula for this principle. The ethical formula read: "Follow the voice of the majority." The poetic formula was: "The voice of the people is the voice of God." The old Romans had their own formula for this principle: "Vox populi vox dei." The French say: "La majorite est l'autorite." Whatever a group of people may or may not do, one thing it must do, and that is respect and abide by its own decisions. A group undermines the foundations of its own life if it shies away from its own decisions.

I am neither a rabbi nor an interpreter of the law among Jews, but when I hear that a majority of the rabbis and synagogue presidents have decided

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upon something, I feel that it is my duty, as well as the duty of every other member of the community, to respect that decision as if it were a law, neither more nor less. Sometimes one or another individual will disagree with the decision of the community, but he has to abide by that decision just the same, otherwise chaos instead of order will prevail.

The rabbis and the synagogue presidents of Chicago have unanimously resolved that dead bodies should no longer be brought into the synagogues. We must abide by that decision, otherwise what will happen to our whole community life? If an individual does not respect the will and decision of the community, we might as well remove ourselves from civilized society.

We have a right to expect the representatives of the community, particularly the rabbis and the leaders, to respect the decision of the community, the more so since the decision does not lay down any new law but merely

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affirms an old Jewish law.

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The Reform Advocate, Vol. 64. Wk. of Sept. 16, 1922-Page 155

The new synagogue of the Cong. Beth Itzchok, located at 4643 N. Drake Avenue, will be dedicated next Sunday.

The temple was built at a cost of \$100,000 and is the first to be erected in the Albany Park district.

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Daily Jewish Courier, Sept. 15, 1922.

[CONGREGATION BETH ITZCHOK]

Next Sunday, at 2 P.M., the dedication of a new synagogue in Albany Park will take place. The synagogue is the Congregation Beth Itzchok, 4604 Drake Avenue, near Leland Avenue. A fine program will be given. The best speakers in town will address the gathering; there will be music, and refreshments will be served. Congregation Beth Itzchok, though only two years old, has built a big synagogue. The Congregation has over two hundred members. The officers of the Congregation are: Joseph Perlstein, founder; M. Ellisen, ex-president; L. Weiss, founder; M. M. Kaufman, president; M. Skalan, vice-president and chairman of the building committee; Manny Skalan, secretary; and H. Goldberg, treasurer. Other active members in the affairs of the synagogue are: Joseph Strahl, L. Weinstein, I. Louis, R. M. Rosenthal, S. S. Antonow, D. Finkelstein, M. Melnik, M. Davish, and M. Fine. Rabbi Isaac Milner is rabbi of the Congregation.

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Daily Jewish Courier, Sept. 15, 1922.

[KNESSES ISRAEL NUSACH SFORD SYNAGOGUE]

The dedication of the new Knesses Israel Nusach Sford Synagogue will take place next Sunday at 1:30 P. M. The new synagogue is at 1308 Independence Boulevard.

The Knesses Israel Nusach Sford Synagogue is the result of an amalgamation of three congregations: Anshe Garaditch Uhabne at Racine Avenue and Taylor Street, Anshe Maarov Nusach Sford, 15th Street and Homan Avenue, and Nusach Sford, 14th and Miller Streets. These three congregations have merged into one congregation, and are building a magnificent new synagogue on Independence Boulevard, which will be the pride of the Lawndale district. The new synagogue will cost about two hundred thousand dollars and will occupy two floors. The first floor will have several rooms and will serve as a large modern Talmud Torah and kindergarten. There will be a room devoted to daily religious services. There will be a dining room and a kitchen where kosher food will be prepared for various public dinners.

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The synagogue will occupy the second floor. It will have sixteen hundred seats. The synagogue is very beautifully constructed. When it is finished, it will be a beautiful building from within as well as without.

The building committee consists of Mr. A. Friedman, chairman; Nachman Maltz, treasurer; B. Golub, secretary; and I. Korogodsky, Zeb Goldsmith, L. Korogodsky, and Eisenberg.

The dedication of the new synagogue will begin with a parade. The members of each congregation will gather at their former synagogue and then march to the Anshe Maarov Nusach Sford Synagogue, at Homan Avenue and 15th Street. All three congregations will march from there, preceded by a band, to the new synagogue, where a magnificent program is scheduled. Rabbis Rabinowitz and Nisan Budzinski will address the gathering. Cantor Weinhorn, with his choir, will sing several prayers. Refreshments will be served. A big crowd is expected.

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JEWISH

Daily Jewish Courier, Sept. 7, 1922.

IT SHOULD NOT HAVE BEEN THIS WAY

(Editorial)

The Jews are reputed to be wise businessmen but when it comes to community work, they are very impractical. When a Jew wants to put through a business deal, he sits down, works out a plan, analyzes all the details of his plan, and then, after it has been worked out, he takes steps to carry it through. However, he acts differently when it comes to a community matter. At meetings, you often see Jews who want to propose something, but they don't know what nor how. They grope in the darkness. They have no plan and no ideas regarding organization. Everybody at the meeting talks, everyone is excited, but nobody says anything worth while and nobody has anything of positive value to propose.

This situation was obvious at the last big meeting of rabbis and synagogue presidents of Chicago. The meeting should have carried out some constructive

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work. It should have accomplished something, but it did not accomplish anything, other than its adoption of a resolution about the Keren Hayesod ["exchequer" of World Zionist Organization]. The meeting could have accomplished much more, but it did not have a program of work nor did it have an agenda. The blame for this falls not upon the rabbis but upon the synagogue presidents. The rabbis do not have to be parliamentarians and businessmen--this is not their forte. The synagogue presidents, who are at the head of large congregations and are businessmen, should have known how a meeting like that ought to be conducted, how it ought to have been organized. They did not organize the meeting, nor did they give the meeting a program of work. A great opportunity to do practical work was missed. That should not have happened. It is very much to be regretted that the meeting took such a turn and was so unproductive.

We cannot, however, change the past. What has been done, has been done. We must think of the present. We must do better and more productive work.

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We should not become discouraged over a failure for which--we emphasize it again--the rabbis are not to blame. It would have been much better if a committee of synagogue presidents had first consulted the rabbis and then worked out a program for the meeting. If this has not been done before, it should be done now.

Many important problems face us, which must be solved: education, charity, judicial council, agents for foreign charities, unification of our forces. Jewish community work in Chicago is badly disorganized [at the present time]. One person does the work of ten, while the ten do nothing. It should not be this way. If the community work was organized and divided into various branches, then everybody would know what he had to do, everybody would do his work punctually, and the individual would not be a victim of the group. Standing committees can be organized, and each committee can be assigned to a certain kind of work. This requires planning and figuring, and occasional meetings are not sufficient.

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We, therefore, believe that the synagogue presidents ought to organize a committee to work out plans for organizing Jewish community work in Chicago. When this committee, which should be made up of prominent citizens and rabbis, has finished its work and is ready to render a report, then a general meeting should be called of synagogue presidents, rabbis, and representatives of institutions and organizations to whom this report should be made. A gathering, similar to the one that just took place, will then have before it a working program and will be able to accomplish something. If such a meeting is not able to put through all the points on the program, it will, at least, work on the most important ones. When the men who attend that meeting see that something concrete is being done, they will be inspired to attend another meeting, and thus the entire program will be realized in the course of time.

We now have in the city a great rabbinical authority. This religious authority can accomplish a great deal, working in co-operation with the rabbis of the city because respect for an authority has not yet died out

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I C among the Jews. The leaders of the city have only to call the attention of the religious authority to what is wrong in the city and to what must be done. Plans can be formulated, after a thorough investigation and consultation, and put before the representatives of the Orthodox community of Chicago.

We say frankly that we regret the circumstances of the last meeting because a golden opportunity to do great work was missed. We also say that this mistake can be rectified if the leaders of the city will be just as careful with Jewish community affairs as they are with their own private business affairs.

Begin constructive work now, seriously and enthusiastically, and you will be successful.

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Daily Jewish Courier, Sept. 4, 1922.

THE NEW CONGREGATION ANSHE LIEBAWITCH
OPENED WITH GREAT PARADE

Yesterday, a large crowd of men and women witnessed the opening of the new synagogue which the Congregation Anshe Liebawitch has built on Clifton Park Avenue and Fifteenth Street. The ceremony began with a big parade from the congregation's temporary home at Albany Avenue and Roosevelt Road. The members of the synagogue, carrying the sacred articles, marched to the new synagogue preceded by a band from the Marks Nathan Orphan Home. Rabbi Judah Leb Gordon marched side by side with the rabbi of the congregation, Rabbi Mordecai Levin. Many pedestrians joined the march and many people rode in autos.

Representatives of Congregation Beth Jacob Anshe Kros, whose synagogues is located right across the street from the new synagogue, met the paraders with scrolls of the Torah and with a band playing Hatikvah [Jewish national anthem]. This made a great impression upon the crowd and added luster to the occasion.

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Daily Jewish Courier, Sept. 4, 1922.

Mr. Barney Melnik paid two hundred twenty-five dollars for the honor of unlocking the doors of the synagogue. He made a present of his privilege to Mrs. N. M. Bolotin. Mr. Moses Israel Shapiro paid one hundred ten dollars for turning the key. The paraders then marched into the synagogue led by Mr. Jacob Disin, president of the synagogue, Mr. Jacob Alexler, chairman of the building committee, and Mr. Sam Rosenthal, treasurer. Cantor Krasnowsky sang a few psalms and intoned the proper prayers.

Mr. Carlstein then began to sell mitzvoth, which brought in the sum of five thousand dollars.

Brilliant speeches were delivered by Rabbi Mordecai Levin and by Rabbi Judah Leb Gordon. Mr. Joseph Weil also spoke. Refreshments were served after the speeches.

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JEWISH

Daily Jewish Courier, Aug. 30, 1922.

OPENING OF CONGREGATION ANSHE LIEBAWITCH
by
Dr. S. M. Melamed

Now that my dear friends from Liebawitch have their own synagogue [Congregation Anshe Liebawitch], the opening of which will be celebrated next Sunday, I want to remind them that a synagogue should have a Talmud Torah as well as a Mikvah [Translator's note: Swimming pool used by Jewish matrons for purposes of feminine hygiene]. I also want to remind them that besides its duty to the Talmud Torah, the congregation should also support other Jewish institutions, such as the Hebrew Theological College.

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JEWISH

Daily Jewish Courier, Aug. 23, 1922.

THE NEW ORDER IN CHICAGO

(Editorial)

For a number of years, Chicago Jews have been planning to establish a regular judicial council, which would represent the highest rabbinical authority in the city. Many [other] plans have been worked out, and often it seemed that the plan of a judicial council was going to be realized, but a new obstacle always arose which prevented the realization of the plan. Either the organizational formula was wrong, or the rabbis could not agree among themselves as to who should appoint the members of the judicial council, or the problem of financing the judicial council could not be solved.

All the plans to create a judicial council in Chicago came to nought, but there is, nevertheless, a judicial council in Chicago at the present time. The rabbis, however, who gather periodically to listen to claims, to hand down verdicts, to pass judgment upon certain affairs, are not known as a judicial council. One reads quite often in the pages of the Courier that

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Daily Jewish Courier, Aug. 23, 1922.

the rabbis of Chicago have gathered at a certain place, at a certain time, to consider Jewish public problems, religious, moral, community, and so on.

This is a new order in Chicago which should be greeted enthusiastically by every Jew. The responsibility for this new order rests upon the old and respected Jewish tradition of paying honor to a great scholar and treating him with respect.

This great scholar is the rabbi of Lomza who settled in Chicago not long ago, and became rabbi of the Congregation Tiphereth Zion. He enjoys an international reputation as a great man of the Torah. His greatness was recognized as soon as he arrived in Chicago. Thus we now have something that we haven't had all this time: a man of great authority. Rabbi [Judah] Gordon of Lomza represents a great rabbinical authority. He was rabbi of Lomza--a great Jewish city--for many years. During his long rabbinical career he became known as one of the great men of this generation.

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Daily Jewish Courier, Aug. 23, 1922.

His appearance in Chicago has made a deep impression upon all those who have come in contact with him, even if they did not agree with his opinions on Jewish public problems. For the first time, Chicago has welcomed a truly great rabbi of the old type, a man who has broad shoulders and who can take upon himself the great responsibility of being a teacher and a leader.

A judicial council in Chicago could have arisen either in a purely organizational way or by the appearance of a great rabbinical personality. The organizational way was tried but it was unsuccessful; there were too many obstacles which could not be removed. But now, there has appeared on the scene a great rabbinical authority, an authority who is recognized by everybody. This has made possible the new order. Officially, there is no judicial council in Chicago. Actually, there is a judicial council in Chicago which meets periodically, investigates claims and complaints, hands down verdicts, tries to regulate certain community problems which are related to the religious life of the Jews, seeks to introduce order, and strives to be an inspirational force in the life of the Orthodox Jews of Chicago.

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Daily Jewish Courier, Aug. 23, 1922.

We hope that in the course of time there will arise in Chicago an official judicial council. The meetings of the rabbis are very useful but a city like Chicago must have an organized judicial council, because it must have archives and records of the council, and as long as Chicago rabbis are not organized officially in a judicial council, there can be no such archives.

Chicago is a great Jewish city in which thousands of things happen every day, remarkable things. Sometimes problems arise which should be considered by rabbinical authorities. Furthermore, the city is disorganized so far as religion is concerned. Anyone who wants to perform the marriage ceremony, can do so; anyone who wants to be a circumciser, can be one; anyone who wants to grant a divorce, can do so; anyone who wants to sail under the flag of kosher, can do so without asking permission of anyone. In short, Chicago is, from a religious point of view, completely disorganized. Only a judicial council, after long and arduous labor, would be able to organize religious affairs in Chicago.

Now that we have a new order in Chicago, it would be no more than right for

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JEWISH

Daily Jewish Courier, Aug. 23, 1922.

the Chicago rabbis, under the leadership of Rabbi Gordon, to organize themselves into a judicial council and undertake the work and the responsibility of organizing the Jewish religious life of Chicago. If Rabbi Gordon is able to accomplish this, he will crown his lifework with a great achievement, for which a great part of our people in America will be eternally grateful.

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JEWISH

Daily Jewish Courier, Aug. 22, 1922.

APPEAL TO THE CHICAGO ORTHODOXY

by

Dr. S. H. Melamed

If the Chicago Orthodoxy, which is organized in synagogues, does not want to drive the youth away from the synagogues and does not want the Jewish Masses to turn to Reform Judaism because they are dissatisfied with the order prevailing in many Orthodox synagogues, then the Chicago Orthodoxy will have to introduce regulations which will change the synagogue into a solemn place of worship for those who come to pray. I certainly am not a friend of the Reform temple but whenever I enter a Reform temple and note the calmness, the solemnity, and the decent behavior of the people who pray, I begin to understand why so many of our Americanized Jewish brethren are leaving the Orthodox synagogues for the Reform temples. It is quiet and orderly in a Reform temple during the services. The president of a Reform temple does not deliver any speeches from the pulpit. Quiet and solemnity reign in a Reform temple.

I can very well imagine an old-fashioned Orthodox synagogue where quiet,

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Daily Jewish Courier, Aug. 22, 1922.

solemnity, and order reigned during the services. I can very well imagine an Orthodox synagogue where no speeches by the president were delivered. I can very well imagine an Orthodox synagogue as attractive to our youth as a Reform temple. The presidents of synagogues can enforce quiet, solemnity, and orderly behavior in a synagogue. The rabbis can insist that their place, the pulpit, shall not be debased by speeches of the president.

If the Chicago Orthodoxy would introduce these regulations, then the Orthodox synagogue would become attractive to our youth, our Americanized Jews, and our Jewish brethren would cease to run to Reform temples.

I say this seriously to the representatives of the Chicago Orthodoxy, without any secret motives, and without any intention whatsoever of insulting anybody or of showing disrespect to anybody. I want Orthodox Judaism to be as beautiful and noble outwardly as it is beautiful and noble inwardly.

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JEWISH

Daily Jewish Courier, Aug. 22, 1922.

SIX THOUSAND DOLLARS RAISED AT THE LAYING OF THE
CORNERSTONE OF THE NORTH SHORE CONGREGATION

Yesterday afternoon, a large crowd of men and women witnessed the ceremony of the laying of a cornerstone for the new synagogue, North Shore Congregation B'nai Israel, 5025 Kenmore Avenue. Speeches were delivered by Rabbi David Almond, spiritual leader of the congregation, Judge Harry M. Fisher, Barney Stone, Rabbi Saul Silber, and Captain Weiss. Isidore Lieberman was chairman. Six thousand dollars was raised for the synagogue which will be one of the most beautiful in Chicago.

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Daily Jewish Courier, Aug. 17, 1922.

[PLEA TO SYNAGOGUE PRESIDENTS]

by

Dr. S. M. Melamed

Synagogue presidents are surely honest Jews, fine and wise men, otherwise they would not be synagogue presidents. I, personally, as a law-abiding citizen have the greatest respect for the synagogue presidents--men who devote their time, money, and energy to public affairs. However, those synagogue presidents would be finer people if they did not have the nature of women--to talk a great deal--and from the pulpit at that.

A rabbi should speak but the president should act. When the president undertakes the job of talking from the pulpit and neglects his own job of acting, then the rabbi has to do the president's job. It is a sad state of affairs when the rabbi has to act because the president has usurped his job.

Translated into the language of journalism, the rabbi is the editor and the

Daily Jewish Courier, Aug. 17, 1922.

president is the manager of the business department. Imagine the effect upon a newspaper if the editor and manager would swap jobs--the editor would do the managing and the manager would write and edit the newspaper.

A rabbi, even if he is not by nature a great speaker, always has something interesting to say: an interpretation of a passage from the Bible, a Talmudic quotation, a fine comparison between ideas or people, and so on. A president, even if he is a great scholar, has, at the best, no more to say than the rabbi. The president is not, in most cases, a great scholar and, therefore, he has nothing of importance to say. The president should and does have the right to make an announcement. If he has any respect for his own position, if he has any respect for his synagogue and for his rabbi, he will not seek to usurp the rabbi's place, and to deliver speeches from the pulpit because delivering speeches is not his business and it is a slight to the prestige of the rabbi, to the prestige of the synagogue.

Daily Jewish Courier, Aug. 17, 1922.

What I have just written is based upon the assumption that the president is at home in his knowledge of Yiddish grammar. However, it sometimes happens that the [synagogue] president is conducting a constant battle with grammar; he does not know how to begin or end a sentence. In such cases he delivers an illiterate speech and speaks as if he, himself, did not know what he wanted to say; his listeners, of course, have no idea of what he is driving at. A speech like that from the pulpit is a profanation of the Holy Name, because it arouses disrespect to the synagogue and to its representatives.

I have decided, the facts being what they are, to petition Mr. Joseph Weil, the chief of our community, the president of the Association of Synagogue Presidents, to request the synagogue presidents of Chicago to stop delivering speeches from the pulpit and to let the rabbis speak. This will be best for everybody concerned.

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JEWISH

Daily Jewish Courier, Aug. 6, 1922.

[JEWS SHOULD RETAIN THEIR JEWISH NAMES]

by

Dr. S. M. Melamed

I imagine that if, a hundred years from now, a Jewish historian obtains a circular issued by the Congregation Tiphereth Zion, and on the basis of that circular, forms an opinion of the cultural life of the Jews in Chicago in 1922, he will decide that the presidents of the Orthodox synagogues of Chicago were Irish-ized. The circular I am speaking of is signed "Jzo Jzei Marok," by the Orthodox president of an Orthodox synagogue. What do "Jzo" and "Jzei" mean? Have you ever heard of an Orthodox synagogue president signing an official document "Jzo" and "Jzei"? Aren't the names "Gershon" and "Zorach" better than "Jzo" and "Jzei"? Lithuanian "Irishmen" who cannot pronounce "Joe" and "Jay," call themselves "Jzo" and "Jzei". Anybody can call himself whatever he pleases in a saloon or in a hall, but an official document of an Orthodox synagogue should be signed by its president by his correct Jewish name, so that his friends and customers won't call him a greenhorn.

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JEWISH

Daily Jewish Courier, Aug. 4, 1922.

MR. WEIL AND CONGREGATION ANSHE SHOLOM

by

Dr. S. M. Melamed

My friend, your friend, our mutual friend, Mr. Joseph Weil, the chief of the synagogue presidents, the president of Congregation Anshe Sholom, is very, very busy. Nobody sees him, nobody ever hears of him. I thought at first that Mr. Weil had withdrawn from the limelight to write a book about immortality, but then I learned that he was busy decorating his synagogue, so that the Jews who attend his synagogue would experience spiritual pleasure. I do not mean to say that our friend Mr. Weil has become a decorator or has entered the decorating business. Oh, no! Mendel Brothers are taking care of the decorating because Mr. Weil says that the decoration of the Congregation Anshe Sholom must be really artistic and modern, and not just a smearing of lions and bears on the walls such as one can see in many old-fashioned synagogues. Mendel Brothers are well qualified to do an artistic job because they have decorated theaters, temples of art, and palaces of the rich, and thus can be expected to do a good job of decorating Congregation Anshe Sholom.

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Daily Jewish Courier, Aug. 4, 1922.

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I can, therefore, imagine that the work of Mendel Brothers will find favor in the eyes of the members of the synagogue, but that will happen after the synagogue is so beautifully decorated that the esthetic senses of the members of the synagogue are satisfied, and Mr. Weil will no longer be as busy as he is now? Will he and his beautifully decorated, large and rich synagogue do something for the Hebrew Theological College; will they help build a few more Talmud Torahs in Chicago; will they start to work in behalf of the Keren Hayesod ["exchequer" of World Zionist Organization]? What about the Association of Synagogue Presidents of which Mr. Joseph Weil is the president?

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JEWISH

Daily Jewish Courier, July 19, 1922.

THE FUTURE OF ORTHODOX JUDAISM IN CHICAGO

by
Dr. S. M. Melamed

The Reform Jews do not have to worry about the future because there isn't going to be any future, if one can judge by their work at the present time. The Orthodox Jews of America, however, do have a reason to think occasionally of the future. They would not feel particularly happy if they thought seriously about this question.

When one attends Jewish meetings in Chicago, one sees the pioneers of Orthodox Jewry in Chicago, who have built up the great Orthodox institutions, who have built up Jewish Chicago. They are all gray-haired now, not because they are old, but because they have become gray-haired doing pioneer work. One always sees them alone, never or only rarely, in the company of their sons. Samuel Phillipson, E. Horwich, B. J. Schiff, M. Salk, and many others who have done pioneer work in Chicago have no children to follow in their footsteps. The sons of those pioneers of Chicago's Orthodox Jewry will not do the work which

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Daily Jewish Courier, July 19, 1922.

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their fathers have done. This means that the Chicago Orthodoxy, as well as the Orthodoxy of other Jewish cities in America, did not create a tradition. This also means that if America is to remain a great center of Orthodox Judaism, American Orthodoxy will continually have to produce new pioneers. Noe to a movement which depends upon picneers alone! Such a movement can never have the influence and the position it deserves to have by virtue of vitality and numbers.

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JEWISH

Daily Jewish Courier, July 9, 1922.

FOUNDATION LAID FOR THE NEW SEPHARDIC SYNAGOGUE

The laying of the foundation stone for the new Sephardic synagogue at 1308 Independence Boulevard, will be celebrated today with a beautiful and appropriate ceremony. Mayor Thompson, Corporation Counsel [Samuel] Ettelson, Rabbi Joseph Rabinowitz, Rabbi I. Margolin, Rabbi Milner and Max Korshak will be the speakers.

The ceremony will begin at one o'clock in the afternoon. There will be a band to play music and a real Jewish celebration.

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JEWISH

Daily Jewish Courier, May 7, 1922.

DO NOT LET UP!

(Editorial)

It is very seldom that a young organization, which has no bureaucratic apparatus and no regular administration, is able to accomplish great things, particularly to raise large sums for public purposes. The achievements of the Association of Synagogue Presidents, during the short period of its existence, can, therefore, be considered extraordinary. It has united the great synagogues in the campaign for the Keren Hayesod ["exchequer" of World Zionist Organization] and has raised a large sum of money; it has brought the representatives of all the big synagogues under one roof and has thus demonstrated, for the first time, the unity of the Orthodox forces of Chicago; within a very short time it has raised a large sum of money for the Hebrew Theological College.

Were it not for the united group of synagogue presidents it would be impossible to go on with the building of the Hebrew Theological College. Thanks to its initiative, energy, and resoluteness the building of the College has been

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Daily Jewish Courier, May 7, 1922.

IV assured, and one may expect that when the College again needs help, that help will be forthcoming from the United group of synagogue presidents. Anyway, the Hebrew Theological College can now depend upon the help of the Chicago Orthodoxy.

Those are achievements which no one should belittle. When one also takes into consideration [the fact] that the same united group of synagogue presidents made possible an appeal for the Keren Hayesod on the last day of Passover, which appeal brought in pledges for forty-five thousand dollars, then the Chicago synagogue presidents will surely be given credit for the successful work which they have done during the last few months.

It is true that the successful work was done by a small group of synagogue presidents, by Messrs. Salk, Weil, Feinstein, Wilensky, Rabinowich, Jacob Cohen, H. M. Barnett, Marok, Abe Kaplan, Miller, and a few others, who are less active. However, one ought to remember that in every group there are only a few people who are active. If out of a hundred synagogue presidents of Chicago, there

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Daily Jewish Courier, May 7, 1922.

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IV are fifteen or twenty who are active outside their synagogues, who participate extensively in the general Jewish life--then one can no longer say that the Chicago Orthodoxy is asleep. During the last few months it certainly was not asleep, but was very active, which fact should be gratefully admitted.

The representatives of the Chicago Orthodoxy having demonstrated, once and for all, that they can do good work mustn't rest upon their laurels now. They must continue their successful work. It is their duty now more than ever, to develop a regular activity because now one expects good work from them as they have shown what they can do if they want to. There is a great deal of work to be done. Jewish Chicago is still a large village which has to be transformed into a city. The Orthodox forces are not organized, and, not being organized, they cannot be very productive. Jewish education in Chicago is not organized and does not stand upon the broad foundations which it should stand. Jewish philanthropic work in Chicago is still unorganized despite the Jewish Federation of Orthodox Charities, because there are

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Daily Jewish Courier, May 7, 1922.

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IV innumerable Jewish philanthropic agencies in Chicago which have nothing to do with the Federated. The spiritual life of the Jews in Chicago is still undeveloped, and something ought to be done about it so that Chicago would no longer be known as the "abandoned" city.

The Chicago Orthodoxy must finish two tasks: first, it has to carry out the Keren Hayesod plans by organizing the collection of pledges, and second, it must finish the work for the Hebrew Theological College. It is not enough for the Chicago Orthodoxy to have given fifteen thousand dollars for the College when its foundation stone was laid. It must also help finish the building, and it must--which is the most important thing of all--finance the institution. All this is possible if the official representatives of the Chicago Orthodoxy continue their activity of the past three months on an enlarged scale.

The synagogue presidents have done very little for the last few weeks. First it was the eve of a holiday, then the holiday, then it was too soon after

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JEWISH

Daily Jewish Courier, May 7, 1922.

IV the holiday, but now the holiday is gone and there is no further excuse for not doing anything. The synagogue presidents must now start to work again, and their first task is to put their own organization upon a solid basis. An effort should be made to enroll at least a majority of all the synagogue presidents as members of the organization and permanent committees should be organized for the various activities which the organization must undertake. The organization must have a permanent Keren Hayesod committee, a permanent educational committee which should devote itself to the Hebrew Theological College, a permanent charity committee which should, once and for all, regulate the activity of the delegates who are authorized to collect money, and so on.

The leaders of the United group of synagogue presidents, Messrs. Weil, Salk, Feinstein, Wilensky, Marok, H. M. Barnett, Jacob Cohen, and others must now make a sincere effort to enroll as many synagogue presidents as possible at the next meeting. They must not let up now. They must work energetically until they put the Chicago Orthodoxy into a good condition.

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Apr. 21, 1922.

NEW SYNAGOGUE IN ALBANY PARK

by

Dr. S. M. Melamed

You know, don't you, that Albany Park is neither Kamchatka nor Sakhalin, but is a nice neighborhood in Chicago, and that many fine people live in Albany Park, among them being a group of very fine Jews. Though the number of Jews in Albany Park is not as large as the number who took part in the exodus from Egypt, nevertheless they are sufficiently numerous to keep up their own synagogue with a Talmud Torah and to have a rabbi who is the most learned and educated rabbi in Chicago. I refer to my friend and your friend, Dr. Isaac Milner, who knows more languages than you, but is not bald-headed.

They also have a Jew in Albany Park whose name is Perlstein. This Mr. Perlstein keeps the Jews of Albany Park awake--they need it--and just now he has aroused

Daily Jewish Courier, Apr. 21, 1922.

them to the point where they are ready to build a new synagogue, a new Talmud Torah, and to reorganize the whole Jewish life in Albany Park. I wish the Jews of Sheridan Park and Rogers Park were like that.

On Sunday there will be a celebration in Albany Park: the ceremony of laying the cornerstone for the new Congregation Beth Itzchok [of Albany Park] will take place. In Albany Park a synagogue doesn't have the same significance that it has on the North Side. A synagogue in Albany Park means a center of Jewish life.

Mr. Perlstein, the man who keeps the Jews of Albany Park awake, and his friends, deserve our thanks. Thanks are also due to our friend, Dr. Milner. He has helped to build a Jewish community in Albany Park.

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JEWISH

Daily Jewish Courier, Feb. 24, 1922.

CHICAGO SYNAGOGUES WILL WELCOME SOKOLOW

Last night there was a meeting in the La Salle Hotel of Chicago rabbis and synagogue presidents. The question considered was the way in which the Orthodox Jews of Chicago are to fulfill their duty in the campaign for the Keren Hayesod ["exchequer" of the World Zionist Organization] that will soon open in Chicago.

Mr. Samuel Neveleff proposed, and it was decided that the Chicago synagogues, as a unit, should give a special banquet for the Zionist delegation, and should turn over a check from the synagogues to Nahum Sokolow.

It was also decided that next week the Association of [Synagogue] Presidents should hold a meeting to work out the details of the banquet. Mr. J. Weil was chairman of last night's meeting.

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Daily Jewish Courier, Jan. 30, 1922.

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/CHICAGO RABBIS RECEIVE INADEQUATE WAGES/

by

Dr. S. M. Melamed

Vienna, Austria is not the only city that pays starvation wages to its rabbis. Many rabbis in Chicago are receiving starvation wages and have to seek an outside income. Five out of every thirty rabbis in Chicago receive inadequate salaries. The late Rabbi /Simon Harry/ Album (may his memory be blessed) suffered all of his life. There are today in Chicago many rabbis, honest Jews and scholars, who have to provide for a family of six or eight persons on a weekly salary of from ten to twenty dollars.

I never understood, and I do not understand even now, why the Chicago Jews treat a rabbi worse than they treat a plain working man. When a Chicago businessman employs a worker, he pays him enough wages to enable him to make a living. Why should a rabbi be treated worse than a worker? If a synagogue says to a man: "Give us all of your time, all of your energy and all of your

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knowledge for the benefit of our synagogue," it ought, at least, to pay him a fair salary so that he can make a living.

A rabbi is entitled to make as fine a living as a physician or an attorney because he, too, studied for many years before he became a rabbi. No synagogue should pay a rabbi less than sixty or seventy dollars a week, but there are in Chicago many synagogues that pay their rabbis six or seven dollars a week, and yet wonder why the rabbis, in search of an outside income, accept work that is unbecoming to a rabbi.

If you really want to raise the standing of the rabbinate and the prestige of the rabbis, then the first thing that you should do is to pay the rabbi decent wages, so that he will be able to make a fair living; then he will be able to devote all of his time to the congregation and will not look for an outside income.

I move and second that....but you understand, don't you?

Daily Jewish Courier, Jan. 25, 1922.

[THE SERMONS of EMIL G. HIRSCH]
by
Dr. S. M. Melamed

The Chicago Sinai Congregation of which Dr. Emil G. Hirsch is the Dalai Lama, has a good publicity service. It never fails to inform the press of the subject of the rabbi's forthcoming Sunday sermon. I have observed carefully the subjects of his sermons, and I have begun to realize that they are lectures of a well-known type--book reviews--which have nothing to do with Judaism.

Sometimes the themes of the rabbi's sermons are purely Christian, sometimes they have a general character and could be delivered in lecture halls, vaudeville houses, free churches. To deliver sermons like these, no congregations are needed and no religious services are necessary.

Very rarely does the rabbi speak on Jewish subjects, and he is quite



Daily Jewish Courier, Jan. 25, 1922.

right from his point of view. Judaism to him is a prosaic thing; it is everything except that which is actually Jewish. When he has such an all-embracing Jewish program, he can speak on anything. When a bold individual calls attention to this all-embracing program of radical Reform Judaism, which turns Judaism into a cheap vaudeville show, he is told: "The Reform Jews are also Jews, and we have no right to interfere in their internal affairs"--as if there could be two kinds of Judaism in this world.



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JEWISH

Daily Jewish Courier, Dec. 14, 1921.

NECESSITY COMPELS UNITY

(Editorial)

A number of attempts have been made to unite the Jewish forces in Chicago and to create a central organization of the orthodox forces of Chicago. Every attempt has failed because either the Chicago orthodoxy was not ready for such a unity of forces, or because certain elements could not see the necessity for it, or because certain leading persons were not brave enough to make the necessary sacrifices which a union of orthodox forces demands.

But now a moment has arrived when the orthodox Jews in Chicago must act if they wish to save the Judaism, which we have inherited from our fathers, from being totally wiped out. It is absolutely impossible to permit the conditions in which the Chicago orthodoxy finds itself now to continue. Many important, and sometimes delicate, problems have arisen. These problems must be solved or a catastrophe will arrive.

On the order of the day stands the problem of the proposed merger between the Federated and the Associated Charities--and that problem is not easy to solve.

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Daily Jewish Courier, Dec. 14, 1921.

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Of course, the unification of the Jewish charities in Chicago is very much to be desired, but such a consolidation should not occur at the expense of Judaism. Jewish life in Chicago must become stronger, not weaker. If, as a result of unification, Judaism becomes weaker--then this unification must not take place. But who shall have the deciding word? Who shall say yes when yes must be said, and no when no must be said? It is true that the Federated has a board of directors and an excellent management, but the representative of Chicago orthodox Jewry is the congregation, not the Federated. When it comes to the problem of amalgamation, then the orthodox synagogues must have their say through their representative. This they can do only when they are united.

Several very unpleasant incidents have recently occurred in Chicago. These incidents throw a remarkable light upon the conditions of the community, and upon the organizational weakness of the Chicago orthodoxy. It very nearly came to pass that the representatives of Chicago orthodoxy, rabbis, synagogue presidents, slaughterers, would have

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Daily Jewish Courier, Dec. 14, 1921.

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had to appear in court and explain the regulations concerning slaughtering: who controls them, who has a right to be a slaughterer according to Jewish law and whether a slaughterer may be slugged if he is not a member of the union. This would have been a terrible disgrace to the Holy Name which would not have made Chicago orthodoxy stronger in any way--neither morally, socially nor spiritually. A few weeks ago there was a dispute between the slaughterers and the butchers, and had it not been for the levelheadedness displayed by certain leaders of both sides, a scandal would have arisen.

The most unpleasant problem of all, the problem of burial on Sunday, has again come to the forefront. This problem has not been solved as yet, but it must be solved immediately in a way which will satisfy the demands and customs of the Jewish religion as well as the law of the land, and it must be regulated in an honest and decent way. The representatives of the synagogues have at last realized that this problem must be solved in the very near future.

The present relief drive in Chicago has opened the eyes of responsible orthodox leaders and they see the necessity of a union of their forces. Materially the relief drive has been a great success. Chicago Jews may well say with justifiable

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Daily Jewish Courier, Dec. 14, 1921.

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pride that they have not only done their duty this time, but that they have set a beautiful example for others to follow. Spiritually and morally /however/, Chicago orthodoxy has not only not won anything in this drive, it has lost a great deal. It is high time that we openly admitted this.

The Reformed Jews have put their stamp upon this drive. The most important meeting during the drive took place at the Sinai Temple, where hyperconscious orthodox Jews and orthodox rabbis could not go. The leaders of the drive did not find it necessary to hold even one meeting on the West Side or on the Northwest Side, though the orthodox Jews did their share and contributed many hundreds of thousands of dollars to the relief fund. During the present drive the Chicago orthodoxy has been almost non-existent, if we look at it from the point of view of social status and social recognition. The leaders of the drive did not deem it necessary to consider the orthodox Jews at all.

Whenever a religious group loses its social influence, it also loses its religious influence. However, we believe that such a great undertaking as a two million dollar drive in Chicago should strengthen Judaism and not weaken it,

WPA (LL) PROJ. 302/5

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Daily Jewish Courier, Dec. 14, 1921.

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If the orthodox forces were united, then Chicago orthodoxy would have won a great deal in this drive, morally, spiritually and socially. But Chicago orthodoxy has lost everything in this drive because its forces were not united.

Can this go on? Not only do we say no, but so do the leaders of the Chicago orthodoxy, the thinking and **active** rabbis and **synagogue** members. And because they say no, they have now made a last and final attempt to unite.

The union of the **synagogue** presidents and of the **synagogues**, which has assumed the name of Union Of Orthodox Congregations Of Chicago, can accomplish a great deal toward strengthening Judaism in Chicago. The men who stand at the head of this organization and those who are connected with this organization, which represents the entire Chicago orthodoxy, bear a tremendous responsibility. It is the **hope** of every Chicago Jew ~~that~~ they may be successful in their work.

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JEWISH

Daily Jewish Courier, Nov. 24, 1921.

LUKNIK AND DREXEL BOULEVARD

(A letter to the editor by Z. B. Komaiko)

Esteemed Editor of the Courier:

Please permit me to say something about the building of new synagogues, with special reference to the undertaking [the contemplated construction of a synagogue] of the Luknik fellow countrymen.

The readers of the Courier who are interested in everything that is happening in the little world of the Chicago Jews have undoubtedly supported and will always greet with pleasure such arguments as Dr. S. Melamed has presented regarding the building of a synagogue by the Luknik immigrants.

Among the many practical arguments which he presented, Dr. Melamed forgot to include one which is of great importance, namely: that the Lawndale district

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JEWISH

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I C has enough synagogues, both large and small, but that the foundations
IV of those houses of God are becoming weaker every day because the old members, those who are financially able to maintain such institutions, are moving away to various parts of the city and the few members who remain in the Lawndale district find it difficult to keep up the existing synagogues.

The building of a synagogue is very dear to the Jewish soul. There will always ring in our ears the Cantor's prayer on Saturday, calling the blessings of the Lord upon those who build and maintain houses of prayer. But we, as well as the Luknik and other fellow countrymen, have to consider cold facts, unavoidable conclusions.

We have grounds to believe that when the few Luknik "citizens" in Chicago will calmly and painstakingly make a survey of the institutions in the Lawndale district, they will find that they can perpetuate their names by helping Jewish education that cries out for immediate aid, by supporting our orphans, our aged people and our sick.

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"But," a Jew who was born about two miles from Luknik will say, "the

IV great holidays are approaching; where are the Jews to go?" Every sensible Jew will agree that rather than worry about persons who throughout the year are cold and strange, hard and far removed from everything that has to do with our daily life and who come only once a year to the synagogue, it is much better to help maintain the existing synagogues which need rabbis who can adapt themselves to American life, spiritual leaders who can understand the demands of our children.

By the way, it is worth while to note that not only do "we" occasionally make a mistake, but even "they," the cream of our Jewish community, cannot sometimes open their eyes a little wider to see the true condition of their surroundings.

We all know that the Jews of the South Side, as well as those of the West Side, keep on **moving** to the North Side. The South Side Jews have even a stronger desire to wander because they move to Evanston, Winnetka and further north. The lambs of Dr. Hirsch's Congregation now have a branch in Winnetka--Congregation of Sinai.

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Daily Jewish Courier, Nov. 24, 1921.

V A 1

I C The negroes keep encroaching further and further south, and the two
IV temples of Dr. Stolz and Dr. Schoenfarber were sold to become negro
 churches. The negroes will remain on the South Side and will soon reach
the lake. However, the "realistic" directors of the two temples cannot foresee
the near future and they are going to build two big temples, one mile away from
the negroes, who now wink their eyes and think: "soon, soon we will come to buy
your new temples." The psychology of the rich directors is the same as the psychol-
ogy of the Luknik Jews who are honest and sincere. They want to perpetuate some-
thing of their own and they refuse to understand that everything which is Jewish,
which has to do with the interests of our people, is also theirs.

The writer of these lines will never forget the time when he called the attention
of Mr. Jacob Loeb to the fact that the Jews of the West Side were moving to the
Lawndale district, and that the Hebrew Institute was surrounded by a large Italian
community. This was before the building which was to serve as a gymnasium for
the Hebrew Institute was built.

WPA (ILL.) PHOTOGRAPH

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JEWISH

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I C Lawndale now has about eighty thousand Jews, and the Institute is a great
IV distance from them. Mr. Loeb refused to see the situation. Dear and
beloved to him was the ground of the Hebrew Institute and his desire was to beau-
tify that ground with a splendid building, even though it was far from the Jews;
in this sense, he was a Luknik countryman.

Let us hope that our brothers will develop the art of thinking and analyzing
to a greater degree, and that they will utilize their strength for big achieve-
ments instead of wasting it in their own two-by-four area.

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JEWISH

Daily Jewish Courier, Nov. 21, 1921.

CONGREGATION KEHILATH JACOB WILL HAVE A
THREE HUNDRED THOUSAND DOLLAR TEMPLE



Congregation Kehilath Jacob Anshe Mariv has bought the corner of Drexel Boulevard and East Fiftieth Street for the sum of \$28,750. The congregation will soon build a magnificent temple and community center there at a cost of about three hundred thousand dollars.

Rabbi Tobias Schoenfarber is the spiritual leader of the congregation and Jacob Shneidig, its president.

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JEWISH

Daily Jewish Courier, Nov. 20, 1921.

THE WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE

(In English)

The above organization is a national body organized in January, 1918 by Mrs. Solomon Schechter, of New York, and now comprises one hundred and twenty-six affiliated sisterhoods representing a membership of twelve thousand, six hundred and thirty-four members at large in all parts of the United States.

The Women's League works with its parent body and especially aims to further Jewish education among women and children; to publish pamphlets and story books of Jewish value for them; to issue monthly programs for Sisterhood meetings and holiday celebrations in the home and school; to foster the observance of the Sabbath, festivals, and dietary laws; to establish student's houses that shall serve as centers of traditional Jewish life; and Kosher restaurants.



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Daily Jewish Courier, Nov. 20, 1921.

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The Chicago Branch of the Women's League was organized in November, 1918 by a small group of women, who elected Mrs. Benjamin Davis as chairman, and Mrs. Joseph Hevesh as Secretary. With the assistance of Mrs. Joshua Ginsburg, nine Sisterhoods were enrolled in the League at the close of the first year. Due to the efforts of Mrs. Joseph Hevesh, Mrs. Leon Waldman, Mrs. Jacob Glasser, and Mrs. C. Wecker, much progress was made. In May, 1920, Mrs. Leon Waldman was called to lead the growing organization, which now consists of fourteen local Sisterhoods numbering thirteen hundred members and one hundred members at large. A scholarship at the Jewish Theological Seminary in memory of Professor Israel Friedlander has been established by the Chicago Branch and it has assisted in all other lines of endeavor. It is now co-operating in giving a benefit for Jewish war orphans on Monday evening, November 21, at the Princess Theater, under the able chairmanship of Mrs. Louis Pitzele and an efficient committee.

The officers of the organization are as follows: President, Mrs. Leon M. Waldman; Vice-presidents, Mrs. Joshua Ginsburg, Mrs. D. Gorchacof,



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I G Mrs. I. Wecker, Mrs. Jacob Kulp, Mrs. Louis Pitzele; Treasurer,
 Mrs. Jacob Glasser; Recording Secretary, Mrs. David Almond;
Corresponding Secretary, Mrs. L. Goldstein; Financial Secretary, Mrs.
S. P. Gurwitz.



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JEWISH

Daily Jewish Courier, Nov. 18, 1921.

CHICAGO OR SHNIPISHOK?

(Editorial)



Yesterday we printed two letters--one from a rabbi, the other from a layman--about the question of small versus large synagogues. Both of them, from different standpoints, defend the little synagogue against the big one and prove that the big synagogue is not at all advantageous, while the little synagogue has many virtues.

It seems to us that both correspondents regard the question of large or small synagogues from an entirely wrong point of view because they have forgotten one thing: what is better for the Jews of Chicago? That is the only standpoint from which the question should be considered. If the big synagogues did not accomplish as much as they could and should have accomplished, the fault lies with the supporters, trustees and other representatives [of the synagogues]. If the representative of a big institution is a little man or an incompetent

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man, then the big institution will also become a little one--which means that it will not accomplish much. The fact that many big synagogues did not accomplish as much as they should have accomplished proves only that either the members or the representatives of the big synagogues did not comprehend the enormity of the task facing them. In any case, the big synagogues make possible the accomplishment of big things, whereas the little synagogue does not offer this possibility, and that is what concerns us. We say that the big synagogues, which have larger financial means, can accomplish a great deal.

We do not deny that many of the rabbis of the little synagogues are great scholars and noble, honest Jews, but the little synagogues cannot pay them wages that will enable them to live respectably. This causes them to search for outside sources of income, some of which are not appropriate. Many rabbis of the little synagogues are circumcisers, some make money by declaring certain products Kosher, some find other ways of earning a livelihood--all such actions do not add prestige to the orthodox Jews. This has a demoralizing effect upon our youth and to keep our youth for Judaism is our prime purpose in life. Even the older generation

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cannot become very enthusiastic when it sees a representative of the Torah struggling to make a living; this is not at all becoming to a rabbi.

The late Rabbi Album (may his memory be blessed) was, it is true, a rabbi of a small synagogue. But how did he live? Was his life what it should have been? The mere fact that a man like Rabbi Album could not earn a livelihood proves that a small synagogue cannot perform work of an all-around character. The little synagogue cannot give an honorable sustenance to a rabbi, it cannot give an honorable sustenance to a cantor (sometimes it cannot afford to have a cantor at all), and it cannot do anything for Jewish education. But if five little synagogues should merge into one big one, then this one big synagogue could accomplish a great deal. We do not say that it will accomplish a great deal but that it can. It will all depend upon the sense of responsibility of its representatives, upon the initiative and energy of its presidents, and so on.

We do not say that the little synagogue has no justification for its existence. In Russia, too, there were little synagogues, but they never tried to supplant the big synagogue. In the old country there was a tailors' synagogue, a shoe-makers' synagogue, and so on. They were "professional synagogues" that had a



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certain social and psychological function, but they did not have the tasks of the big synagogues, they did not try to rival the big synagogues and they did not want to exist independently of the big synagogue.

This is the general side of the problem. Besides that, we must consider the local and economic side of the problem. We came to Chicago to stay here. We are not guests here but residents. We are no longer Luknik, Eishishok or Vilna Jews, but Chicago Jews. That means that we no longer have any responsibility for the state of Judaism in the small towns from which we came, but we are responsible for Judaism in Chicago and we should do everything to strengthen Judaism in Chicago. One does not have to be a philosopher to understand that we cannot strengthen Judaism in Chicago by division but by unity, not by little synagogues but by large Chicago-Jewish institutions. An Eishishok synagogue has only Eishishok interests in Chicago. It worries more about the Eishishok fellow-countrymen than about Chicago Jews. So does every little synagogue that bears the name of a small town in Lithuania and was founded by a group of fellow-countrymen.



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Daily Jewish Courier, Nov. 18, 1921.

To strengthen Judaism in Chicago is our one and only task today, and we cannot fulfill that task if we divide ourselves into fellow-countrymen groups. By that method, Chicago will never become a Jewish community but will remain forever divided and split up into small fellow-countrymen groups; we will never become Chicago Jews but will remain Eishishok and Luknik Jews.

We ask the men who favor the little synagogues founded by fellow-countrymen groups; shall we or shall we not be Chicago Jews with duties towards the Jewish community in Chicago? If we are not to be Chicago Jews, let us dissolve the Federated, let us dissolve our relief committee, let us dissolve the Chicago Zionist Federation and all other communal organizations, and let us split them up into small-town organizations, the same as the synagogues.

We must also consider the economic phase of the small-town synagogues. It is easy to get along with, it is easy to work with and it is easy to communicate with twenty or thirty big synagogues, but it is not easy to communicate with one hundred and thirty synagogues. When the relief committee or the Keren Hayisod has to communicate with a hundred and thirty-five synagogues instead of twenty or

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JEWISH



Daily Jewish Courier, Nov. 18, 1921.

thirty synagogues, it finds it a rather expensive proposition and Jewish money and Jewish energy are being wasted. Jewish work in Chicago cannot be controlled; Jewish work cannot be systematized as long as every small-town [group] has its own little synagogue.

That is why the question--Chicago or Shnipishok--is of such paramount importance. What do you think, Mr. reader?

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JEWSH

Daily Jewish Courier, Nov. 11, 1921.

WPA 1111-1111

Had Chicago twenty-five large synagogues instead of eighty small ones, then those twenty-five synagogues would have been able to keep up twenty-five Talmud Torahs, they would have had twenty-five prominent rabbis, they would have had twenty-five good cantors and there would have been twenty-five fortresses of Judaism in Chicago. But ninety little synagogues are doomed to inactivity. A little synagogue that has about fifty or sixty members cannot have a rabbi but must have a "little rabbi" who is half preacher, half circumciser, half jester and entirely a beggar. A little synagogue cannot keep up a Talmud Torah, a little synagogue cannot engage a good cantor--in short, a little synagogue can do--nothing. The existence of so many little synagogues explains the political and moral weakness of the Chicago orthodoxy.

When the forces of a certain group of people are divided, then the group can accomplish nothing--it cannot even fight in the struggle for existence. The Chicago-Jewish orthodoxy stands before a triple enemy: Reformism, radicalism and indifference. To be able to overcome this triple enemy it must unite its forces, but instead it scatters them from day to day. The curse of the little synagogue and the spirit of the little synagogue rest heavily upon the orthodox

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JEWSH



Daily Jewish Courier, Nov. 11, 1921.

Jews of Chicago.

There are already ninety little synagogues in Chicago--that would seem to be enough, but it is still not enough. Various other little groups are going to build new little synagogues. The Luknik people are going to build a synagogue, the Goroditch people are going to build a synagogue and so are a score or so of Jews who come from the small towns of Poland and Lithuania--and they are going to build them in districts where there are enough synagogues, large and beautiful synagogues.

Whence comes this accursed little synagogue spirit? There is only one answer to this question: Greenhorns.

Many Jews in Chicago who have lived here a few decades, whose roots here are deep, and who live here with their families, are still unable to understand that now they are Chicago Jews, not Luknik, Goroditch or Anikst Jews. But instead of considering themselves Chicago Jews, with a sense of responsibility for Judaism in Chicago, they live with their memories of their youth, they live



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in the past and do not think about the present. They live in the spirit not of Chicago, but of their small towns in the Old World.

There are also many little men with big ambitions who dream about becoming presidents of synagogues, and are ready to build their own little synagogue or to help build little synagogues so that they may become the "big shots" in their own little circle. In general, these little men are the parvenus who have no sense of responsibility for the present Jewish generation and for the Jewish needs in the Jewish city where they live. As far as they are concerned, Judaism may perish in Chicago so long as they are presidents of little synagogues.

This "little synagogue" spirit is ruining Chicago Jewry and, on top of that, it is very expensive. The little synagogues cannot do anything for themselves and they cannot do anything for the city. It is difficult to organize them to do general Jewish work. The relief committee has to communicate with ninety little synagogues, instead of twenty large ones; so does the Keren Hayisod, the Federated, and so on. Not all of them can be coordinated into



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the work. Twenty large synagogues may represent the voice of the community but one hundred little synagogues represent nothing. Nobody considers them in the least because, as a rule, they have no opinion and do not care at all about general Jewish problems.

It is about time that the leaders of Chicago began an energetic fight against this "little synagogue" spirit and opened a campaign for the concentration of all the orthodox forces in Chicago and not their disintegration. New little synagogues are not needed in Chicago, but the amalgamation of fifty little synagogues into ten large ones is needed. Only then will we have in Chicago more Talmud Torahs, a stronger orthodoxy and a Jewish public opinion which will carry more weight.

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JEWISH

The Reform Advocate, Vol. 62, Wk. of Nov. 5, 1921. p.348.

The K. A . M. Congregation has purchased the site for its new temple. It is located at Drexel Blvd. and 50th street.

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JEWISH

Daily Jewish Courier, Oct. 21, 1921.

AFTER THE ELECTIONS

(Editorial)

Many Jews of Chicago who yesterday, or the day before yesterday, had the honor of being elected presidents of their congregations are happy today, and many others are sad because they were not elected. Those who were not elected are again private individuals and do not bear any more responsibility than do any other groups of individuals. But those persons who yesterday, or the day before yesterday, were elected to be the leaders and representatives of their synagogues, bear not only the responsibility for the their congregations, but also the responsibility for the content and form of Jewish life in Chicago, because the synagogue presidents are the elected representatives of the Orthodox Jews of Chicago. They are the leaders of the community and upon them rests the responsibility for everything that happens in the Jewish life of Chicago.



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Daily Jewish Courier, Oct. 21, 1921.

If the slaughtering is not in order, the leaders of the community are responsible; if various charities in Chicago are not in order, the leaders are responsible. If certain institutions are needed in Chicago, or if certain institutions do not occupy the high place they should occupy, if education is not what it should be, if the Keren Hayisod does not make the progress it should, it is not the fault of individuals but of the leaders of the community, of the elected synagogue presidents, because being presidents of synagogues they are the representatives of Chicago Jewry, and as such they should take care not only of their synagogues, but also of all Jewish interests that have public significance.

There was a time in Chicago when an orthodox congregation was only a gathering place for those who came to pray, and the synagogue president had only one responsibility--to see that the number of people who came to pray should keep growing. That period in the history of the congregation has been gone for a long time. Today the orthodox congregation is a small community in itself. Every large congregation has its own social institutions, a Talmud Torah, a couple of charity organizations, and quite often has also an organization for



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the young people, etc. Because in Chicago there is no organized community to manage all Jewish interests, each congregation must, therefore, of necessity, be a small community in itself, as well as an organic part of the community that should be created.

This puts upon the president a certain responsibility for things that have no direct relationship with the synagogue, within the narrow meaning of that word. Upon the presidents rests a big responsibility and we hope that they will realize their great responsibility and will act in all Jewish affairs not as representatives of individual, separate congregations but as leaders and representatives of all the Orthodox Jews of Chicago.

Since there is no organized community in Chicago to conduct all the business of Jewish public life, it is necessary that the congregation presidents, who bear the responsibility for all public Jewish affairs anyway, should come in contact with each other. It would be no more than right if our synagogue presidents came together periodically, once in two weeks, to consider and discuss



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local Jewish and public problems in order to see what they could do to solve those problems.

It is not proper that synagogue presidents should be called to meetings on every occasion: to relief meetings, Keren Hayisod meetings, meetings to discuss local affairs. The synagogue presidents ought to have their own permanent organization with permanent committees--a committee for relief, a committee for the Keren Hayisod, a committee or committees for local affairs, such as education, dietary laws, etc. Instead of taking orders they should give orders, instead of attending an important meeting and being as useful as a fifth wheel on a carriage, they should be the driving force in every movement, they should set the pace. This would strengthen Orthodox Jewry in every way; it would give a greater moral force to the synagogues and the Jewish affairs in Chicago would be managed better.

Can anybody tell us why Chicago has nothing like a Community Council, made up of all the synagogues presidents of Chicago? Whenever the talk arises about



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organizing the community in Chicago, "wise" men at once appear with the argument that it would cost a great deal of money and that there is no source from which to draw this money. But a Union or an Association of synagogue presidents who would meet once a week or once in two weeks to discuss local Jewish or public affairs would not cost anything. They can meet in a relief office, in a Zionist office, or in the vestry of a synagogue and do their work.

From such an association of synagogue presidents, holding regular meetings, great results can be expected: more order in local public affairs, more co-operation on the part of the synagogues in all Jewish affairs, more order in charity and educational work, more work for the relief and the Keren Hayisod, more moral strength for the Orthodox Jews of Chicago.

The few social workers in Chicago, who now do all the work voluntarily, cannot forever bear the entire burden alone. They must have the co-operation of the synagogue representatives and this co-operation they can have only when the synagogue presidents are united into a sort of a union or an



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association and work systematically. When this takes place, then the foundation for a solid Jewish public organization in Chicago will be laid, and the responsibility for all Jewish affairs will be gradually transferred from the few individuals who are now bending beneath the heavy yoke to the public that can bear the burden.

Now, after the elections, all the synagogue presidents should come together and organize a permanent Community Council. This will be a blessing to Chicago Jewry.



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JEWISH

Daily Jewish Courier, Oct. 9, 1921.

A VOICE FROM THE MUNICIPAL TUBERCULOSIS SANITARIUM
by
Z. Leibner

A voice full of earnestness and sincerity comes to us from the Chicago Municipal Tuberculosis Sanitarium, and the voice calls on the representatives of Orthodox Jews in Chicago--the rabbis--to become interested in the Jews who are confined in the institution for the sufferers from the white plague. The voice does not demand money, clothing, medicine or food, but a little friendliness, and words of comfort. The voice demands that the representatives of our orthodoxy shall perform the good deed of visiting the sick and let the word of God be heard among them.

There are about one hundred sick Jews in the Chicago Municipal Tuberculosis Sanitarium, among them forty-five children. The majority are Orthodox, or of Orthodox parentage, who have never dreamed either of being the victims of the white plague or of being estranged from a Jewish environment, from God and his



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Daily Jewish Courier, Oct. 9, 1921.

Torah. Says the voice: "We are not criminals, yet we are sentenced to live apart from other human beings because we suffer from tuberculosis. It requires a great deal of effort to be cured even partially. We, of the older generation, who have absorbed a great deal of Judaism in our life, know how to keep up our traditions. We pray, we sometimes read a religious book and we maintain our Judaism as much as possible. But the children--even those children who received some Jewish training are becoming estranged. We, ourselves, and particularly our children, need someone to become interested in us. Our desire is to see here, as often as possible, our Orthodox rabbis. A Reformed rabbi does come around, but we do not like his 'preaching', and what sins have our little children committed that they should have to listen to a long-winded oration by a Reformed rabbi instead of listening to a true, warm Jewish word?

"Rabbis! The duty of raising children is yours, and the duty of visiting is also yours, you, whom the Lord has blessed with health. 'Make good' then now that which you should have made good a long time ago, and for this deed, may you, your children and grandchildren be safeguarded from sickness and grief--Amen."



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Daily Jewish Courier, Oct. 9, 1921.

Let us hope that the voice of the sick Jews in the Chicago Municipal Tuberculosis Sanitarium shall not be a voice crying into the wilderness. Our esteemed rabbis should hold a meeting and resolve that one or two of them should pay a weekly visit to the sanitarium. They should also find a teacher to instruct the children a few hours a week. There are many good-hearted Jews in Chicago who would be willing to pay the teacher for his trouble.



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JEWISH

Daily Jewish Courier, Oct. 1, 1921.

"SENSATION" BY AN ENGLISH NEWSPAPER AT
THE EXPENSE OF A JEWISH CONGREGATION

On Friday, the Chicago Tribune scored a "sensation" at the expense of the B'nai Israel Congregation of the North Side, announcing that girls had been engaged there to sing in the choir during the holidays, and further stating that "the girls were supposed to wear men's clothing, so that the orthodox Jews would not have to look". The Tribune maintained that the orthodox Jews of the congregation had learned about this situation in time, had fired the girls, and that the girls were now demanding to be paid, in accordance with the contract made with them to sing on Rosh Hashonoh and Yom Kippur.

The truth of the matter is that one of the choir singers, who considers himself an "expert" in Judaism, brought the girls to the choir director to be considered but the director refused. The girls then begged for an audition, and now they want to be paid because they were brought over and permitted to sing.



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Daily Jewish Courier, Oct. 1, 1921.

The representatives of the B'nai Israel Congregation learned about the whole affair from The Tribune, Friday morning, and now they ask The Courier to let the Jewish people know about it.



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JEWISH

Daily Jewish Courier, Sept. 8, 1921.

A LETTER TO THE EDITOR OF THE COURIER

Dear Friend Dr. [S. M.] Melamed:

As we are in the "free Diaspora" of America, remote from a European Sabbath atmosphere, your "From the Eve of Sabbath to the Eve of Sabbath" is certainly a delicacy that satiates one for the entire week....

Your last Sabbath's delicacy was as ever well cooked, but instead of sweet aromas you poured in large drops of poison....

You write that if you were President Harding you would correct many of his mistakes, and you would expel all undesirable elements from this country, especially all the Reform Rabbis.

I wish, my dear friend, that you will understand that the Reform Rabbis did

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not ask me to defend them.

The sense of justice and my desire that you be tolerant induces me to express my regret and surprise over your acrimonious and ruthless criticism....

Do all Reform Rabbis deserve to be expelled? Who knows as well as you how many devoted and loyal Zionists there are among the Reform Rabbis? Many of them approached me to ask you to provide their Hebrew schools with Hebrew teachers, where they wish to give the young generation a national Jewish education. You will certainly admit that their influence has kept a large number of our people together, who, otherwise, would have been entirely lost to us, and that for the last few years the Jewish spark has been aglow in the ranks of Reform Judaism.

We are now undergoing the most horrible and most tragic moment in our history.

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It is, therefore, necessary that in all the ranks and strata among our brethren there should prevail a friendly spirit. Such remarks from your pen, which should have the greatest recognition and value, do more harm than good, and your great influence is being weakened there, where it would bring beneficial results to our suffering people.

Hoping that my few words will be accepted by you, with the same sincerity as they are sent,

I remain yours,

S. B. Komaiko.

(We hereby wish to remark, that if among the four hundred Reform Rabbis in America there are ten who are opposed to vulgar assimilation and are

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nationalistically inclined, then they are not consistent Reform Rabbis. The exception always proves that the rule is sound. Reform Judaism adheres to the standpoint of apostacy, and is responsible for the moral and religious ruin of a certain portion of American Jewry. American Reform Judaism is the greatest falsification of Jewish history, and of the Jewish view of life.--Editor [of Courier]).

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WPA (ILL) PROJ. 30271

Sunday Jewish Courier, Aug. 7, 1921.

THE REACTION

(Editorial)

Human progress never moves in a straight line. It is always zigzagging, because human passions and human sentiments are subject to the influence of a thousand and one anonymous forces. Neither the masses nor the classes follow any abstract principle, but are moved by certain occurrences which cannot be foreseen by any statesman, for destiny has its own reason, that cannot always be understood. History has witnessed the most peculiar spectacles. It certainly was an extraordinary happening when the French feudal lords volunteered to give up their prerogatives and privileges; and it is also a queer spectacle, a peculiar exhibition of historical unreasonableness, to see workingmen defending the interests of the higher classes, or to see atheists making common cause with the church and defending it.

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All these things are possible, because human beings never follow abstract principles and because life has always proven to be stranger than mere theories. As a matter of fact, humanity is never moved by an abstract principle but by certain psychological motives which in their turn are the product of overdoing or of underdoing things, and hence the reactions in history. Only 13 years ago France passed a law separating the church from the state and abrogating the Concordate concluded by Napoleon with the heads of the Roman Catholic Church. As a result of the adoption of this law, France confiscated the wealth of the French church, limited the powers of religious associations, expelled thousands of monks and nuns from her territory and made the clergy powerless. The liberals were jubilant, and the clericals, were infuriated, and the belief was prevalent that France and the church would be separated from one another. But now, France, atheistic, anti-religious, and irreligious, has again made up with the church, and only the other day a Papal Nuncio arrived in Paris to take

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charge of the diplomatic business of the church in the French capital. The French government has sent an ambassador to the Vatican, and the Catholic Church and the French Republic are again on friendly terms.

England, where Roman Catholicism was taboo only a few years ago has also made up with the church. There is an English representative at the Vatican and a Vatican representative in London, Hungary, Austria, Germany and all the other newly established republics, although anti-religious or at least estranged from the church, are today on the best of terms with the Vatican. Two years ago, a Jewish liberal statesman was at the head of the Bavarian government and Bavaria was to all practical intents and purposes a radical country. Today there is a Papal Nuncio in Munich and it is this Papal Nuncio who is determining and shaping the course of Bavarian politics. From the point of view of diplomatic standing and diplomatic associations, the Roman Catholic Church has never been so strong as it is today, after so many catastrophes and revolutions.

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The reaction in every country is affecting every country's relation with the Vatican, and the Vatican is making the most of this reaction against the radical currents. Of course, it is none of our concern whether the Roman Catholic Church wields great power or not. It is none of our business whether the Vatican is on friendly terms with all the nations or not, because we as Jews are not interested in the Catholic Church at all. We have no relation with its dogmas and its articles of belief, its policies and its method of action, just as we have no relation with Buddhism or any other religion of salvation. However, the Roman Catholic Church has some relation to us. The Roman Catholic Church has always pursued a certain policy towards the Jews and this policy was always one of hospitality. It is for this reason that we ought to take notice of the rise or decline of the powers of the Vatican. After all, it cannot be immaterial to us whether the most powerful organization in the world, holding its grip on tens of millions of believers, is powerful politically or not. If it were not for the anti-Semitic traditions

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of the Roman Catholic Church we would not be at all interested in its political development and its accumulation of power, but since the Roman Catholic Church is a source of anti-Semitic energy, we must take notice of its accumulation of power at the time when anti-Semitism is supreme all over the world. While we have no relation to the Roman Catholic Church as a religion, and we are disinterested in it from a purely religious point of view, we are not disinterested in it from a political point of view; we cannot possibly be enthused by its power because the more power the church accumulates the more the Jews suffer in Roman Catholic countries.

The political rise of the church is symptomatic and indicative of the general political reaction in Europe, and we are very much afraid that we will be the first victims of this reaction. That is the reason we have to take notice of this development and to be on the watch.

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Daily Jewish Courier, July 20, 1921.

WHEN MODESTY IS OUT OF PLACE.

(Editorial)

Modesty and humility are great qualities, when they are in place. It is all right for a rabbi to be modest but it would be out of place for a general or a diplomat to display humility or modesty, just as it would be out of place for a representative of religion to rattle the sword or to use threatening language. We admire a rabbi who continues the great old rabbinic traditions, that is to say, who manifests humility and modesty, and is not too eager to impose his own will on his fellow Jews, as long as they are doing their duty. But we have no admiration at all for a rabbi who manifests modesty and humility when he ought to display severity, will power, and energy, because after all, a rabbi has certain definite functions

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to perform, and modest though he be, he must at least show that he is anxious to uphold his own authority and the authority of the Jewish law. When a rabbi, instead of enforcing the law as he ought to by upholding his own rabbinic authority, is only meddling and making a mess of things, he cannot possibly expect to be admired for this sort of modesty.

In days gone by, people used to complain of too much rabbinic authority. Whether the complaint was justified or not, is a matter of secondary consideration but it is a fact that the rabbis viewed everything in life from a purely legal point of view, and acted accordingly. Today, the Orthodox Rabbis in America view things not from a purely rabbinic point of view, but from the point of view of expediency, and people have reason to complain of lack of rabbinic authority. The fact of the matter is that

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the rabbis in America, viewing things mostly from the point of view of expediency and practicability, do not do justice to the institution of the rabbinate, because they do not make a serious attempt to enforce the law wherever the opportunity arises. They are too modest in a sense, have little confidence in their own authority and position, and are often negligent of their duty, though perhaps not intentionally so. They are not animated by the virile spirit of the rabbi of old, who, when it came to a matter of law, would never make any concessions or any compromises.

The Schitah business in Chicago is a case in point. According to the law, the Schochtim must be controlled and guided by the rabbis. It is up to the rabbi to say who is and who is not a Schochet. The law about this is so clear that it is not even debatable. But in Chicago, the

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Schochtim are not under the control of the rabbis, but under the control of a union that is affiliated with the American Federation of Labor, and that is immediately affiliated with a group of workingmen of outspoken irreligious tendencies. Such a state of affairs is too disgraceful and too shameful for words. It degrades the Schitah, to the level of profane labor, while in fact it is a religious function. The rabbis, if animated by a truly rabbinic spirit, could make an end to this disgraceful state of affairs, but they do not, either because of false modesty or because of weakness. Both qualities are injurious to the rabbinate and injurious to the religious life of the community. Besides, they tend to undermine the very basis of Jewish religious life in the city of Chicago. The rabbis have it in their power simply to dissolve the union of the Schochtim,

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because it is only up to the rabbis to say who can and who cannot, who ought and who ought not to exercise the function of a Schochet, and if the Schochtim do not accept the verdict of the rabbis, then the rabbis can put them out of commission in five minutes.

Can any one tell us why the rabbis in Chicago, twenty-five or thirty in number, do not do this plain and simple duty of theirs? Can any one explain to us why the rabbis tolerate a union of Schochtim in this great city of ours? Can any one tell us why the rabbis instead of giving orders to the Schochtim as to what to do and what not to do, negotiate with them, meet them on equal ground, and act as if they were dependent on the Schochtim, while in fact the Schochtim are dependent on them? Is it weakness on the part of the rabbis, or is it false modesty, or what? What have the rabbis to say on the subject? What have the rabbis to say in justification of their attitude?

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TRAINING ORTHODOX RABBIS

(Editorial in English)

It is easy to train Reform Rabbis. It is not difficult to train old-fashioned Orthodox Rabbis in Eastern Europe. But it is very difficult to train modern Orthodox Rabbis, whether here or in Europe.

It is easy to train Reform Rabbis, because the Reform Congregation in America is more anxious to have a social worker and preacher than a Rabbi. The Reform Rabbi need not be a Hebrew scholar, and need not be a Jewish scholar. He need not be a scholar at all. If he knows a little Hebrew literature, and Jewish history, and if he is a little acquainted with Jewish institutions, he is already prepared for the pulpit. Of course he must have a college education, but so must every physician and lawyer.

The old-fashioned Orthodox Rabbi in Eastern Europe was sent to the Yeshivah while

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a boy of twelve or thirteen, and remained there until he reached the age of maturity. After ten or twelve years of intensive study of the Talmud and its commentaries, he was a Talmudic scholar. But since the Eastern European communities, following the old Rabbinic tradition, wanted first of all a scholar and not a social worker, any mature Talmudic scholar was naturally a Rabbi and could apply for a Rabbinical position. He could do so whether he was for it from a social and psychological point of view or not. It did not make any difference whether he could read and write in the language of the country or not. As long as he was a thorough Talmudic scholar, and as long as he had a fair knowledge of the codes, he could apply for the position of a Rabbi. His training was one-sided and his general education utterly neglected. Of course only those Talmudic scholars would apply for the position of a Rabbi who were really pious, and who considered themselves fit for the Rabbinate. Life itself eliminated all those who were unfit for the position.

But it is quite different with the modern Orthodox Rabbi in America and Europe. To train a modern Orthodox Rabbi a pedagogical synthesis of true Orthodox

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Rabbinic and modern secular education must be brought about. The modern Orthodox Rabbi must not know the Talmud only. He must master the language of the country, he must be able to appeal to the old and the young, and he must be a modern man.

Secular education, based on scientific principles, is nonreligious, while traditional Rabbinical education is based on deep religiousness. Only a pedagogical master mind and only an up-to-date modern pedagogical institution could combine both and turn it into a synthesis.

This is so plain a proposition, and one need not be a scholar to understand it.

There is a group of Jews in the city of Chicago who are persuaded by a few Rabbis to help maintain a Rabbinical College in the city. In principle there is nothing to be said against such a proposition. We think that the more Rabbinical Seminaries the better, because a Rabbinical Seminary is always a center of Jewish learning. It is only questionable whether the community at large has made up its mind to pay the bill--a heavy bill indeed--and whether the community is in a position to organize an institution of which it need not be ashamed.

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For the time being, we are not concerned with the financial aspect of the proposition. It is up to those who are interested in a Rabbinical Seminary of Chicago to finance it. And we really believe that if the community could organize an up-to-date institution, there is not a Jew in Chicago who would not help to maintain it. But we ask the gentlemen who are interested in the establishment of an Orthodox Rabbinical Seminary in Chicago, whether they really believe that we are in possession of the scholarly material needed for an up-to-date institution such as they propose to maintain? Our contention is that there are not even enough qualified Talmudic teachers in Chicago to teach the students Talmud. But there is no one in Chicago who can teach Jewish history, Hebrew literature, Hebrew archaeology, etc. Of course we do not want to say that there are no Jewish scholars in Chicago, but the few Jewish scholars here are not Orthodox and would have nothing to do with the Orthodox Rabbinical Seminary.

Then the question of the secular education of the disciples needs a clear answer. To our mind, the boys cannot and should not be sent to university,

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where they may have to digest mental food not fit for a Rabbi. The boys should receive their secular training in the Rabbinical Seminary proper. In other words, the Rabbinical Seminary to be established should not only have a Jewish faculty, but a general faculty as well. We do not say for a moment that this is an impossible thing. On the contrary, it is very possible. But it requires a whole lot of money. Is the community ready to bear the expenses --an additional fifteen thousand dollars a year?

A small group of men interested, or made to be interested in the proposition of an Orthodox Rabbinical Seminary in Chicago may say that for the time being, all those needs are not necessary. But this is a short-sighted policy. It may not be necessary this term, but it will be necessary next term. And what then?

If we mean to approach the subject serious-mindedly, we cannot possibly embark upon a policy of living from hand to mouth. The plans must be good for the next three or four years, or the Rabbinical Seminary is only an old-fashioned, second class Yeshivah and not deserving of its name.

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We wonder whether the men interested in the establishment of a Rabbinical Seminary in Chicago are aware of the gravity of the problem with which they are confronted.

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WHAT ARE WE DOING TO UPHOLD THE SYNAGOGUE?

(Editorial in English)

The leaders of Reform Judaism in this country, recognizing the need of strengthening the Reform Temple, have decided to raise a fund of three million dollars with the object of coming to the aid of the institutions dependent upon public contributions. With a three-million-dollar fund at their disposal, the Reform Jews can do a great many things to solidify their position. They can first of all make the Cincinnati Hebrew Union College a first class faculty, they can support Jewish learning, further Jewish scholarship, cultivate Jewish literature, come to the aid of the Rabbis, etc. There is no doubt in our mind that since the leaders of the movement, the most influential Jews in America, are taking a hand in the drive, that the campaign will be successful, and that within a short time the Reformed Jews will have at their disposal a considerable fund in cash, to cope with every emergency.

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There are only 375 Reform Congregations in America. A great many of them are wealthy congregations, and are by no means depended on the help from the outside. The average Reform Congregation is well to do and, as a matter of fact, only a few congregations would accept help from outside. The best part of the money will go to educational, cultural, and social institutions.

There are from five to six thousand Orthodox Jewish Congregations in America. Among these five to six thousand Orthodox Congregations only a few dozens can be spoken of as wealthy. The rest of them consist of hard working men of the lower middle classes. The vast majority of the Orthodox Congregations in America are not financially strong, and cannot pay their Rabbis a decent salary, and for this reason they cannot get any men in the Rabbinate; they cannot maintain good educational institutions, and they cannot do much for the social and cultural welfare of the Congregations, because of their weak financial conditions.

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These Orthodox Congregations, however, weak though they may be, financially, form the backbone of American Jewry, and it is of paramount interest to every Orthodox Jew in America that the average Orthodox Congregation be strong and solid, and in a position to cope with all difficulties and with all problems with which it is confronted. But still none of the leaders of American Jewish Orthodoxy has the vision and the foresightedness to imitate the good example set by the leaders of the Reform Temple. If the much wealthier Reformed Jews deem it advisable to raise a fund of three million dollars to solidify and to strengthen the Temple, though it is by no means financially weak, the leaders of Orthodox Jewry have a thousand more reasons to do likewise.

The majority of American Jews is Orthodox or Conservative. The radical Jew is much more in sympathy with genuine Conservative Judaism than with Reform Judaism. But still the Orthodox majority has not as many educational and cultural institutions as the Reform minority. The Orthodox Rabbinical Seminary in New York, headed by Dr. Revel, is a great institution, but, dependent upon

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voluntary contributions, it cannot develop as fast as it is necessary, it cannot grant admission to all applicants, it cannot improve its staff, it cannot develop its library, it cannot grant scholarships, because of lack of funds. The same holds good of the newly established Orthodox Jewish Teachers' Training Seminary, and of a good many other educational, and cultural institutions supported by Orthodox Jews. But with a fund of from three to five million dollars at the disposal of the leaders of Orthodox Jewry, all the Orthodox institutions could be in much better shape, and the Orthodox Rabbinate would be better off too. It would command more respect and more influence, and would be a much stronger force in American Jewry than it is now.

If the Reformed Jews deem it advisable to raise a fund of millions to solidify their institutions, the Orthodox Jews have many more reasons to do likewise. And we beg to suggest that the leaders of Orthodox Judaism in this country assemble in convention of the Federation of American Orthodox

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Congregations, take the necessary steps with the view to organizing such a campaign. The organizing of the campaign in itself will be a boomerang for Orthodoxy, and there is no doubt in our mind that the campaign will be a success.

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AGAIN THE RABBI OF OLD

(Editorial in English)

The American-born Jew, even if he be Orthodox to the core and an absolutely observing Jew, does not know the type of the rabbi of old. He may be satisfied with the rabbi at his disposal, but he is unaware of the fact that the Orthodox rabbi of old was a man quite different not only in character, but in his world concept, in his conception of things, from the up-to-date Orthodox rabbi.

The Orthodox rabbi of old was not a worldly man in our meaning of the term. As a rule he knew next to nothing of worldly affairs, and was solely interested in Talmudic and cognate learning. Only in rare cases was he a worldly man too. But on the whole he was the embodiment of scholarship only, and the personification of piety. He had a pure mind and a clean mouth, and talked little about matters not pertaining to his own activities in life. Though only a scholar by

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profession, and though not exercising many religious functions, he was, nevertheless, a religious personality in so far as he was actually a saint. He was a saintly person, and given only to matters spiritual. His vast influence and the respect he commanded were not only due to his superior scholarship, but also to his saintliness, to his deep piety, and to the beauty of his personality. The old type of the Orthodox rabbi was the embodiment of modesty: he hated notoriety, he hated publicity, and everything pertaining to prosaic daily life. At the same time he was always ready to give advice to anybody who sought it. If he had to sit in judgment and issue a verdict, his judgment was final. True, he was not hasty in his decisions, and was very, very careful before committing himself to anything, but once committed, his judgment was absolute, and both contending parties would accept it without reservation because they knew that the rabbi was the most disinterested person in this world and was the personification of impartiality.

Sometimes the old rabbi would take a hand in communal affairs, but indirectly.

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If the educational conditions in the community were unsatisfactory, he would call upon the leaders of the community to do something to remedy the situation. And only when a rabbi was desirous of teaching, would he resort to the organizing of a Yeshivah, not with the object of being the head of an educational establishment, but with the object of spreading the knowledge of the Talmud among the youth. The Yeshivah was often enough a source of embarrassment and trouble to the rabbi because in many cases he had to take care of the poor disciples, and would part [i.e., share] with them his last crumble of bread.

The rabbi of old was courteous, polite, good-natured, and would treat all alike--all with the same courtesy and the same politeness. In addition, the old rabbi was a true philanthropist. His poor salary, consisting of a few rubles a week, he would distribute among those in need. In order to enable the wife of the rabbi to keep some sort of a household and to procure bread for the rabbi's family, they would give her the salary and not the rabbi himself, lest

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he would give it away to the poor.

The old rabbi was the type of a man who inspired confidence and respect. Even the freethinkers of the community--and there always were any number of them in every community--would respect the rabbi because they knew that he was a saintly person and the embodiment of sincerity and good-naturedness on the one hand, and of true scholarship and intellectual sincerity on the other.

Needless to say that the rabbi of old was very exact in his observance of the law, but at the same time, he was a liberal-minded man. Fanaticism was strange to his mind. The more pious he was, the more liberal-minded he was toward others.

To this type of a rabbi, who is unfortunately a rare bird in this country, but who is still to be found in the old country, we owe the survival of Orthodox Judaism, and a good part of our survival as a people. He was a source of

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inspiration and made everybody love Judaism and all that goes with it. He was himself the embodiment of true Jewish idealism, true Jewish piety, true Jewish scholarship and learning, and true Jewish philanthropy. He inspired the community not by his sermons, because he would preach only twice a year, and sermonizing as a whole was none of his business, but would inspire the community by his saintly life, by the purity of his character, by the greatness of his personality, and by his great, sweet soul.

Are there such rabbis today in this country? We wonder.

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JEWISH

Daily Jewish Courier, Nov. 19, 1920.

NAKED FACTS

(Editorial)

A group of Jewish leaders of Chicago began to organize a kehilah last winter because they realized that without a kehilah, Orthodox Judaism in Chicago was doomed. One of this group, a clever and experienced layman, said that it was not necessary to rush the issuance of a call to the organizing committee because as long as Mr. Ephraim Epstein had not yet left (he was at that time planning to go to Europe), he certainly would obstruct the work and cause trouble.

The group of leaders, therefore, waited until Ephraim Epstein was gone before they issued the call. The first meeting to organize a kehilah took place. It was successful. All the synagogues and all their rabbis participated in the meeting and pledged their support, energy, money, and work for the great new

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undertaking. For several months the elected democratic representatives from the Orthodox congregations in Chicago, together with the rabbis, worked diligently for the kehilah. A constitution was drawn up which satisfied both rabbis and laymen. Beautiful and well-attended kehilah conventions were held, and everything went smoothly. The only difficulty which could not be so easily resolved was the [question of the] beth din [Jewish court of law], but finally all parties compromised for the sake of peace.

When Mr. Ephraim Epstein returned from Europe and began to intrigue against the kehilah, as well as against the beth din, everything began to go topsy-turvy.

The reader will remember two facts. Before Ephraim Epstein left for Europe, the committee hesitated to inaugurate the work of organizing a kehilah because it was known that he would cause trouble. During his absence, for several months the work of organizing a kehilah proceeded smoothly, but as soon as he

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returned from Europe, all the intrigues, quarrels, and troubles which had been expected from him, began.

In the neighborhood of Douglas Boulevard lives Rabbi Ezriel Epstein, the dean of rabbis, a man of vast experience in Jewish law and in the Torah. Ephraim Epstein--and this is known only to a few persons--attempted to oust Rabbi Ezriel Epstein from the beth din so that he, Ephraim alone, could become the head of the beth din, not only of the locals, but also of the central beth din.

Ephraim's scheme was pretty good. He went with a committee to Rabbi [Simon] Album and suggested that Rabbi Album move into the Douglas Boulevard neighborhood, where a beautiful home would be bought for him, and that Rabbi Album should become the head of the local beth din, which would also serve as the central beth din. Ephraim Epstein thought that since Rabbi Album was an elderly person and found it difficult to travel, he would not participate very much in the activities of the beth din. The wily Ephraim wanted Rabbi Ezriel

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IV Epstein, who lived on Douglas Boulevard, to remain in his back yard on Morgan Street and have no affiliation with the Douglas Boulevard beth din. With Rabbi Ezriel Epstein in his own back yard on Morgan Street, far away from the Douglas Boulevard beth din, and with Rabbi Album as the theoretical head of the beth din and unable to participate actively, then, of course, Ephraim Epstein would become the head of the beth din of Chicago.

This was the scheme of Ephraim Epstein, but it did not succeed, because a few sincere and devoted workers of the kehilah became aware of it in time and prevented it from succeeding.

Rabbi Ezriel Epstein will learn from these lines that his companion and neighbor attempted to oust him from the beth din, and the rabbis of Chicago, some of whom have been dragged through the mire horribly by this Ephraim Epstein, will also learn for the first time, that their "companion" and "colleague" has resorted to intrigue in order to become their official head. Had it not been

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for the effort of a few leaders of the kehilah, together with the Courier, the world would now witness a sad spectacle: Ephraim Epstein as the head of the beth din of Chicago.

When Ephraim Epstein realized that he could not become the head of the beth din of Chicago (he had already had cards printed "Ephraim Epstein, head of the beth din of Chicago"), he wanted to become the head of the Hebrew Theological College, also a "delicate job". Toward this end, he tried to raise one hundred and seventy-five thousand dollars to build a home for a Hebrew Theological College, to drag the Jewish community of Chicago into enormous expenses, and then reign in his own Hebrew Theological College, to be Chicago's counterpart of Dr. Revel and Dr. Schechter. [The latter two were the distinguished presidents of the famous Hebrew Theological Seminary in New York.] But in order to do this, the Hebrew Theological College had to become his property, had to be exclusively under his control, for otherwise, he couldn't play the part which he wanted to play. Thanks to the work of the Courier, this plan of his was

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also smashed.

If there is to be a genuine Hebrew Theological College in Chicago, it will be under the control of the city, and the city will choose a suitable person as principal, and not Ephraim Epstein. Now the readers will understand why Ephraim Epstein does not want to release even the present Hebrew Theological College from his control, and why he does not permit any investigation. But nothing will help him. The fact that his synagogue is a large one does not, as yet, make him the head of the beth din, nor the chief rabbi of Chicago. As long as there are rabbis in Chicago like Album, [M.] Zevin, Ezriel Epstein, both Glicks, and other scholars, Ephraim Epstein cannot be the chief rabbi of Chicago. To gain his ambition, he resorts to intrigue and seeks to demoralize the other rabbis by trying to drag them deeper and deeper into the swamp.

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A PIOUS BUT A TREFA CITY

(Editorial)

Chicago is recognized throughout the world as a religious Jewish city. In proportion [to its population], Chicago has more synagogues than any other Jewish city in America; Chicago has more rabbis than any other Jewish city in America; Chicago gives more charity than any other Jewish city in America; Chicago gives more for Zionism than any other Jewish city in America. Chicago Jews are more devout than those in any other Jewish city in America; Chicago Jews are more studious than those in any other Jewish city in America. Chicago has more religious organizations than any other Jewish city in America--in short, Chicago is the Jerusalem of America. But in this Jerusalem of America, there is more trefa food eaten than in any other Jewish city in America. The Shechitah (slaughtering of animals in accordance with dietary laws) in this city does not lie in the hands of

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the rabbis where it should lie, but in the hands of a "walking delegate" of a union, and the sale of kosher meat is controlled by the union, instead of by the Chicago rabbis.

In no other city in America does the trade with hechscherim (religious sanctions) blossom as in Chicago; in no other city does the hespeidim (funeral orations) industry blossom as it does in Chicago, and in no other city does such chaos prevail in every phase of Jewish life as exists in Chicago. In thousands of religious Jewish homes in Chicago, trefa meat and trefa bread are eaten--bread baked with lard or some other trefa ingredient--and Chicago is a pious city, a city of God-fearing Jews. It is the Jerusalem of America!

This is no secret. Everybody knows it; no one speaks of it because no one feels strongly enough to oppose the element which is responsible for this

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spend about one hundred thousand dollars a year for the maintenance of the rabbis and the rabbinate, can compel them to perform their duties. After all, the rabbinical politicians are not the heads of Jewish affairs in Chicago; the community leaders are laymen. The highest authority in the city is the will of the community--not the will of Ephraim Epstein.

We have proposed constructive work, and an end to quarrels. When we noticed the chaos that prevailed here in the city, we proposed three things: a kehilah, a beth din [Jewish court of law], and a board of education. We always knew who was responsible for the chaos. The main culprit is one individual who does not want order in the community under any circumstances because if there were order and discipline, he would not be able to [continue to] fish in muddy waters. That person is Rabbi Epstein of Congregation Anshe Kneseth Israel. We, however, were of the opinion that when the constructive work began, the reactionary forces would disappear. We admit that we were wrong. These reactionary forces will reign in Chicago as long

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as the laymen are either too good-natured or else continue to have a false--entirely false--conception of the respect due the Torah. "Where there is blasphemy, no honor is conferred upon the rabbi." A nonkosher Chicago is certainly a blasphemy; nothing can be constructed, nothing can be achieved.

The reactionary forces who are the cause of all our community troubles and who are responsible for the chaos in Chicago--who are alone responsible for it--for the fact that Chicago is a trefa city, can be removed without a **blasphemy** of the Torah and without a humiliation of the rabbinate. They can be removed only through the moral courage and the Jewish courage of the laymen.

The Orthodox Jews of Chicago, who give one hundred thousand dollars a year to the rabbis and the rabbinate, have a right to call them in and say to them: "Gentlemen, your salaries are paid not so that you can meddle in

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politics, or misuse your pulpit for political speeches, for profanities, for calumny, and lies in general; not so that you can run to meetings, or hold daily conferences concerning your rabbinical politics; not so that you can sell funeral orations for a five-dollar bill; your salaries are paid so that you can perform your rabbinical duties, which are: one, study; two, interpret the Talmud; three, supervise kashruth and the Jewish board of education; four, direct Jewish affairs of a religious nature. We do not give you a hundred thousand dollars a year so that you can control the city and meddle in all its affairs; we want you to be genuine rabbis. You must either give up your politics, your plots to control and rule the city for your personal gain, or you must give up the rabbinate. A rabbi must be a rabbi; whenever a rabbi is not a rabbi, but is instead a politician, he alone is responsible for the blasphemy of the Torah and the desecration of God's name. Rabbis have always been humble and righteous men, with clean tongues and pure hearts. Rabbis have never been politicians, and that is why Judaism has continued to exist. Chicago--the pious and typically Jewish

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city--has become a trefa city because the Chicago rabbinate is poisoned with politics. Judiasm in Chicago is on the verge of bankruptcy."

When the Chicago Jewish laymen speak clearly and sharply to those rabbis who have changed rabbinism into politics, then we shall have clarity. Either the politician-rabbis will remember their rabbinical dignity and become real rabbis--and then everything will be all right--or else politics is dearer to them than their rabbinism, and then they should discard rabbinism entirely and become professional politicians--and that will be all right too. But at any rate we shall know where we are--and then we will be able to begin constructive work.

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rabbi does not mean priest, pastor or chaplain, but elder, head, scholar. And Smicha does not mean priestly ordaining, but it means graduation, or a scholar's license, a student's diploma, etc. The Jews as a rule cling to one book, the Bible, or broadly speaking, to the Torah. The Torah imposes the duty upon every Jew to study it, but since we have proven to be neglectful in the discharge of this duty, and since we were nearly on the verge of forgetting the Torah altogether because the average individual Jew would not study the Torah, the institution of the rabbinate was established to secure the continuation of Jewish learning and the study of the Torah.

It can be readily seen that the function of the rabbi, in contradistinction to that of the priest, is not to perform religious functions and to discharge religious duties, but to study the word of God, to study the Torah, and to secure the continuity of Jewish scholarship and Jewish learning.

Such was the conception of the rabbinate until the middle of the nineteenth

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century, and was only interrupted by the rise of Reform Judaism, which deformed Judaism by turning the rabbi into a priest, by depriving the rabbi of his main function--the study of the Torah, and by assigning to him artificial religious functions. From the point of view of Jewish history, the Reform rabbi is not a rabbi at all, not only because in many cases he is not a religious Jew, but because he is a priestly creature, and the Jewish priest in the Diaspora is an impossible thing. However, the Reform Jews may maintain that whatever the Jewish rabbinic traditions may be, they--the Reform--have created their own rabbinic traditions, and they mean to live up to them or to enjoy them. They admit that from the point of view of the historicity of the rabbinate, they are wrong, and this being the case, it is useless to argue with them any further.

The Orthodox rabbinate, however, and especially the Orthodox rabbinate in America, is by and by also losing its starting point, is alienating itself from the original rabbinate tradition and is becoming a priesthood. The Orthodox rabbi in America, especially the Orthodox rabbi in Chicago, is

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nearly as much estranged from the book as his Reform colleague, and like the latter, he does not continue his studies but is busy performing religious functions and discharging religious duties, which need not and should not be discharged by a rabbi because they can be discharged by laymen too. Just like the Reform rabbi, the Orthodox rabbi in Chicago can be found everywhere except in his study or in his synagogue. He is to be found at every "wedding," and wherever two people have an affair, he is a third party--whether it is a meeting, or a conference, or a demonstration, or what not. He is helpful to the bride, and bridegroom, and the relatives. He is helpful to the baby who is to be circumcised, he is helpful to the mourner, mourning the death of a relative, he is helpful at the cemetery where he would be instrumental in the dedication of a stone, he is helpful to the political parties, Jewish and non-Jewish, he is helpful in collecting money for real and false institutions; in short, he is of help to everybody except to the Torah. And by so lowering the dignity of the rabbinate, he disgraces the great institution of which he is a representative, and

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makes a jackass of himself individually.

The Reform rabbi may do all these things because he is a priest. A priest has to perform religious duties. But a rabbi is not a priest, and he has no business to do all these things.

We cannot imagine something more disgraceful or more shameful than an Orthodox rabbi "selling" a funeral oration for five dollars, held at a grave where sometimes the remains of an unholy person are laid. We know of Orthodox rabbis in the city of Chicago who sell hespeidim [eulogies] to everybody at a fixed price. Is that Orthodox, and is that rabbinate? It certainly is neither. The real Orthodox rabbi would not sell a hesped for all the money in the world, and he would deliver one only in a great while--if the deceased was actually a great scholar, or a man who has rendered immortal services to the Jewish people. Here, in our beloved Chicago, however, even the widow of a poolroom owner can "buy" a hesped from a rabbi.

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We mention this fact to show how low the Orthodox rabbinate in America has fallen. But nowhere is it so deep in the mud as here in Chicago. The Orthodox rabbinate is often enough the last refuge of ignorance, impudence, and nerve.

From a purely pragmatic point of view, there is not much difference between the Orthodox and the Reform rabbi--both do not study. And if there is any difference, it consists in that the Reform rabbi can speak English and can explain the little that he knows to the Jewish youth, while the Orthodox cannot. In most cases he cannot even talk a decent Yiddish. His vernacular is a real linguistic goulash. How can we expect that the Jewish generation, born in this country, respect such a rabbinate and such an Orthodoxy; and how can we expect that the Jewish generation, born in this country, remain with the Orthodox camp? The rabbi as a priest, is the most disgusting and the most repelling type imaginable, and the fact is that those Orthodox rabbis who are aping the Reform rabbis except that they pray three times a

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day and do not eat trefa because they are paid to eat kosher, are the gravediggers of Judaism in America, because these repelled by this sort of rabbinate and this sort of Judaism do not turn Reform or radical, but they leave Judaism altogether and they do so because they are disgusted with it.

This is the plain and naked truth about the American Orthodox rabbinate of the older type. Of course, there are a few exceptions. We need only mention such names as those of Rabbi Simon Album or Rabbi M. Zevin of Chicago, real great rabbis of the classic type. The average rabbi, however, is a very unedifying type of a rabbi, a man without intellectual and moral qualities, and of poor manners, poor tact, and of great repelling power. And we say that it is this type of rabbi who is poisoning the very well of Judaism in this country.

Our only hope is that the Orthodox rabbinical seminary in New York, headed by Dr. Revel, will produce a modern type of Orthodox rabbi who is both a

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scholar and gentleman, and who will replace the present type of an Orthodox rabbi who is neither a scholar, nor a gentleman, but an uncultured, social worker in the best case, and a parasite in the worst case. The Jewish generation born in America would do well not to judge Orthodox Judaism by its present rabbinic representatives.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Nov. 9, 1920.

WHAT A RABBI MUST KNOW TO BE A RABBI

In various countries of Europe, especially in the newly established countries like Czechoslovakia, Poland, and Jugoslavia, Jewish leaders are at present engaged in an interesting discussion on the subject of the intellectual qualifications of a rabbi. The Jews of these countries are compelled by circumstances to train their own rabbis and to establish their own rabbinical seminaries. It is admitted that old-fashioned Yeshiboth are out of place because the Yeshiboth graduates cannot cope with the difficulties arising out of modern Jewish life. Therefore, the rabbi, if his work is to be effective and his mission successful, must not only be a Talmudic scholar to a certain extent of course, but must also possess a general secular education. Even in Poland, the home of the old-fashioned Yeshiboth, the Jewish leaders, representing all sections of the Jewish population, are seriously planning to establish a modern rabbinical seminary. With the exception of the Lithuanian Yeshiboth, the Talmudic high schools and academies in Eastern Europe are now undergoing a process of modernization. The famous Lida Yeshibah, established

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by the late Rabbi Reines some fifteen years ago, is now more of a rabbinical seminary than an old-fashioned Yeshibah because its students receive a general Jewish and secular education in addition to their Talmudic training. The Orthodox leaders in Eastern Europe are aware of the fact that the old-fashioned rabbi cannot perform his duties any longer. It would perhaps be more accurate to say that the old-fashioned rabbi is not in a position to deal with the problems which he now faces daily because he does not have a general secular education. In nearly all the Eastern European countries, the Jewish religion is recognized as one of the state religions, and the representative of an officially recognized religion in Eastern Europe must not only devote his time to his purely congregational duties, but must also perform certain official duties. He must participate in public functions, he must mingle with the authorities, etc. The old-fashioned rabbi cannot possibly perform such duties, and if the community wishes to be well represented, it must necessarily have a modern rabbi who is an up-to-date man.

If the Eastern European Jew has come to recognize the need of modernizing

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the rabbinate, the Orthodox Jews in America must certainly modernize the American rabbinate. If a rabbi in a God-forsaken hamlet in Poland or Czechoslovakia must be an up-to-date man, an Orthodox rabbi in America must certainly be a modern man. The old-fashioned rabbi, unless he is a really great rabbi, great in learning, and great in virtue, is a useless person. The old generation does not need him because it is Orthodox anyway, and he is of no use to the young generation because he cannot speak to it--he has nothing to say. If the Orthodox Jewish youth in America is drifting slowly but surely away from the synagogues, it is partly because of their disgust with the old-fashioned uncultured rabbinate; if we intend to save our youth for the cause of Conservative Judaism, our first duty must be to educate modern rabbis who can talk to the Jewish youth in English, and can teach Judaism in a modern way. Such a rabbi must know many things other than the Talmud. He must not only speak English correctly, he must master the language thoroughly. He must be familiar with English and world literature; he must know philosophy and theology; he must know a thing or two about sociology and the problems of modern life, and he must, first of all, be a thorough Hebrew scholar. Most of the old-fashioned American rabbis representing

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Orthodoxy, are anything but Hebrew scholars; they know next to nothing about Hebrew literature, Jewish history, and Hebrew grammar. They are not familiar with other branches of Hebrew and cognate learning. In a great many cases, they do not even know the Bible, and in many cases, they do not know the Talmud. Since they know very little, they cannot say much; they have nothing to say. For this reason, they do not satisfy even the old generation. The young generation however, ignores them entirely.

The problem of modernizing the Orthodox rabbinate is virtually solved in Eastern Europe. It is also virtually solved in the East in this country because the Orthodox rabbinical seminary in New York is a modern institution in the best sense of the word. In Chicago, however, Orthodox Jews believe that it is possible to perpetuate the old-fashioned rabbinate and at the same time to retain the support of the young generation behind Orthodox Judaism. We can only repeat what we have stated many times that unless we modernize our Orthodox rabbinate in Chicago, Orthodox Judaism in Chicago is doomed. The old Orthodox generation is dying out and the young generation is drifting away from Judaism because the

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present type of Orthodox rabbi is, with few exceptions, unqualified to teach the youth; he has neither the intellectual nor the moral qualifications.

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The Chicago Chronicle, Vol. 2. Wk. of Nov. 5, 1920-
Page 7.

"Selamed B'nei Yehudah", is the name of a new Jewish organization on the West Side, whose aim will be to study the Jewish history through the centuries of Jewish sufferings.

This organization was organized by Rabbi Isaac Caplan of Cong. Ohel Yakove Anshe Israel, which has existed as a Sabbath observing organization for the past eight years.

Meetings are held every Tuesday evening at Cong. Ohel Yakove, located at 15th and Homan Avenue.

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Daily Jewish Courier, Oct. 29, 1920.

CONGREGATION RODFEI ZEDEK

The Friday evening lectures [at Congregation Rodfei Zedek] are becoming very popular on the South Side. An exceptionally large attendance listened to Dr. [A. B.] Yudelson's lecture last Friday, and a very large audience is expected for this Friday, October 29, when the rabbi [of the Congregation] will speak on "Intermarriage". The Ladies' Study Circle meets on Saturday afternoons at 2:30 P. M. at Sinai Center. The Hebrew school has a very large enrollment this year, and a competent staff of instructors has been engaged by the rabbi.

A Young Judea Club is in the process of being organized, and those who are interested, will please call the rabbi at Kenwood 3818.

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Sunday Jewish Courier, Oct. 24, 1920.

CAN AN ORTHODOX RABBI BE AN ASSIMILATIONIST?

(Editorial In English)

A Warsaw dispatch to the Courier says that Rabbi Perlmutter, one of the prominent Orthodox rabbis in Warsaw, and one of the most discussed Jews in Poland, has deemed it advisable and right to deny officially his Jewish nationality, by registering as a Pole, pure and simple. Rabbi Perlmutter, a man of patriarchal appearance, who looks not only not like a Pole of the twentieth century, but who looks like a rabbi of the sixteenth century, and who is one of the most dubious politicians, has registered as a Pole, and not as a Jew. It is hard to say whether this is too funny or too tragic for words, but anyhow it is very queer. Rabbi Perlmutter's action causes us to ask the question whether an Orthodox Jew can be an assimilationist, and we beg to answer this question in the positive.

Assimilationist tendencies are by no means a monopoly of the Reform Jews,

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as many of us imagine. The fact of the matter is that there are among Orthodox Jews, assimilationists, and there are even very pious rabbis who are assimilationists, as there are nationalistic Jews among Reform Jewry. Of course, the average assimilationist, whether he be Orthodox or Reform, would not go as far as Rabbi Perlmutter and declare himself as a Pole instead of a Jew. Rabbi Perlmutter's act is plain felony and provocation. For an Orthodox Jew, especially for an Orthodox rabbi, to declare himself a Pole, is the meanest thing a Jew can do. It testifies either to a distorted mind or to criminal malice.

But as a rule, the Orthodox Jewish assimilationist is inspired by the same motives, and carried away by the same thoughts as the Reform assimilationist; and if there is a difference between both types of assimilationists, the difference consists in the fact that while the Reform assimilationist is a worldly man and a secular man, the Orthodox assimilationist is a priestly man, whether a rabbi or not, and tends toward clericalism of the meanest and blackest form. Such an Orthodox

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assimilationist thinks that Judaism is religious only, and it is a certain type of religion. It is the medieval rabbinic religion as understood by old-fashioned rabbis.

It is the religion of the fanatic or the narrow-minded, and of the inquisitor. We need not tell our readers that this is not real Jewish Orthodoxy, for Jewish Orthodoxy is based on learning and intelligence, and is tolerant and good-natured. The assimilationist Orthodox rabbi or Orthodox layman as a whole, is super-Orthodox, is bigoted, narrow-minded, and he has all the bad and rotten qualities of the priest. To his mind, the Jewish people as a people does not exist at all. There is only a Jewish religion in this world, and this Jewish religion is the only thing that counts and that makes one a Jew. If a Negro, a Chinaman, or an Indian adopts Judaism and observes the Jewish laws, they are in the eyes of such a fanatic, as good and real Jews as are the Jews by race. These bigoted men would not raise a finger to help to preserve the Jewish people from annihilation because it is of no difference to them, who observes the Jewish law, the Jewish religion--Jews

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or Negroes.

As long as there are men and women who live up to the Jewish religion as conceived by them, Judaism is in good shape and they are satisfied. But [this] is not Jewish religion, nor is it Jewish Orthodoxy; it is clericalism plain and simple, and the clericalism that makes up quickly with all the forces of chaos as long as the purpose of clericalism is served, as long as the priest can retain his power.

Rabbi Perlmutter is a Jew of this type--the most unsympathetic type of a Jew living. As a rule, the Orthodox assimilationist, as represented by men like Perlmutter, is, in addition to all his other "edifying" qualities, a politician of a very dubious order. He would sell out his friends as quickly as he sells out his people, to attain his own political ends. These types of rabbis--and we have one of them in Chicago too--are thoroughly immoral, unprincipled, ambitious, glory seekers, and they are only rabbis because it is the easiest way to make a living. Wherever they are they have a demoralizing

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Sunday Jewish Courier, Oct. 24, 1920.

effect on their surroundings, and produce a poisoning atmosphere.

This Rabbi Perlmutter has done more to demoralize Polish Jewry than all the Jewish troublemakers in Poland [put] together, thus proving to be a typical representative of the so-called Orthodox assimilationist, who is a much lower type of humanity, a much lower type of Jew than the Reform assimilationists. But we hope that his official registration as a Pole by nationality, will have a wholesome effect on Polish Jewry, for that will lead to eliminate him and his like from Polish-Jewish life. As long as he could make the Jews believe that he is a Jew, he could exercise an influence to the detriment of the interest of our people; but now that he is a national meshumed [apostate] plain and simple, he will be recognized as an outcast, and his dangerous activities will come to an end.

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Daily Jewish Courier, Oct. 21, 1920.

CONGREGATION RODFEI ZEDEK

The ladies' study circle met at Sinai Center last Saturday at 2:30 P.M. and the rabbi was gratified to see the fine attendance. The circle will meet every Saturday, and everyone is welcome.

On Friday evening, October 22, Dr. A. B. Yudelson will speak on "The Wandering Jew". Come and pay your respects to one of the leaders of Chicago Jewry. On Friday, October 29, Rabbi Benjamin Daskal will speak on "Intermarriage". Reserve that evening for Rodfei Zedek. The young people's auxiliary held a very enthusiastic meeting Tuesday, and initiated twenty-seven new members. The auxiliary meets the first and third Tuesday of the month at Sinai Center.

The ladies' auxiliary is looking forward to a year of intensive activity. Last year's officers have been re-elected, and Mrs. Daskal is financial secretary. Mrs. Kulp is president.

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Daily Jewish Courier, Oct. 13, 1920.

IMMIGRATION AND ORTHODOXY

(Editorial)

Every thinking Jew realizes that immigration has a powerful influence upon the spiritual life of the Jews in America. The immigrants generally are from two classes: the radical workers and the Orthodox Jews. Heavy immigration strengthens both camps, the Orthodox and the radical. When immigration ceases, both camps become weaker because the second generation is not as radical nor as Orthodox as the first generation.

The children of both classes of Jews have been Americanized, and have become somewhat sophisticated. If the children are Orthodox, then they are calm and moderate and their Orthodoxy, at any rate, is not fanatical. If the children are radicals, they are, at any rate, not "Yom Kippur ball-heroes" nor "candle gluttons" [Editor's note: Reference is to nonobserving Jews who attempted to show their freedom of thought by profaning holy days]. For the most part, the

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children of radicals are radicals because the American atmosphere is not in harmony with Jewish radicalism. On the contrary, a moderate Orthodoxy, i.e., an Orthodoxy of beautiful and pure forms, is very much in harmony with Americanism. If the Orthodox Jews in America are sincere in their attempt, they can easily rear their children in the Orthodox spirit.

But Orthodox Judaism is not only a question of will but also a question of knowledge and understanding. We must rear the younger generation in an Orthodox manner if we want it to remain Orthodox. We can do so only by using the language in which it thinks; the language which it speaks fluently, and which it best understands, and that is English. The attempt to rear American-born children of Jewish parents in an old-fashioned Orthodox manner, with a sort of strange Yiddish as the language of Orthodoxy, cannot under any circumstances succeed. The Jewish children born in America do not love Yiddish because it is not their mother language. A mother language is the language that the child hears on the street and learns in school.

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To such a child we must speak English, and Judaism must be taught to him in English or Hebrew. If we want to acquaint him with the Judaism of the synagogue, we must speak to him in English--in beautiful English.

If the large Jewish synagogues of Chicago want the younger generation to respect rabbinical Judaism, they must offer it sermons in English. The rabbi of the synagogue must be able to instruct the youth in English, and must also be able to explain in English everything that concerns Jews and Judaism.

As long as the rabbi is a teacher and guide, the younger generation needs him more than the older generation does. The older generation, whether or not it has a rabbi, will remain Orthodox anyway, while the younger generation may still wander from the right path. If the older generation needs a rabbi, and it certainly does need one, then this rabbi has only one mission: to study. The younger generation, on the contrary, needs a rabbi--as a teacher.

For six years immigration from Eastern Europe has been at a standstill. During

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these six years an Orthodox Jewish youth has grown up in America, but no modern Orthodox rabbinate or Americanized Orthodox rabbi has appeared. The Yeshiva Isaac Elchonon in New York should have been reorganized ten years ago in order to be able to present, at this time, a generation of Americanized Orthodox rabbis. Soon, however, we will have modern Orthodox rabbis, because the Yeshiva Isaac Elchonon is now in a position to graduate from fifteen to twenty rabbis each year, that is to say, young men who are authorities on Judaism as well as college graduates.

The elderly Orthodox rabbis in America, who are eminent scholars and conscientious men, fulfill their duties in a distinguished manner. Every Jewish group must have a class of Jews whose only occupation in life should be the study of the Torah. The Americanized Orthodox rabbis also fulfill their duties magnificently because they are both rabbis and teachers for the Americanized Jewish youth.

On the other hand, the younger set of Orthodox rabbis in America presents a

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problem for Orthodox Judaism, and in general does not fulfill any mission. This younger Orthodox rabbi is not learned enough to satisfy the older generation; he has nothing at all to tell them. Since he does not know English, he is often a ridiculous figure to the Americanized Jewish youth. The latter usually does not understand his Yiddish because it is a corrupt Yiddish, nor his English because it is so poor. When he begins to speak English the younger generation can hardly restrain its laughter, and when a rabbi becomes a ridiculous figure in the eyes of youth, then the latter can have no respect for Orthodox and will eventually break away from it.

The synagogues blessed with such rabbis, must engage another rabbi who knows English, or must state emphatically to the present rabbis: "Either study and become eminent scholars in the style of the old-fashioned rabbis, or learn English and acquire a little modern knowledge and become modern rabbis, because as it is, you are neither the one nor the other."

But do our synagogues have representatives with statesmanlike vision?

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Daily Jewish Courier, Oct. 6, 1920.

WHAT IS THE UNITED SYNAGOGUE?

(In English)

by

Rabbi Phillip A. Lauch, Director, Middle West

"What is the United Synagogue?" is a question asked by many people.

In June, 1913, at the first convention of the United Synagogue of America, Professor Solomon Schechter, its founder, said: "I hope to leave the United Synagogue a heritage to American Israel."

Since that time over two hundred organizations, congregations, and auxiliaries, united on the basis of loyalty to traditional Judaism, have joined the movement.

The vast scope of its work is indicated by the nature of its extent: From

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I H Portland, Maine to Portland, Oregon, it embraces the whole country.

IV "We have a continent for our vision," was the way the late-lamented Professor Friedlander put it. To describe the varied character of its work would be beyond the limited space of this article. We can only trace its outlines here.

Over 53 communities, small and large, scattered throughout the land, have been benefited by it last year. The number is very much larger this year. Organizing incipient communities, embryo congregations that would otherwise fall easy prey to the prevalent reform; affording speakers, rabbis helping form their Hebrew schools, their Jewish social centers, conducting membership campaigns, these are only some of the many ways of extension work. In Chicago there are several congregations [that have] benefited in this manner. It is acting as a reservoir to retain those elements, Americanized and American, who of essentially Orthodox stock would otherwise fall easy prey to the radical Reform temple. Two such congregations in Chicago, recently formed,

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I K have been saved for conservation [Editor's note: that is, conserva-
IV tive Judaism] only through the United Synagogue.

The Jewish student, destined to be prominent in American Jewish life, is looked after through the Jewish student houses, where all Jewish student activities center, Menorah, Zionist, or social affairs, and where kosher meals are served to them. [Of] such student houses there are four, two in New York City, and two in Philadelphia, a fifth one is about to be established by the Boston Branch of the United Synagogue, and the time is not [far] distant that will see one at the University of Chicago.

It [United Synagogue] is employing a competent staff of educators and rabbis who are preparing textbooks for use in its Hebrew schools. One has already appeared and several are under preparation. It is standardizing its Hebrew schools through the adoption of a uniform curriculum, through joint public

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I K graduation of its schools, through the awarding of United Synagogue

IV diplomas to those pupils that fulfill its requirements.

It is encouraging the establishment of kosher restaurants of high grade in the business sections. Several such in the East have been founded. It has compiled a directory for [the] use of Jewish travelers, containing information of all kosher hotels and restaurants throughout the country.

It organizes young people's religious and educational activities in the thickly settled Jewish districts, such as Young Israel [groups], in order to help keep the American young man loyal to traditional Judaism.

But while mention of a great many activities must be here omitted because of space, no account would be complete without some reference to the wonderful

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I K work of its Women's League. One cannot help but be inspired when
IV coming under the spell of such women as Mrs. Solomon Schechter, Miss
Henrietta Szold, Mrs. Charles I. Hoffman, leaders of the National
Women's League. They have published small pamphlets of Friday night stories
to be told to children by their mothers. They are engaged above all in
strengthening the Jewishness of the home, which is their particular sphere.
Leaders of the Chicago Branch are Mrs. Benjamin Davis, Mrs. Leon Waldman, and
Mrs. Joshua Ginsburg.

The United Synagogue is establishing a national bond between Jewish communi-
ties, that will hold them into a national organization, through which ulti-
mately, the K'lal Israel may express itself.

Young in years, few yet in accomplishments, the United Synagogue is rich in
ideals and in its portents for the future. It is accomplishing a feat that

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I K has not been thought possible, namely, the establishment of the American
IV synagogue, teaching that though partaking of the full intellectual and
social life, though permeated with the best of modern thought, it is
still possible **to remain** intensely and thoroughly Jewish, loyal to his tradi-
tions and faithful to his ancient heritage.

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WPA (ILL) PROJ. 5021

Jewish Forward, September 4, 1920.

The First Warsaw Congregation and the Congregation Anshe Poland Beth Abraham have merged into our synagogue, under the name, Warsaw Congregation Beth Abraham, 1531 S. Clifton Park Ave.

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The Reform Advocate, Vol. 60, Wk. of Sept. 11, 1920. pp.147-148.

Temple Mizpah has purchased as the site of its future home the southwest corner of Ashland Blvd. and Morse Ave. At present there is a twelve room residence on the lot, which will be used temporarily as a Community Center by the Temple.

WPA (ILL.) PROJ. 30275

Forward, August 15, 1920.

Should American Jewish Lads be Loafers in the Beth Hamidrash or in the Yeshivah? by K. Marmor.

Because of the war between Soviet Russia and Poland, Chicago does not sufficiently appraise the war in their own territory. The warring armies are, on one side the attackers from the Courier, led by the Siamese twins, Dr. S. M. Melammed and Meyer Nolataroff, and on the other side, the defending holy Israel of the Rabbis, led by Ephraim Epstein and Rabbi Saul Silver. A glance at the events which preceded the war, makes it clear that it resulted from more material things than quarrels as to the relative value of the words Beth Hamidrash or Yeshivah.

The events are as follows: First, on the eve of the national presidential campaign, the Courier group had planned to organize a Kehillah, whose existence would give its organizers and leaders a monopoly of the Judaism symbol in Chicago. Secondly, the Rabbinate were not enthusiastic about this plan and

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WPA (ILL) PROJ. 30212

Forward, August 15, 1920.

opposed its realization. Thirdly, the Jewish Courier suddenly began attacking the Rabbis, in the language of a Billingsgate fishwife, as disturbers of the Kehillah.

For many years past, a cabal has been organized, whose program consists of a triple unity: of professional Judaism, boodle politics, and wealth. It is understood, of course, that this cabal had a tremendous influence on the orthodox synagogues.

During campaign periods, the members of the cabal, among whom are several gentile politicians, would come to the synagogue, climb to the altar, even on Yom Kippur, and deliver a sermon on the necessity of obeying this new clique. The pious Jews were strongly disgusted and considered these acts as hateful. But their protests were of no value, because the Jewish orthodox synagogues are not organized in a Kehillah as in Europe, but privately, belong to a congregation which is controlled by the presidents of the various synagogues. These officers,

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who are usually well to do, are adherents of the trinity and opponents of the Torah of Moses, which condemns usury, rent profiteering, and all other forms of exploitation.

The Rabbis are regarded by these well-to-do leaders of the congregation as servants of the Golden Calf. A Rabbi of such a synagogue may speak of Kashruth, but not of justice. He may condemn non-believers in Kashruth, but he must say no bad word regarding exploiters. He may revile the radicals, but dare not criticize boodle politicians.

For the bystander, to whom it appeared that the Rabbinate and the cabal lived happily together, and that the former appeared to be quite satisfied in their capacity of servants to the Golden Calf, it may be astonishing to observe the bitter quarrels between the two sides. It is evidently due to the fact that the cabal, which peddles the Jewish vote made such humiliating demands for the coming campaign, that the Rabbinate was forced to fight for its honor, or as they say, for "the honor of the Torah," which they so long disregarded.

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CONGREGATION SHAAREI THORA ANSHEI
MAAROV DESTROYED BY FIRE

Congregation Shaarei Thora Anshei Maarov, Sawyer Avenue and 13th Street, was destroyed by fire yesterday. Seven Torahs were saved, but sixteen of the twenty-one volumes of the Talmud housed in the synagogue, were burned. The children of the Talmud Torah located nearby tried until late at night to salvage some of the volumes of the Talmud which were scattered among heaps of burned wood, stones, bricks, and mud. The fire broke out about 1 P. M., and within fifteen minutes, only the four walls of the synagogue remained standing. The fire was put out by the firemen who arrived immediately and began pouring water from their apparatus.

Thanks to the efforts of I. Becker, owner of a dry goods store at 1300 South Kedzie Avenue, Joe Rubinstein, owner of a delicatessen store two doors away, and the painter Eisenberg, the Torahs were saved from destruction. When the alarm was given in the neighborhood that the synagogue was burning, Mr. Becker was first to appear [on the scene] to rescue the holy scrolls. The

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others joined him and all of them attempted to enter the synagogue but were prevented from doing so by the firemen. After a moment of hesitation, they told the firemen that the synagogue carried no insurance and a path was made for them at once. Smoke and flames leaped fiercely from all sides. The heroic rescuers marched forward to the holy ark.

The holy ark was locked and in their haste they tore the Parokheth (curtain of the holy ark), broke open the doors, and, although it was extremely dangerous the scrolls of the Torah were taken out, one by one, and deposited with Mr. Soroka who lives nearby. They also rescued five Talmudic volumes.

When the firemen had completed their work, the synagogue was a wreck, the holy ark was broken into pieces, sixteen Talmudi volumes were burned and trampled upon, the condelabras were destroyed; the platform, benches, tables and the steps to the women's gallery and the gallery proper were burned beyond repair. The windows were also broken.

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A large throng gathered around the synagogue and mourned its loss. The members of the congregation, and especially Rabbi A. Cardon, felt this loss more deeply than the rest.

When Rabbi Cardon approached the ruins he wept bitterly. His first question was, "What has become of the holy scrolls of the Torah?" When he was told that the holy scrolls were safe, he calmed down a little, and then began to assist the children of the Talmud Torah who were collecting the torn pages of the Talmudic volumes.

"The Congregation Shaarei Thora Anshei Maarov will hold its Passover services in its Talmud Torah nearby, but it will not be long" declared President Rosenberg to a reporter of the Courier, "before we will have a new synagogue." Rabbi Cardon expressed the hope that each of his 150 members would lend a helping hand.

The Congregation Shaarei Thora Anshei Maarov was built ten years ago. It was the first synagogue in the neighborhood; it was also the first to erect a Talmud Torah for Jewish children there, and it was among the first synagogues

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in Chicago to contribute large sums [of money] for charity.

The synagogue was built at a cost of forty thousand dollars. It was insured for only ten thousand dollars. It is thought that the fire was caused by defective electrical wires. No candles or lamps were lit yesterday.

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Sunday Jewish Courier, Feb. 29, 1920.

MODERN ZIONISM AS AN EXPRESSION OF MODERN JUDAISM
by
Hortense Levy
(In English)



A survey of the history of the human race brings out the fact that certain inherent impulses and tendencies have been characteristic of mankind in each varying phase of his development. Among these, that impulse called religion has defied the long sequence of changes from elemental caveman up to modern civilization, and is still as strong a motive in the lives of individuals and of groups as it has ever been.

People are prone to say that religion is dying out; that the world is no longer religious; that the church is losing its hold upon its members. Even without considering conditions as they actually exist today, the probable fallacy of such statements may be inferred from a study of the past. It was out of an upheaval much like the present that Christianity grew from a beginning as one

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of the many attempts to substitute something new for a worn-out system. In other words, when a given religion no longer fills the spiritual needs that have developed under a new social order, then its adherents fall away and people say that religion is dying out. Paganism had failed to meet the demands on it and Christianity took its place. But just so did Greek mythology fall, amid a chorus curiously like the one that was sounded at the beginning of this present century. Then another and a stronger religion took hold upon the people, and so out of eras of religious decadence have grown the heights of frenzy that marked the crest of the most religious expression.

Just at a time when the world, lulled by a sense of its security, had decided definitely that it had no further need for religion, an unexpected reaction was brought about by the beginning of the Great War. In the trenches, men who had never before thought about a philosophy of life, suddenly felt the need of one. As a result of their reasoning, soldiers of any and all creeds came to believe absolutely that men who died in action went straight to heaven, regardless of their past records. Six months before, they would have scoffed

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at the mere suggestion that there was a heaven to go to. And more: these same men, and their families at home, pounced upon the fantasy of a poet, and the angels of Mons became to them a reality as intense as any miracle of the Bible had been to the fanatics of a hundred years ago.

Among the Jews the conditions are the same. A few generations ago people began to feel cramped by the rabbinism which was no longer an expression of Judaism, but the reflex of the medieval superstitions under which it had developed. The spirit of the law was being crushed under the weight of the letter. The study of the Talmud was no longer an inspiration, not because the Talmud had changed, nor yet the people themselves, but because the conditions under which they studied it did not fit their newer point of view. Then came Reform Judaism, which in a few years no longer resembled the thing its founders had intended it to be. Aborted in its attempt to be the link between a half-forgotten past and a none too clearly comprehended present, this new form also failed to give the inspiration that the people needed.

It is not the form in which we pray that makes for spiritual uplift, but

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something else, too fine to be caged in any special form. Yet one thing is certain. In order to satisfy the demands of any people, whether during times of peace or in transition periods like the present, the form of the religion must allow for growth and change, and for the active, personal participation of each individual member. In the past, discussion of the history of the Jews, of passages in the Bible, of the Talmud, formed a normal phase of social conversation. Cultured Jews discussed these laws or customs as naturally as we today talk about some new piece of legislation or the relation between given conditions of the moment and their historical background. In other words, religion was not a profession for a selected group of men, nor the concern of the women and children, nor yet a form of intellectual gymnastics to be indulged in only by scholars. People lived Judaism. The Jews went out to the Babylonian captivity in utter disregard of their religion and their history, but they came back ardent students of the Law in all its branches. Evidently they had begun again to live their religion, which grew and expanded under this new impetus.

Human nature craves a spiritual expression, even though throughout long periods

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this phase of life is neglected. When the change comes, the demand is awakened simultaneously in great masses of the people. They begin to think and talk about it; the old forms change and religion once more begins to be a vital factor. Today the whole world is facing the reappearance of this phenomenon. How the Christian world will solve its problem we cannot guess, but for the Jews the tendency is already too marked to be mistaken. In the nationalist ideal, the Jews are coming back into their own.

Since sacrifice, temple ritual, and many ancient ceremonies have alike no hold on the modern mind, those phases of our religious growth that most demand our own activity and help are beginning to make a more intense appeal. The number of young, active, intelligent men and women who, after long neglect of their Judaism, have suddenly become alive to the inspiration of Zionism would be amazing were it not that this is the inevitable result of present-day conditions. National consciousness has swept over the world. Every people has come to see clearly that its salvation lies in its freedom to develop its national genius unhampered by the point of view of a foreign ruler.

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So, too, the Jews. What for centuries has been a dream, half mystic in its import, has suddenly become a scientific problem, to be worked out as such. The Third Return from exile no longer seems an absurd denial of modern world politics. On the contrary, to the minds of the statesmen of the Great Powers, it is as little to be scoffed at as the thought of a unified Slavic group or an independent Poland. It is only to a certain type of Jew, whose obsolete point of view is too deeply ground in for any change, that the return to Palestine seems unbelievable. To the Jewish scientist, the engineer, the economist, the problem is merely another Panama Canal, another transcontinental telephone. Science can do it and science will.

Of course, as in the return from Babylon, only a portion of the scattered Jews will go back. The rest will stay where they are, but theirs is the privilege and theirs the opportunity to help those to return who find in the homecoming that peace and safety which they cannot know in exile. To us here in America and to this generation who shall see with their own eyes the fulfillment of the Prophecies will come an opportunity such as comes but once in any era. Like

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their forefathers of old, they who remain may pour forth their gold and their knowledge in order to make Palestine a fitting home into which to welcome the returning wanderers.

The Sentinel, Wk. of February 20, 1920. Vol. 37-38, p.5.

The first convention of the Chicago Orthodox Jewish Congregations was held in the Chicago Hebrew Institute under the chairmanship of Max Schulman. One-hundred-forty delegates representing the Orthodox Congregations of Chicago were present. The new organization is to be known as the Jewish Orthodox Community of Chicago.

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TO THE TASK!

(Editorial)

Now that the Kehilah has a formal existence and an administrative machinery which could be active, its chosen representatives must begin to function. When the iron is hot, strike.

The elected executive of the Kehilah should lose no time, nor should it neglect its work. An office must be opened at once; a diligent and capable secretary, or bureau director, should be engaged immediately to prepare the groundwork for the large transactions which the Kehilah must undertake.

As soon as these technical difficulties are solved, the executive of the Kehilah must direct its attention to three outstanding problems--finances, a membership drive, and a home for the Kehilah--in order to inject blood



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and life into the new organization.

It is self-evident that the Kehilah cannot exist from the income of the present per capita tax. On the other hand, the congregations cannot be called upon for larger contributions until they have seen some practical work. And even should the congregations offer to treble their per capita tax, still the new organization would not be able to exist on this alone. Naturally there will and must come a time when the Kehilah will be self-supporting and will not have to depend upon the kindness of private individuals.

Thus far, it is forced to accept aid from individuals in order to start the work, and the quicker it obtains the necessary assistance, the better. The main responsibility for finances rests now with the executive, so that the representatives of the Kehilah will not be dependent upon, nor under the influence of anyone. It means that the Kehilah must be financed by



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many persons who will contribute relatively small sums, rather than by a few individuals who will give large contributions. It is easy to find in Chicago a hundred Jews, willing to contribute a hundred dollars a year to the Kehilah for a period of three years, and fifty Jews who would be able to give fifty dollars a year.

This is hardly enough to finance the Kehilah because it needs larger sums. But, as soon as it begins to function, new and legitimate sources of income will be found which will enable the Kehilah to proceed with its work.

Of course, we hope for the best; we hope that the problem of finances will be solved and that the wheel of the Kehilah will begin to turn. Then what? As yet the Kehilah represents only five or six thousand orthodox individuals who are organized in congregations. But there are in Chicago 250,000 Jews, and if the Kehilah is to become powerful, it must represent many more Jews as they are organized now, in orthodox congregations, or it will remain



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merely a clique. To represent large groups of Jews, a membership drive must be made, and we are convinced that it will not be at all difficult to double the membership of the congregations. So far, there are only between five and six thousand orthodox families identified with organized congregations. Figuring five persons to a family, it would mean that the Kehilah represents approximately 25,000 persons, which is one tenth of the whole Jewish population of Chicago. Should the Kehilah, as a result of the drive, double its membership, it would then represent 50,000 Jews and would become numerically, therefore, the most powerful Jewish organization in Chicago and the supreme authority in Jewish public life. Then its numbers would gradually increase, for it is the weakness of human nature to join the numerically superior group. The Kehilah, therefore, has the opportunity of becoming the "assimilative power" i. e., the power that would attract and assimilate many indifferent Jews to its fold.

To become the assimilative power, it must, with all of its energy, immediately undertake the task of doubling its membership; in this way,



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it would, of course, improve its financial, not to mention its moral situation because the strong, successful and powerful command respect. This, however, does not yet complete the work.

The Kehilah cannot be content merely with an office, a secretary and a few stenographers. It must have a home, a beautiful home. The Beth Din, the library of the Kehilah and the meeting place of the executive officers of the various branches, such as the board of education, the board of Kashruth (dietary laws) and that of the Beth Din (religious court) should all be concentrated within the Kehilah home. It must be the gathering place of men of knowledge and science, authors and Jewish civic leaders of Chicago. It must be a sort of a Jewish "city hall". Each congregation must become a partner in the home of the Kehilah and must contribute a certain sum of money in order to participate in its activities. Each congregation must consider itself a partner in all of the property of the Kehilah. Sometimes a partner becomes irritated and angry for a moment; he feels as though he has been insulted. Nevertheless he sticks and does not abandon



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his property. Through the mutual partnership of each congregation in the property of the Kehilah, the relationship of the individual congregation to the Kehilah will be placed on a concrete basis and both will become an organic entity.

These three problems: financing the Kehilah, doubling its membership and giving it a home, must be solved immediately. If its representatives are energetic and wish to strike the iron while it is hot, they will undertake the work without delay.

It is the duty of the chairman of the convention to call a meeting at once in order to elect officers, to organize an advisory board, and to proceed with the work. When the masses see that the executive of the Kehilah is producing results, it will give sufficient moral and financial support to enable the executive to appear before the delegates who elected it, with



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a consciousness of pride [in their work].

[Editor's note: Kehilah is the Hebrew term applied to the organized Jewish community of any city or town.]



Daily Jewish Courier, Feb. 2, 1920.

ALL ORTHODOX SYNAGOGUES OF
CHICAGO ELECT DELEGATES TO THE KEHILAH

Elections of delegates to the organizational meeting of the United Jewish Orthodox Kehilah were held yesterday. The meeting is to take place Sunday, February 15.

Members of all orthodox synagogues from all parts of the city gathered together to discuss the proposed plans of the temporary Plan and Scope Committee. An extraordinary enthusiasm prevailed. Everyone understood and felt that the cornerstone of a permanent Jewish life was now being laid; that with the consolidation of all Jewish groups in Chicago there would develop a healthy Jewish spirit among the masses.

The enthusiasm of the audience was particularly evident when the election of the delegates began. Everyone was eager to see that only delegates who

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understand and sympathize with the purpose of the mandate placed upon them by their synagogues, should be elected.

Although the election of delegates in all synagogues was supposed to take place yesterday, Sunday, many of the synagogues held their meetings Saturday evening, at which time they elected their delegates.

According to the recommendations of the temporary Organizational Committee, recommendations which were accepted, each synagogue has the right to elect one delegate for a membership of seventy-five or less, and an additional delegate for every fifty members above that number. The elected delegates will constitute the convention which is being called for February 15.

The names of the delegates, as well as the names of the synagogues which elected them, will be published during the next few days.

[Editor's note: Kehilah is the Hebrew term applied to the organized Jewish community of any city or town.]



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PLAN FOR ORTHODOX JEWISH KEHILAH IN CHICAGO ADOPTED

A meeting of rabbis, presidents of synagogues, and prominent civic leaders was held yesterday evening at the Grenshaw Street Talmud Torah. The plans for a united Jewish orthodox Kehilah, formulated by the various committees, were considered.

Here are the accepted plans as to the aims and tasks of the Kehilah which were drawn up by the Plan and Scope Committee; The aim of the Kehilah is:

- a) To organize, unite and strengthen all forces which serve, support and represent traditional Judaism in Chicago and the vicinity.
- b) To establish, support and maintain educational, religious, philanthropic, social, economic and other Jewish national institutions which serve the orthodox community of Chicago.
- c) To delegate representatives in all institutions and to participate in all Jewish activities.

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d) To adhere to the fundamental principles of Judaism, such as the observance of the Sabbath, holidays, dietary food laws, etc.; to acquaint the Jewish population, from time to time, in written and spoken manner, with all Jewish problems and questions concerning Jewish life, with the object of solving them in a true Jewish traditional spirit.

In order to carry out the above-mentioned plans we recommend the election of the following committees:

- 1) An educational committee, whose duty it shall be to formulate an educational program for all Jewish educational institutions and to strengthen the cultural and financial condition of the Talmud Torahs in Chicago.
- 2) A committee to supervise kashruth (dietary laws).
- 3) A committee which shall find means to make possible the observance of the Sabbath and holidays in the industrial and commercial establishments.

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We recommend that the organization shall keep a permanent Pinkus (memorandum book) in the old traditional style where all the events of the Kehilah shall be recorded; also that an archive shall be maintained for the preservation of copies of everything that the organization may publish for the purpose of having historical data of the Kehilah's achievement at hand when necessary.

Paragraph "C" deals with the establishment of a Beth Din (Jewish religious court). This problem was placed in the hands of the rabbis to work out and to formulate a plan for the organization of a Beth Din.

All plans of the organizational committee concerning the form of election of delegates to the initial meeting and of officers and directors, were adopted.

It was decided that the separate meetings of the synagogues, at which the adopted plans will be ratified and delegates elected to the initial meeting, should take place on Sunday, February first and the initial meeting of all chosen delegates should follow on Sunday, February fifteenth. [Editor's note: Kehilah is the Hebrew name given to the Jewish community of any given city.]



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AN HISTORIC DAY

(Editorial)

Leaders of conservative Judaism in Chicago will gather today to discuss and accept plans for a merging of forces; these plans will be presented by the committees that formulated them. Today it will be decided whether the conservative Jews of Chicago are ready for the great movement they desire to make--an alliance of all their forces--or if they are not yet ready, are still condemned to live as in the wilderness.

The enthusiasm with which the plan for an alliance of all conservative forces in Chicago was received, proves however that the Chicago Jews are ripe for this great historical step which can effect great progress in the life of all of American Jewry. Second to New York, Chicago is the largest Jewish center in America. Chicago is the greatest Jewish center in the Middle West. Whatever Chicago Jews do to improve Jewish public life will certainly be admired by



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other large Jewish centers in America. Should the highly important plans be carried out in a spirit of loyalty to principles and true democracy, the other Jewish centers in America will follow Chicago and in this way the movement which will have had its start in Chicago will spread throughout America and will bring new active forces to American Jewry.

We are outlining these perspectives for Chicago Jews with the aim that they may realize that what they do today not only concerns Chicago Jewry, but the entire American Jewry as well.

The reformed Jews have hitherto claimed that the orthodox Jews have no talent for organizing and are helpless therefore, although they form the largest majority of American Jewry. We have never taken this assertion seriously. We see that the orthodox Jews have built great and beautiful institutions which are in existence. We see that the great orthodox congregations in the country are solid and powerful, and we believe that as soon as the orthodox Jews recognize the absolute necessity of uniting their forces, they will show sufficient



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talent to effect this unity.

What is most important for the orthodox Jews of Chicago to understand is that now is not the time to discuss details and particulars. The only thing necessary now is to agree on certain principles and aims. Time will provide enough work for the new organization, more than enough. Everything must be built anew, for so much elementary work has to be done.

Jewish education does not enter into more than thirty-five thousand Jewish homes in Chicago. Jewish families, therefore, grow up in ignorance, and it is the duty of the united orthodox Jewry of Chicago to put an end to this deplorable condition. Chicago, like many other Jewish communities of the Middle West, feels the lack of Hebrew teachers. Chicago, as the center of Jewish orthodoxy in the Middle West, must undertake the work at once, the sacred work of training Hebrew teachers. Even though Chicago is as large a city as it is, it has no Beth Din (Jewish religious court), and whenever two Jews have the slightest



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disagreement between themselves, they immediately go to a city court. Chicago courts are always overfilled with Jewish customers. This disgrace could be easily averted by a well-organized Beth Din, composed of the Chicago rabbinate.

The grown youth of fourteen and fifteen years of age has no center for its activities, and the result is that those who did receive something of a Jewish education in a Talmud Torah (Hebrew school) or private Cheder (private Hebrew school) immediately forget it upon leaving the Talmud Torah. They enter into a different atmosphere where they forget the last bit of their Judaism. For this youth the new organization must provide, and must see that it shall lean toward Judaism and shall become capable of taking over the great Jewish task in the future.

In conclusion we wish to say that the organization of the union of orthodox Jews in Chicago in taking over all of the Jewish public work--which must be done if Judaism is to survive and have a future--must consider itself, as it must be considered by others to be the Jewish Kehilah (community) of Chicago. A group



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must have a specific name, so as not to be confused with other groups. A Kehilah needs no special name for there can be only one Kehilah in a city. The moment a Kehilah adopts a special name it ceases to be a Kehilah and falls into the category of a group. Adopting a special name, the Kehilah acknowledges the fact that similar organizations may exist and perform similar work. What this can lead to, must be clear to everyone.

The new organization of the orthodox forces in Chicago should be known by its work and not by its name. It should be the Kehilah of Chicago, no more nor less. The Jewish Kehilahs of Wilno Warsaw, Minsk, Pinsk, Paris, Vienna or Berlin also have no special names. They are the Jewish Kehilahs of those cities and are known as such.

Every representative of the one hundred and twenty-eight Jewish orthodox congregations in Chicago should come today to the Grenshaw Street Talmud Torah to assist in the laying of the foundation for the great Jewish Kehilah of Chicago.



Daily Jewish Courier, Dec. 10, 1920.

YOUNG ISRAEL

Young Israel is an organization of Orthodox young men and women, recently established in Chicago, with the object of solidifying traditional Judaism and spreading it among the American born or Americanized Jews. The representatives of this movement, though in every respect Orthodox, feel that Orthodoxy in its old garb no longer appeals to the youth, and that in order to be acceptable to the youth it must be modernized in form. The members of Young Israel are anxious to hear a representative of Judaism talking to them on matters Jewish as any old-fashioned Orthodox Jew, but since they no longer master Yiddish, and do not understand an old-fashioned sermon in Yiddish, they want to have it delivered to them in English. They also demand that the forms of Orthodoxy be modernized to such an extent that it satisfy the aesthetic needs of the youth. In addition Young Israel is interested in everything pertaining to Judaism--literature, Jewish learning, Jewish institutions, etc. To them Judaism is not a matter of religious creed only, as it is with the Reformed Jews, because Young Israel differs from old-fashioned Orthodoxy in form only.

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We think that there are vast possibilities for this movement, not only in Chicago, but all over America, and we also think that the representatives of Orthodoxy are in honor and duty bound to support the movement, because it may contribute a great deal to keep the young generation in constant touch with conservative Judaism. Young Israel is not abandoning Orthodoxy of old, but is simply supplementing it.

Of course, those who think that Yiddish is essential to Orthodoxy and is part and parcel of Judaism, will differ with us, will look upon the Young Israel movement as a semi-reform venture. But the fact of the matter is that Yiddish is not part and parcel of Judaism, just as Ladino or any other jargon spoken by Jews in the one or the other part of the world is not an organic part of Judaism. Every Jewish organization must work out its own salvation, and must adapt itself to the times and modes of life of the times. In the middle ages, the center of Judaism was Spain and Portugal, and Spanish Jewry was much more Spanish than Russian Jewry was Russian, or German Jewry German. In addition the Jews of Spain and Portugal were desirous of remaining in contact

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with the great cultural agencies of their time, and the Jewish representatives of that period wrote and spoke in Arabic, Spanish and Latin, the three great languages of medieval civilization. The greatest Jewish codifier and philosopher, Maimonides, has written his main work in Arabic. This at least goes to prove that Yiddish or any other vernacular spoken by Jews is not part and parcel of Judaism. If there is any language of which it can be said that it is an organic part of Judaism then it is not Yiddish but Hebrew. One can be as good a Jew in English or in French or in German as one can be a good Jew in Yiddish. Therefore, Young Israel movement, anxious to preserve and perpetuate Jewish traditions, is not a Reform venture, but just an attempt, and a necessary attempt to bring about a synthesis of Orthodox Judaism and modern culture.

We understand that the leaders of the movement, all young men and women, have already succeeded in enrolling a considerable membership and the movement is making rapid strides on the West Side and the Northwest Side of Chicago. We can assure the leaders of the movement of our sympathy with noble aims and

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aspirations, and that we, on our part, will do whatever we can to further the great cause.

WPA (ILL) PROJ. 0005

Daily Jewish Courier, Dec. 3, 1920.

CHICAGO SINAI CONGREGATION

Dr. Emil G. Hirsch, of Sinai Temple, will give the eleventh of his series of sermons on "My Religion", on Sunday, December 5, at 10:30 A. M. His subject will be "The New Social Adjustment Suggested by the Implications of My Religion".

Dr. Hirsch will bring to his audience suggested avenues of approach, which might help to lead us out of the darkness of these days of misunderstanding and passion, into ways that promise co-operation and understanding.

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JEWISH

Forward, Sept. 14, 1919.

TO THE COUNTRY OF LOHISHIN AND LUBASHAI!

Congregation Ashee Lohishin and Lubashai request all our countrymen to attend services during the High Holidays at our recently purchased synagogue, 1630 S. Lawndale Avenue.

Tickets can be secured every evening between 6:00 and 8:00 P.M. and all day Sunday.

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JEWISH

Forward, Sept. 7, 1919.

STASHEV AND ENVIOUS COUNTRYMEN

(Advertisement)

We announce that we will conduct our worship this Rosh Hashonnah and Yom Kippur in the well lit hall of the Jewish Educational Alliance, 1243 N. Wood St., where our beloved countrymen, Shlomo Wexler and Hershel Rosenzweig, will conduct the prayers accompanied by a choir of 15. The **proceeds** of all sales of tickets for these days will go to the war victims of our old home.

Daily Jewish Courier, Aug. 22, 1919.

RABBI SADOWSKY ARRIVED IN CHICAGO THIS MORNING

The newly elected rabbi of Congregation Tiphereth Zion, Rabbi Sadowsky, arrived here this morning. Prominent members and representatives of the Congregation Tiphereth Zion came to the depot to greet their rabbi and to extend him a hearty welcome.

Rabbi Sadowsky occupied the pulpit for eight years in Rochester, and for three years in Albany, New York. He has been a resident of the United States for the past eleven years. Rabbi Sadowsky is a descendent of the great rabbis of Russia and is considered an outstanding American rabbi. He received his rabbinical degree in Russia at the age of twenty-two.

Rabbi Sadowsky is considered not only as an authority on the Torah, but also as a modern intellectual; he is well posted in the old and new Hebraic literature. He is the author of several books in Hebrew and is well versed in the English language. Rabbi Sadowsky has a modern conception of [the function of the] rabbi, and is interested in all the great Jewish problems. Of the younger

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JEWISH

Daily Jewish Courier, Aug. 22, 1919.

generation of rabbis in America, Rabbi Sadowsky is unquestionably one of the best known.

We say to him: "A hearty welcome".

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JEWISH

Daily Jewish Courier, Aug. 21, 1919.

THE LARGEST SYNAGOGUE IN CHICAGO

When you walk along Douglas Boulevard, between Homan and Trumbull Avenues, your eye is attracted to a large, beautiful structure with a wide entrance, supported by massive pillars, over which there are large stained windows. If you walk closer, you will notice, above the entrance, an inscription bearing these prominent letters: "Anshe Kneseth Israel" in Hebrew.

This building is the largest Orthodox synagogue in Chicago. The Congregation Anshe Kneseth Israel has a membership made up of the oldest Jewish settlers in Chicago. It has an historic background of four decades.

About forty years ago, when the Jewish settlement was neither as large nor as highly developed as it is today, a group of immigrants who were devoted

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JEWISH

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Daily Jewish Courier, Aug. 21, 1919.

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IV to the life of Jewish Orthodoxy banded together and founded a synagogue on Clinton and George Streets. And as the Jewish settlement grew larger and larger, this congregation became stronger and more powerful, materially and numerically. As a result of a decision of the membership to enlarge the synagogue, the beautiful building which you now see on Douglas Boulevard near Roman Avenue, was built six years ago.

The impression you receive of the synagogue from its outside appearance is infinitesimally small compared to the impression you get after you enter the building. On the first floor there is a large Heder [Old World type of Hebrew school] and the Beth ha-Midrash [house of study, sometimes used as synagogue]. In the Beth ha-Midrash, there are nearly seven hundred seats, and there are shelves full of sacred writings--the Talmud and the Bible. Jews come to study these sacred books every day. Services are also conducted

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Daily Jewish Courier, Aug. 21, 1919.

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IV daily, except on Saturday and holidays. Besides individual students, there is a group who study the Bible, a group who study Mishnah (collection of Talmudic laws and precepts upon which the Gemara is based), and a group who study the Talmud. The rabbi of the synagogue conducts the class in Talmud. Adjoining the Beth ha-Midrash is the office of the Hebra Gemiloth Chesed (Free Loan Group). This group has a capital of about \$3,000. It loans from ten to one hundred dollars to the needy, to be repaid in small weekly payments without interest.

On Saturdays and holidays, services are conducted in the synagogue proper, which is on the second floor. It is an unusually beautiful structure, built and designed in the style of Jewish Orthodoxy. There are two thousand seats in the synagogue, which is beautifully decorated.

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JEWISH

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Daily Jewish Courier, Aug. 21, 1919.

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The rabbi of the Congregation Anshe Anoseth Israel is Rabbi Ephraim Epstein, who is one of the most prominent Orthodox rabbis in Chicago. Aside from being a noted European scholar and an authority on our literature, he is an energetic welfare worker. He is one of the founders of the Hebrew Theological College. Rabbi Epstein interprets the Talmud every evening to a group who are studying it. He also delivers inspiring sermons every Saturday and holiday. The Congregation also has a Magid Translator's note: a preacher, not a rabbi, who delivers a sermon each day between the late afternoon and the early evening services. The synagogue has also engaged a permanent cantor Translator's note: the word "permanent" is used here to distinguish him from a cantor who is engaged for the High, or lesser holiday services only. The cantor is Mr. Lipner, who has been connected with this synagogue for the past five years. The synagogue also maintains a teaching

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JEWISH

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Daily Jewish Courier, Aug. 21, 1919.

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IV staff.

Mr. M. Solk, president, is responsible for a good deal of the Congregation's accomplishments. He has given most of his time and energy to the synagogue. Originally it was planned that this congregation should be built on Winchester Avenue, near Roosevelt Road, but Mr. Solk was the one who pointed out the need of a synagogue on Douglas Boulevard, because he foresaw that **that** district would become the Jewish center of Chicago. The vice-president is the philanthropist, Benjamin Cohen; Sam Mann is treasurer; A. Halperin, secretary; A. Cohen, sexton; J. Solk, superintendent of the cemetery. The trustees are L. Rotner, F. Gordon, Joseph Broun, Morris Goodman, and F. Mashak.

The synagogue has already cost the members \$150,000. The first mortgage of \$50,000 will soon be paid. The yearly expenses amount to \$18,000. Last year, \$20,000 was raised for various charitable institutions. At present the

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Daily Jewish Courier, Aug. 21, 1919.

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IV Congregation has over three hundred members in good standing, who are not only loyal to the synagogue but also respond generously to every appeal that is made for the Jews in general.

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JEWISH

Sunday Jewish Courier, Aug. 17, 1919.

ADAS BNAI ISRAEL CONGREGATION IN ITS OWN BUILDING

The Adas Bnai Israel Congregation, 1113 Ashland Boulevard, has bought the building at the above address for five thousand dollars. They wish to establish a Jewish Orthodox community center and hope to attract a great many of the Jewish youth in that neighborhood.

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JEWISH

Daily Jewish Courier, Aug. 12, 1919.

CONGREGATION B'NAI ZION TO OPEN NEXT WEDNESDAY

Next Wednesday, the Congregation B'nai Zion, 1715 Lunt Avenue, will be formally opened. The building is not a new one, but is one that has been transformed from an Episcopalian church into a Jewish house of prayer. Congregation B'nai Zion paid thirty-five thousand dollars in cash for the building. There was an additional cost of ten thousand dollars to remodel it.

The Messrs. Herman Spivak, Joseph Friedman, Joseph Z. Wilner, Edward Shteif, Moses Von Gelder and Nelson M. Stein are among the most active members, and they promise that the synagogue will be a strictly Orthodox one. They will soon bring a modern young rabbi from the East to officiate at their synagogue.

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JEWISH

FORWARD, August 10, 1919.

WPA (ILL) PHO 30275

Attention

Povolatch Women's Auxillary announce to all their countrymen that they are presenting a Torah today Sunday, August 10th. The procession will begin from Mrs. Schwartz's home, 911 S. Wood St. and continue to the Povolotch Synagogue, 1539 S. Turner Ave. about 2 P M.

The Committee of Povolotch Women.

(Adv.)

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JEWISH

Sunday Jewish Courier, Aug. 3, 1919.

FROM THE PUBLIC ROSTRUM
by
J. Leibner

The various branches of the Adas Bnai Israel [an ultra-Orthodox, anti-Zionist organization] are a strong force within Orthodox Judaism in Chicago. One of its branches, with headquarters at 1118 South Marshfield Avenue, will celebrate its anniversary next Sunday; it was founded seven years ago.

The history of this branch is brief but interesting. Its first members were students of the Yeshivath Etz Chaim (Hebrew theological college), who undertook to do whatever they could for Judaism, and particularly to propagandize among the Jewish youth for the observance of the Sabbath. They have done a great deal in this respect.

Many young Jews who were not absorbed in sports, or in playing pool, were attracted to this organization. Thus the membership grew larger and larger.

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JEWISH

Sunday Jewish Courier, Aug. 3, 1919.

Thanks to these young men, we now have four branches of the Adas Bnai Israel in different parts of the city. They have clubrooms where they meet to discuss problems pertaining to Judaism. The important thing is that they all observe the Sabbath, thus proving that one can hold a job in a factory or a store, or that one can carry on one's own business in America, and still observe the Sabbath.

Ask any one of the modest, truly Jewish youth of the Adas Bnai Israel at Marshfield Avenue what the purpose of the organization is, and he will answer:

"We advocate the observance of the Sabbath and we obtain jobs for those who do not want to work on the holy day of the week.

"We are striving to create a strong and powerful organization of all the Jewish youth who cling to the tenets of Judaism.

"We seek to spread the ideals and aspirations of Judaism, and especially to

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JEWISH

Sunday Jewish Courier, Aug. 3, 1919.

clarify the importance and holiness of the Sabbath."

To this let us add what the youth, in his modesty, failed to say--that the above-mentioned Adas Bnai Israel seeks no honors in our community, and plays no politics. The members give their assistance to every Jewish enterprise, but Orthodox Judaism is their most important concern.

They have arranged a splendid program for their anniversary next Sunday, and we wish to see a large Jewish gathering at their celebration.

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JEWISH

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FORWARD, 7-27-19.

To all countrymen of Lohishin and its envious.

A meeting is called for Sunday July 27th, 5 P.M. in Lohishin Synagogue, 1419 S. Bangamon Street. Very important news from the old home. Everyone must be present.

Lohishen Relief Committee.

(Adv.)

The Union has also developed an apprentice system, and the scale for the apprentice system, and the scale for the apprentices are as follows, for Cutlers, \$30.00 per wk. for operators \$25.00; for finishers and mailers \$20.00. Of particular importance is the means of superintendence during the two year period of the agreement. They have a conference consisting of 11 people, 5 persons from each side, and an eleventh, an impartial one.

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JEWISH

Sunday Jewish Courier, July 20, 1919.

THE PUBLIC PLATFORM
by
J. Loebner



The Rabbinical Association of America has undertaken an important task: the issuance of a new edition of the Babylonian Talmud. Contributions for this undertaking have already been received from many prosperous, Orthodox Jews in the Chicago vicinity and in New York. The total sum of sixty thousand dollars has already been received.

However, before the project can be completed an even larger sum of money will be necessary. In fact, about a quarter-of-a-million dollars will be needed. The Rabbinical Association, therefore, appeals to the Jewish community of Chicago and to the Jews living in the Middle West (through the medium of the Courier) to respond generously to the new drive for funds. The Association is certain that all Jews will recognize the necessity of issuing a new edition of the Talmud and will follow the example of those who have

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Sunday Jewish Courier, July 20, 1919.



already contributed.

The war has obliterated many aspects of Jewish culture. It is our duty to reconstruct our spiritual ruins in no less a degree than our material ruins. Jews of Poland and Russia, suffering from persecution, hunger and want, still do not neglect their spiritual needs. They establish their Talmud Torahs and their theological institutions and strive, feeble though the effort be because of the circumstances, to perpetuate the words of the Torah. Their vital concern is to uphold the torch of Judaism.

These unfortunate Jews were the first to call the attention of the Orthodox rabbis to the fact that the Jewish printing establishments in the Russian Empire were being burnt. The Rabbinical Association received heart-rending letters from Jewish communities in Russia requesting that books be sent to them so

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Sunday Jewish Courier, July 20, 1919.

that the religious schools could be reopened. Similar letters from Palestine were received indicating a great scarcity of books. Frequently ten students were required to use one half-torn Talmud. Among the rabbis in Chicago who received letters from Russia and Palestine bearing these sad tidings were Rabbis Zvi Simon Album and Ephraim Epstein. These letters, gathered at the offices of the Association in New York, induced the Orthodox rabbis in this country to unite in bringing out a new edition of the Talmud.

Well-known local rabbis have issued the following statement:

In undertaking to issue a new edition of the Talmud the Rabbinical Association has taken upon itself one of the most sacred duties devolving upon the clergy. Every Jew, who in any way feels connected to Judaism, and who is ready to acknowledge that the Talmud is the very essence of our religion--that without the Talmud there is no Judaism--must assume as his sacred duty the task of gathering the necessary amount of money to enable the Association to issue a new edition of the Talmud. Every conscientious

Forward, June 29, 1919.

The Congregation B'nai David Ohavi Tzedek announces that it will dedicate the corner-stone of this new temple at Humboldt Blvd., and Armitage.

The rabbi of the temple, Elfambein; Judges Pam, Fisher, and Horner; and Rabbis Stoltz, Kafe, Silber, and Cohen will partake in the program.

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JEWISH

Sunday Jewish Courier, June 22, 1919.

[INSTALLATION OF RABBI]

In the Kneses Israel Shul (synagogue), 1500 N. Maplewood Avenue, they will today install Rabbi Buruch Zundel Margolin who for sometime has been Rabbi in Brooklyn. He was invited to accept the spiritual leadership of this congregation. He brought with him splendid recommendations from fellow Rabbis in Greater New York who expressed the hope that Kneses Israel Congregation will appreciate his worth and respect him accordingly.

Rabbi Margolin is a Rabbi from the "Old Home" (Europe), a God-fearing person, and a good speaker. His settling in Chicago is a decided gain for the local Orthodox Jewry. The local Rabbis will certainly not fail to attend the installation ceremony, which begins sharply at three o'clock, to be followed in the evening by a banquet given at the Talmud Torah Hall.



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JEWISH

Daily Jewish Courier, May 13, 1919.

COUNTY BOARD VOTES FOR SYNAGOGUE AND CENTER IN OAK FOREST

At yesterday's meeting the County Board of Commissioner's decided to give the necessary space in Oak Forest to establish a synagogue and center for the Jewish incurables.

President Peter Reinberg, Commissioner Bartly Berk, and Commissioner Frank Ryan were the strongest advocates favoring the grant of space in Oak Forest to build a spiritual home for the Jewish patients. Had it not been for their great efforts and support, the plan would have failed.

And now, as to these incurable Jewish patients, the committee will set to work to obtain funds for this synagogue and center.

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Daily Jewish Courier, May 9, 1919.

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FOR THE HELPLESS INFANTS

That aid be given first to infants, is a duty accepted by civilized and uncivilized peoples alike. Helping the helpless child who cannot fight himself the battles for existence, is an elemental instinct among living beings. The wildest animal will sacrifice herself for her helpless cub; the most barbaric peoples, those nearer to the animal world than to man's, will defend their young at the price of their lives. And the slogan "Babies First" is not a moral principle, but an elemental instinct of all peoples, as well as of all animals.

In this case, what is true of the individual is true of the community. A group with healthy instincts will primarily care for its helpless infants. Should you desire to know if certain groups are well established socially or operate on healthy social instincts, then investigate their attitude toward their small helpless manhood, that small humanity which cannot as yet speak or walk and is entirely dependent on the succor of others, and



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Daily Jewish Courier, May 9, 1919.

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then inquire, too, of the organization of the orphanages, their management, and the treatment accorded their children.

If the treatment accorded this helpless youth is the basis of our judgment for the social solidarity of the group, then what opinion must we form of a group of three million Jews in America who year after year permit thousands of Jewish infants to be lost to Christian institutions for lack of sufficient Jewish institutions?

There are many complaints that thousands of Jewish children in America grow up without a conception of Jewish Torah or respect, that these thousands of Jewish children in America are sent yearly to Christian institutions to be reared as Christians. On this score, no one says a word; our civic leaders are quiet on this problem as if they trembled to approach it.

What takes place in the large Judaism of America occurs also on a smaller scale in our beloved Chicago. We have here in Chicago an orphanage for children who can help themselves, but for orphaned helpless tots, for babies,



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Daily Jewish Courier, May 9, 1919.

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there is no institution. When a poor Jewish workman loses his wife, there is but one place that will provide for his small helpless orphans; the Christian institution, because a Jewish one does not exist.

To call this scandalous is a mild expression. Especially when we have an Associated Charity that cares and must care for the unfortunate children of fate.

During the last influenza epidemic, hundreds of Jewish infants lost their mothers and even their fathers. We do not know yet definitely the number of these unfortunate Jewish babies, but we do know that it is estimated in the hundreds. What have Chicago Jews done for these unfortunate infants?

How many of them will go to the Gentiles and grow up Christians? Have our social and civic workers no feelings for these unfortunate Jewish babies? Can they answer to their Jewish conscience, should these unfortunate babies



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Daily Jewish Courier, May 9, 1919.

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be reared as Christians?

Here we have not simply the question of emergency measures arisen because of the influenza epidemic, which has merely made the problem more acute than previously, but the problem as such is one of normal times. The Jewish workman who loses his young wife through death, or has to separate from a wife who is not suited to him, can by no means, alone, care for the small orphans. He cannot hire nurses for them; neither can he place them anywhere. He has no choice but to place them in Gentile hands. And what about illegitimate children? There are also Christian institutions that accept Jewish illegitimate children. A Jewish institution to care for such unfortunate children does not exist.

It is quite scandalous when no one can be found in such large Jewish communities as Chicago to espouse the cause of these infants and to desire the establishment of a Jewish home that will give them a Jewish upbringing. It is more than scandalous when a group of people are willing to do this noble work but are hindered



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Daily Jewish Courier, May 9, 1919.

by the social workers.

This is exactly what is occurring at present in our beloved Chicago.

A group of Jewish women from the West Side are working to secure a home for these unfortunate Jewish babies. Instead of helping them in their work, encouraging them and coming to their aid, everyone everywhere hinders them or shows them the door. The Associated (Jewish Charities) lent them a deaf ear. The rabbis are silent, as if it were no concern of theirs when they should be the first to lend succor. Other social workers, as Mr. Rosenblott, pretend to know nothing of it. The result being that this dire need cannot be met.

The Courier, as the organ of the Jewish community, cannot remain indifferent to such a tragic and scandalous situation. We have all the Jewish Charities; it is our policy that whatever is done in Chicago under the name of charity, should be accomplished not without the leaders and social workers, but must



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Daily Jewish Courier, May 9, 1919.

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I C go through the proper organized and systematized channels.

We stand in principle against rending these forces and against private groups.

But should our social workers in Chicago further continue to ignore this urgent problem of providing for the Jewish infants who must receive our first consideration, then the Courier will be compelled to deviate from its present policy, and together with this group of women who desire to establish this necessary institution for unfortunate babies, appeal directly to the public without consulting the leaders, because our Jewish conscience is not broad enough to look on when Jewish children are lost to the Jewish race.

We can only remind the Associated Charities to do their duty, but should they fail to do so, others will. We must provide for the unfortunate babies.



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JEWISH

Daily Courier, Apr. 9, 1919.

AMERICAN RABBIS

It is not merely a question of the Orthodox rabbis or Reform rabbis, but a question of all rabbis looking forward to American rabbinical prospects of the future. Both groups are confronted with identical problems except that the Reform rabbi needs more academical education and has to have a university degree in order to become a rabbi. The Reform rabbi, in order to be accepted as such, must graduate from a university besides graduating from a theological college.

Student rabbis receive reductions in tuition fees at any university or college. It would have been otherwise impossible for some to obtain an education. In spite of all these fine privileges granted to rabbis, of very few American boys are attracted by this profession. The majority of Reform rabbis are generally immigrants who already had a wealth of Jewish knowledge when they came to the Land of the Free.

Very few American-born rabbis possess enough Jewish knowledge to be recognized as real leaders of a community at least in the true sense of the word, as the title of rabbi was understood by the pious Jews in the days of yore.

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JEWISH

Daily Courier, Apr. 9, 1919.

Besides conducting the weekly services, the Reform rabbi serves as a sort of business administrator for the community, and as such he is employed by its president and trustees. It is his duty to conduct the services; to be active in community affairs; and to officiate at marriages and funeral processions. In other words, he is a combination of rabbi, cantor, sexton, and lamentator.

In case some Reform rabbis do work themselves up as influential leaders of such communities, it is not because of their intellectuality, but simply because of the ignorance of such communities, which know very little about religion.

Such communities give their rabbis the power and authority to rule over both religious and social problems.

There is very little room in the Reform field of Rabbinism to become broadened or expand spiritually. A Reform rabbi may become a great social worker and be able to accomplish good deeds that are not connected with the profession proper.

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JEWISH

Daily Courier, Apr. 9, 1919.

The Reform rabbi in America is a finished product: It does not grow any more, nor does it develop any longer. It is static. Some Reform rabbis may show extensive knowledge in research of the Jewish past, yet, this has nothing to do with the future of Jewish problems.

The young man of unusual abilities will sooner enter a profession where he will be able to create and discover new ideas and things, than to enter the rabbinical field.

In some ways the Reform rabbi is worse off than the Orthodox rabbi for the following reason: The old-fashioned Orthodox rabbi can create new commentaries and deviations; he can transport himself into the depths of the Talmud and debate on the passages about the dark mysteries of purgatory; or he can imbibe himself in the yet unveiled parts of the heavenly glories, absorbing himself in the Cabala, etc.

A Reform rabbi, however, cannot permit himself such spiritual pleasures. The average American Reform rabbi becomes so absorbed in the business of his congregation, that he loses the prospects of his office as rabbi of the Jews. He is only a rabbi of his congregation.

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JEWISH

Daily Courier, Apr. 9, 1919.

When two rabbis are alike in their viewpoints about Judaism, they have studied in the same Theological Seminary.

Take, for instance, a rabbi like Dr. Philipson, of Cincinnati. He not only has the audacity to consider himself a rabbi of his own congregation, but of all Israel as well. Rabbi Philipson is not even concerned with his pulpit or the errors he is making in the Hebrew language. This is the natural development of rabbinism in America.

These Reform rabbis even lack the traditional love for study that the Reform rabbis in Germany had.

Why Reform Judaism is still having a foothold in America, we do not know. However, we must be grateful to the West European immigrants. Their children are the members of the Reform temples. Twenty per cent of the German immigrants still adhere Judaism and attend weekly services.

The children of the Russian-Jewish immigrants, who came to the temple, will not remain Reform Jews very long, for the most another generation.

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JEWISH

Daily Courier, Apr. 9, 1919.

a rabbi in America, Reform or Orthodox, will not get the proper recognition as rabbi unless he takes a post-graduate course at the University of Jerusalem, where he will be able to spend a few years in an intensive Jewish atmosphere in order to imbibe the spirit of the Bible and of the Hebrew language, and to receive the proper perspective on Jewish history, life and nation.



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JEWISH

American Jewish Year Book, 1918-19. p. 160.

SYNAGOGUES AND HOMES OF SOCIETIES DEDICATED.

Chicago.

Northwest Fellowship Club, June 1, 1917.

Community Center and Hebrew School of Congregation Anshe Sholom,
September 9, 1917.

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JEWISH

Abendpost, Aug. 26, 1918.

DEDICATION OF SYNAGOGUE

The new temple of the congregation Chavo Amuno, located at 4821 Michigan Avenue, was solemnly dedicated yesterday afternoon amid a large attendance. The transfer of the Torah scrolls assumed the form of an automobile procession, stretching from the old synagogue at 3019 Wabash Avenue to the new one. The speakers at the ceremony were Judges [Joseph] David, [Henry] Horner and [Harry M.] Fisher.



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JEWISH

Daily Jewish Courier, June 27, 1918.

RABBI WINOGRAD OCCUPIES NEW PULPIT

Rabbi S. Winograd, the rabbi of the Bnai Sholom Congregation, will soon occupy the pulpit at the Mikrah Kodesh Anshe Pinsk Congregation. A few days ago, this congregation gave him a rabbinical contract for several years.

Rabbi Winograd is one of the youngest rabbis in Chicago. During the time he has been here, however, he has attained prominence as a great scholar and a very energetic welfare worker, particularly in the Mizrachi movement.

Rabbi Winograd is a native of Jerusalem and is a descendant of great rabbis and scholars.



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JEWISH

American Jewish Year Book, 1918-19, p. 323.

WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA - ORGANIZED JANUARY 21, 1918.

On the Executive Committee: Mrs. Benjamin Davis, Chicago.

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JEWISH

The Reform Advocate, Wk. of June 28, 1919, Vol. 57, pp.668-669.

The corner stone of Temple B'nai David Ohave Zedek at 1918 Humboldt Blvd., will be laid on June 29.

The new synagogue will have ten large class rooms, club-rooms, reading and reference rooms, library and kindergarten. In addition it will also maintain a public forum and a Rabbinical Court.

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The Reform Advocate, Vol. 56, Wk. of Feb. 1, 1919. Page 614.

A meeting of North Shore residents was held at the Highland Apt., Hotel on June 27, for the purpose of organizing a Jewish Congregation for North Chicago.

The name of the new reform Congregation is Temple Mispah.

The Temple will maintain a religious school in which instructions will be given to the young in the principles of Judaism, and in the history and literature of the Jewish people. It is planned also to establish among young and old.

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Daily Jewish Courier, June 18, 1918.

HEVRAH MISHNAH V'GIMMOROH BUYS A SYNAGOGUE
IN DOUGLAS PARK DISTRICT

The Hevrah Mishnah V'Gimmoroh has purchased a building and two lots on Spaulding Avenue between Thirteenth Street and Douglas Boulevard, which will be a branch of their O'Brien Street synagogue.

This purchase cost them four thousand dollars, and the building will be ready to be used for services on the coming high holidays. All in all, the assets of the Hevrah Mishnah V'Gimmoroh amount to fifteen thousand dollars; the synagogue on O'Brien Street is worth six thousand dollars, and a five-thousand-dollar reserve is for Gemiluth Hassadim (charitable loans--without interest).

The committee in charge of the purchase of the above-mentioned property consists of the Messrs. Bezalel Gorchakov, Abraham Berr Alexander, and Leib Siegel.



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JEWISH

Daily Jewish Courier, June 18, 1918.

UNITED SYNAGOGUES NO LONGER A PLACE FOR DR. ADLER
Reject His Ultimatum Against Zionism and Elect a New President

(Special to the Courier), New York, June 17: The sixth annual convention of the United Synagogues was held yesterday and today in Schechter's Theological Seminary. This organization was founded by the deceased Professor Schechter to strengthen traditional and historic Judaism, and it consists of eighty-six affiliated synagogues, including seven in Chicago, and has a membership of ten thousand people in all parts of the country.

The convention adopted resolutions to thank England for its statement on Zionism, and to appoint a committee which should handle the problem of the reconstruction of Palestine. Last year the convention expressed itself in favor of Zionism, and because of that, Dr. Cyrus Adler, the successor of Professor Schechter, resigned his office as president. At the present convention, where the enthusiasm



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for Zionism was even greater than at last year's, Dr. Adler felt entirely out of place. However, he did come to the convention and permitted himself to be nominated for president. But when he gave his ultimatum that he would accept the presidency only on the condition that last year's resolutions on Zionism be withdrawn, he immediately found out that this institution was no place for him. And at today's session he actually did not appear. Naturally his ultimatum was rejected and Rabbi Elias Solomon, a well-known New York Zionist was elected president.



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Daily Jewish Courier, June 17, 1918.

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I G should be no confusion between the Orthodox rabbis, or as he calls
I C them, "West Side Rabbis", and the Reform. He fears that the Gentiles
IV may forget the difference between synagogue and temple. And he
raises his voice in the following amusing manner:

"Little or no notice at all was taken by the daily press of the Decoration Day services that were held by the Reform congregations of Chicago; yet glaring and blazing headlines topped the newspaper columns reporting the services that were held on the West Side in the Orthodox synagogues. Here is proof that the West Side element has the 'ear' of the press and has access to the 'keyholes' of the newspaper. We have no objections to this, if the press will only realize the situation, and if the public does not get the impression that the Chicago Jewry consists only of the Jews on the West Side."

That would in truth be a fatal danger! Imagine what would happen if, God forbid, the Gentile public were to forget for one moment that the West Side Jew is of the same extraction as the South Side Jew or the North Side Jew! Is there any question as to what Gentiles can do--they may even fabricate a

WPA (ILL.) PROJ. 30275

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I G story that all Jews come from Shnipishok (a satirical name for a
I C Russian town) and that there are no Bavarian or Luxemburg Jews; or
IV they can invent another, that all Jews are opposed to oysters and to
American pork; and that would be very unpatriotic in the present war
days. And so the learned rabbi comes and makes the following precautionary
statement: "Fear not, Your Majesty, we are not West Siders; we are cleansed,
combed, decorous Jews of the 'temple'. And you, gentlemen of the press, should
know that you must differentiate between them, the West Side Jews, and us of
the 'temple'. And the fact that you have not mentioned our services but in-
stead have loudly publicized the services on the West Side, proves that you
listen too much to the West Side."

And as the venerable rabbi assures us, a calamity has already occurred. No
less a personage than Mr. Jenkin Lloyd Jones has actually made such an error.
Mr. Jones seems to think that all the rabbis of Chicago participated in the
summons to a convocation at the synagogues on Decoration Day for prayer and
fasting, which summons was printed in the daily newspapers! On the other

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I G hand, listen to what Mr. Jenkin Lloyd Jones writes in his Unity:

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"The Jewish rabbis have given credence to the President's proclamation by a special appeal to the Jews of Chicago to make this Memorial Day a day of fasting and prayer. With a somewhat marvelous sense of appreciation for exchanging spiritual values for material ones, they presented the commercial equivalent of the traditional expression of piety--giving charity instead of fasting. They decreed that the one who cannot or will not fast, should contribute money to a certain war fund."

Mr. Jenkin Lloyd Jones finds an analogy in the enactment of the rabbis to the enactment of the Pope in the time of Luther, who sold "condonation, forgiveness, absolution" written on pieces of parchment. He thinks, however, that a "commercialized prayer" may have a certain spiritual value.

The remarks of Mr. Jones evidently cut Rabbi Schoenfarber to the quick. The idea of accusing Reform rabbis of such a thing! Therefore, in the very earnest manner of such a rabbi, he assures Mr. Jones that the Reform rabbis

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I G are not guilty of dealing in "commercialized prayers"; and had
I C Mr. Jones taken the trouble to investigate the matter, he would
IV have found that it was the West Side rabbis who committed this
dastardly act and not the Reform rabbis. And he further says
that it is high time that the press knew the difference, etc.

We can to some extent understand why Mr. Jenkin Lloyd Jones does not see the connection between fasting, and giving "redemption money" (in form of charity) in lieu of a sacrifice. Mr. Jones is a Christian, and the Christian religion is based mainly on faith alone: "Faith brings eternal bliss". But with a Jew, faith without good deeds holds no value. To substitute an essentially good deed for a prayer is quite in keeping with the spirit of good Judaism. If Rabbi Schoenfarber knew the passage in the Scriptures "And each one shall give the redemption of his soul" (Kofer means redemption by substituting something else in its place), he would not need to go to such extremes to make excuses before Mr. Jones. Nor would he consider the acts of the West Side rabbis so improper as to need excuses. It seems to us that it is not at all fitting that he should excuse himself before Mr. Jones with the words: "We

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were not the ones; the West Side Jews did it." Instead it would

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have been much more fitting to say to Mr. Jones that the West Side

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Jews did a fine thing in accordance with the spirit of Judaism,

which places the good deed above the good intention; and that his analogy of the "condonation, forgiveness, absolution" slips (of parchment) of the Pope during Luther's time is as much in place here as is a square peg in a round hole. But the excuses do not come from the West Side.

The Reform Advocate, Wk. of October 20, 1917, Vol. 54, p.255.

CHICAGO FEDERATION OF SYNAGOGUES.

Representatives of fourteen congregations met on October 16, at the Standard Club in answer to a letter sent by the Chicago Rabbinical Association. Dr. Stolz, President of the Chicago Rabbinical Association, opened the meeting and explained its purposes.

A constitution was voted upon and accepted. The action of the meeting is now to be reported to the various congregations. After seven have notified the secretary of their acceptance, the Federation of Synagogues will be declared duly organized. The work of the proposed federation includes synagogues and school extension.



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JEWISH

Daily Jewish Courier, July 24, 1917.

A ZIONIST "REVOLUTION."

(Editorial)

An article was recently published in the Courier about the upsetting of the English Jewry, telling how the leaders of the conjoint committee, the real traditions of the English Jewry, lost their power, and how the Zionists came into power of the British Jewry. This announcement was exciting and interesting. Now, two months later, when all the details of the struggle are explained and the facts of the story are known from beginning to end, we are commencing to realize the significance of the revolution, in the complete triumph of the Zionist direction over the group favoring assimilation.



Daily Jewish Courier, July 24, 1917.

The revolution was caused by the conjoint committee's (a committee in which all Jewish organizations are represented) adopting a resolution declaring the position of English Jewry on the question of Jewish Palestine. The resolution was published in the London Times, and started a storm of protests. The resolution expressed its sanction of a Jewish center but not of a Jewish Palestine.

The Jews in England may perhaps be non-Zionists and even anti-Zionists, but to oppose Zionism personally is one thing, and to come out in an open statement rejecting the Jewish nation and Zionism, is an entirely different thing. A resolution was submitted by a member of the conjoint committee which expressed the protest of the dissatisfied and the feeling of mistrust and lack of confidence that the resolution has aroused in the minds of the members against the leaders.



Daily Jewish Courier, July 24, 1917.

Lord Rothschild and many prominent Jews never formerly connected with the Zionist movement, nor even sympathetic to it, were strongest in the protest against the anti-Zionist leaders' attitude.

We were deeply interested in the personality of the member of the con-joint committee, who brought in the resolution to criticize the leaders, and in that manner became the cause of the revolution. He was Elias Zeitlin, a son of the Wilno Moreh Harohe (one who decides matters of rabbinical law), born in London. He is a noted attorney and a scholarly Jew, greatly interested in Jewish matters. We had the opportunity to become intimate with him in the office of the Jewish Courier last winter when he visited Chicago on business for a short time and came to the West Side every day looking for a kosher meal.



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Daily Jewish Courier, July 24, 1917.

Mr. Zeitlin, in short debates we had with him pertaining to Jewish activities, proved to be opposed to Zionism. His opposition was based on personal conversations with some of the Zionist leaders who are not conscientious enough...To argue with a Zionist against Zionism, for this or that reason, is one thing; but to reject Zionism as a national home for Jews is an entirely different thing, Mr. Zeitlin believes.

Mr. Zeitlin's resolution was accepted and supported by Lord Rothschild, and some of the leaders of the conjoint committee resigned.

That this Zionist revolution will cause a turmoil in the political representation of Jews in England, can be surmised from an interview, by the London Jewish Chronicle with Lieutenant Commander Wedgeworth, a member of the English parliament. This prominent Englishman urged



Daily Jewish Courier, July 24, 1917.

Zionists to organize and be prepared for the reconstruction of a Jewish state in Palestine. He said, "One turn of the wheel, the least move, will render Palestine to the Jews," and he wants to know if the Jews themselves will be prepared for such an occasion. He urged that the Jewish members of the English parliament head such an organization and if the present members of parliament are not Zionists, then it is time for the English Jews to replace the non-Zionists in parliament.

When an English member of the parliament makes such statements, then the Jews may surely live in hope.

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JEWISH

American Jewish Year Book, 1917-18, p. 247.

SYNAGOGUES AND HOMES OF SOCIETIES DEDICATED.

Chicago.

Kehillath Jacob Synagogue - July 2, 1916. Kehillath Jacob School - September 3, 1916. South Side Hebrew Congregation School Building - September 10, 1916. Congregation Anshe Emes Community House - September 10, 1916. Beth Hamedrosh Hagodel Synagogue - September 24, 1916. Temple Judea Community Center - March 18, 1917. Northwest Side Hebrew School - April 15, 1917. Temple Emanuel , re-dedicated- April 20-21, 1917.

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JEWISH

The Reform Advocate, Vol. 53, Wk. of March 10, 1917. p. 142.

Dr. Israel Elfenbein was elected Rabbi of the oldest Hungarian Congregation, known as Congregation Bnai David Ohave Zedek.

In 1906, Rabbi Elfenbein received the "Semichah" from three European Rabbis of the old school, and in 1915 he was granted the degree of Doctor of Literature.

This young minister is also the author of the following works - "The Life and Works of Isaac of Duren," "The Life and Government of Spanish Jews as Reflected in Reponsa of the Spanish Rabbis," and "The Ethical Writings of Rabbi Judah ibn Khalaz."

He has also published the unique MS. of the oldest "Sefer Minhagim" in Germany, and is now preparing a comprehensive biography of the "Maharil."

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JEWISH

Daily Jewish Courier, June 20, 1917.

CHRISTIAN SCIENCE ADVERTISEMENT IN A JEWISH NEWSPAPER

First Church of Christ, Scientist, Winnipeg. A free lecture on Christian Science by Clarence W. Chedwik, C.S.B., member of the Board of Lectures of the First Church of Christ, Scientist, in Boston, Mass., Wacker Theater, Sunday 3:15 P.M., June 17. The public is cordially invited. - This is the contents of an advertisement we read this week on the last page of the Winnipeg nationalist newspaper, The Jewish Word.

That's sufficient. Extraordinary commentaries are unnecessary. The advertisement, which cordially invites the Jewish public of Winnipeg to attend a lecture on Christian Science and, it is understood, to join as members of the Christian Science Church, amply speaks for itself as to the low depth the business management of some of our newspapers, on whose columns the writers preach the rebirth of the



Daily Jewish Courier, June 20, 1917.

Jewish Word and the nation ideal, have sunk. What is this Christian Science? Why was this "science" more privileged to be advertised in a national Jewish newspaper than the ordinary missionary Bible studies?

First of all, let us explain what sort of "science" this is. The Christian Scientists want that their new doctrine, handed down by Mrs. Mary Baker Eddy, be based upon the Bible, i.e., on the Pentateuch, Prophets, Hagiographa, and on the New Testament, and that the Bible cannot be understood as it is written because it contains secrets and mysticism which constitute the importance of it. The Christian Scientists believe that the Bible can also be applied as both a health book and as a remedy itself, in order to acquire a practical conception of God, reposing on the words of Jesus of Nazareth: "Cast out the wicked and heal the sick."

This has recently produced quite a recruit of practitioners. Should anyone have an ulcerated stomach, he is not advised by the Christian



Daily Jewish Courier, June 20, 1917.

Scientists to undergo an operation, but to recite a few Psalms of David, read devoutly the Gospel, and pray to God that ~~He~~ should help him. Should it happen that the ulcer heals by nature, then the Christian Scientists show, as good evidence, that their "science" helped, but if the sick one dies through the sheer negligence of not procuring medical aid, then they claim that he was not an ardent believer and did not pray devoutly, for God knows the degree of conscientiousness existing in man and He cannot be deceived.

They have recently employed expedients to lure the Jewish masses into their faith, and where the Evangelists and other missionaries fail they succeed, much to our regret. The Christian Scientists are no strict interpreters of the law. They do not ask their followers to observe certain dogmas, or even become baptized. They merely ask you to believe sincerely in the holiness of the Bible, which is universal, and in the law of Jesus of Nazareth.



Daily Jewish Courier, June 20, 1917.

Christian Science appeals to the obscure masses, not because of its spiritual interpretation of the Bible, or the saving of the soul, but because of its promises of healing the human body. And just here is where the great danger lies. It is very pitiful that so much ignorance and superstition still exist today; that there are people who believe in demons and evil spirits. However, the belief in demons or witchcraft is not so dangerous to illiterate masses as is the belief in Jesus, because the former is no organized religion, whereas Christianity is.

That Christianity, in the new form and in the disguise of Christian Science has invaded and gained influence among the ignorant English-speaking Jewish masses, is to be observed from our English-Jewish Reformed newspapers, which are full of articles on this doctrine, pro and con. These controversies, appearing in our Jewish "Church Newspapers," are no more than the expression of the members who apparently have no other interest in life but the knowledge of "Christian Science."



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Daily Jewish Courier, June 20, 1917.

Naturally, the editors of that newspaper cannot be held responsible for this advertisement, but the management is. This would be of no concern to us, were it not that it bears upon the entire Jewry.



Daily Jewish Courier, Apr. 3, 1917.

APA (11) 700-00413

SHOCHTIM WILL COMPLY WITH RABBIS' PLEA

An important meeting was held yesterday by the Chicago Rabbinate in the Waller Street Talmed Torah, where the position of the dietary food laws to the present meat strike, and its effect upon the city, was discussed.

As is well known, the Schohtim Union (Slaughters Union) announced that its members would not slaughter any fowls for private individuals, but only in the butcher shops where they are engaged. This, naturally, makes it difficult for the women who do not want to go to the butcher shops. Therefore, many will demand carcass and unkosher meat. The rabbis, who are indebted to observe the dietary food laws, have given this matter serious consideration, and after long deliberation they determined to beseech the Shochtim to slaughter fowls, without retardation, for private individuals.

Whoever will not carry out this order, will violate the words of our sages and be punished accordingly.

All the Shochtim who were present at this meeting unanimously agreed with the

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Daily Jewish Courier, Apr. 3, 1917.

rabbis and ruled as void the declaration to decline from slaughtering fowls for private individuals.

MPA (ILL.) PROJ. 30275

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JEWISH

The Reform Advocate, Vol. 52, Wk. of Dec. 30, 1916. p.665.

The amalgamation of two of Chicago's Reform Congregations, Zion and B'nai Abraham, took place this week. The new congregation will select a site and erect a Temple.

Daily Jewish Courier, Sept. 15, 1916.

SOMETHING NEW IN AMERICA

(Editorial)



An Orthodox Jewish congregation has undertaken to provide its rabbi with old-age security, and for this purpose, it is raising a fund of twenty-five thousand dollars! Isn't this surprising? The Jews in Philadelphia are doing this in honor of their venerable and aged rabbi, Rabbi D. B. Leventhal, who has occupied the pulpit of their congregation for the past twenty-five years.

It is said that a movement toward this end is now on foot. So far as we know, this is the first instance where Orthodox Jews have launched such a campaign.

This has been done for a long time by our Reformed brothers, but they do not designate it a "movement." Among Reformed Jews, the president meets with the trustees and other officers of the congregation, and they make out a list of contributors and the amount each is to contribute. When the required sum is collected, they send the rabbi a check. At times this is done with

Daily Jewish Courier, Sept. 15, 1916.



pomp, and at other times, no ceremony at all takes place.

In **Chicago**, the sisterhood of a temple presented their rabbi with an expensive automobile not so long ago, and immediately afterwards, the congregation raised his salary so that he could hire a chauffeur and keep the automobile in good condition.

Such incidents are rather new among us in Chicago. Nevertheless, it is a good beginning. We congratulate the Philadelphia Jews for paving the way. This is a noteworthy example. However, we know of only a few rabbis in America who deserves the recognition accorded Rabbi Leventhal.

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JEWISH

The Reform Advocate, Vol. 52, Wk. of August 26, 1916. pp.78-79.

The new community house of Congregation Anshe Emes, on Gary Place near Broadway, will be dedicated on September 10. The second floor contains classrooms for the religious school and other rooms for club purposes.

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JEWISH

Daily Jewish Courier, Aug. 25, 1916.

RELIGIOUS INSTRUCTION FOR JEWISH CHILDREN

by

Moses Alimelech Levin

A considerable number of years have elapsed since we were involved in a controversy over the various systems of education. We are constantly proving that this or that system is better for instruction in Judaism, and makes it easier to teach Hebrew. We are forever seeking methods as well as sound advice.

The public is divided into three factions: (1) those who cling to the system of having Hebrew translated into Jewish; (2) those who insist on having Hebrew translated into English; (3) those who contend that Hebrew should be studied in Hebrew [direct method]. The fourth, and largest, faction is composed of those who care nothing about any system of education and hence, don't want anything taught. The system doesn't make any difference to the children who study. Under any system, one will acquire more knowledge, another, less; and the children who do not study anything



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JEWISH

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Daily Jewish Courier, Aug. 25, 1916.

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IV will remain boors regardless of any system.

Too much time has been wasted on this controversy. The truth of the matter is that, first of all, we should have answered a question of greater significance, viz., What methods of instruction shall we use in order to win the confidence of our children so that they will remain with us?

This question is very difficult, because it cannot be answered merely by applying a system of education, whether it be Hebrew into Jewish, Hebrew into English or even Hebrew into Hebrew. Our children may use Hebrew as their mother tongue and still be strange to our nation.

It is an established fact that not all who speak Hebrew are Jews, just as all who write letters in Hebrew are not necessarily nationalists.

It is obvious that the reason for this is quite simple. Our modern teachers have neglected an important phase in Jewish education, viz., religious



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JEWISH

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Daily Jewish Courier, Aug. 25, 1916.

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IV instruction. Our modern teachers maintain that it is unimportant to teach the child "grace", and also that it is a waste of time to teach him how to read the daily prayers because he will not, in any case, observe them.

This reminds us of the story of the young housewife who put a pot of meat and mixed spices on the stove, and forgot to light the fire underneath the pot. At noon when her husband came to eat lunch, the young housewife complained that "the stove is no good, the meat is raw and the soup tasteless; everything must be thrown out!" "No", said the wise husband. "It is not that bad. The stove is not to blame. Light the fire underneath the pot and everything will be all right."

Our children look for inspiration; their young souls thirst for something sacred, something religious. It is true that in the Jewish home in America there is nothing to inspire the child in a religious way. In several homes jokes and mockery at the expense of religion are often heard. For



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JEWISH

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IV this reason, the Jewish teacher must perform the mission of kindling the sacred flame of religion in children's hearts. If the teacher neglects this, then we need not wonder why children remain ignorant of Judaism and why they draw apart from us.

Furthermore we dare say that whatever religion the Jewish child fails to receive at home from his father, and in Hebrew school from his teacher, he [the child] will get in the mission homes from the missionaries. In the mission home the child listens to services in which religious legends are told and hymns are sung.

It is certain that among the hundreds of children who frequent the mission homes, which have now become so widespread in the heart of the Jewish district, not one can be found who attends a city Talmud Torah (Hebrew school).

It is a great mistake to think that a Jewish child becomes a Jew because



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JEWISH

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he is accidentally born one. One becomes a Jew through a Jewish upbringing.

In America this sacred task of rearing the child as a Jew falls entirely upon the city Talmud Torah. We cannot change the father; we cannot alter the conduct of his home. Nevertheless, we have some authority and a great deal of influence over the child. It is our moral obligation to teach him Judaism because, if the Jewish teacher doesn't, no one will.

It is also erroneous to think that a Jewish child who is not brought up in the Jewish religion will later on be a person without a religion. He will seek another religion. Those who rear their children without faith create candidates for a different faith.

Not the System, but Jewish education itself is the principal thing! The principal thing is how to raise the child as a Jew so that he will remain with us and not wander off into strange pastures. The most formidable



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JEWISH

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Daily Jewish Courier, Aug. 25, 1916.

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weapons are our old weapons. We must teach the children the Pentateuch so that they won't attend the mission's "Bible hours": we must relate to them the legend of Elijah the Prophet so that they won't be so enthusiastic about Santa Claus; if we take them to the synagogue, they won't go to the church; if we tell them of the Anointed King they won't believe in any pseudo Messiah; if we teach them the laws of the Sabbath they won't observe Sunday; if we lead them to the God of Israel, they won't look for an idol among other faiths; impurity will have no power over them if we fill their hearts with sanctity.



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JEWISH

The Reform Advocate, Vol. 50, Wk. of Jan. 22, 1916. p.751.

Congregation Anshe Emes has announced the laying of the corner stone for their new Social Center building which is being erected at 627 Gary Place.

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JEWISH

Daily Jewish Courier, July 19, 1915.

APR 4 1915 11 30 AM

TWO OF OLDEST SYNAGOGUES UNITE.

The two oldest and biggest synagogues in Chicago, Ohavei Sholom and Anshe Calvary, were united into one body. This is a beautiful event in the life of Chicago's Jewish community, and the news will surely be received with the greatest of pleasure in all Jewish circles. These two united synagogues, which are Chicago's biggest congregations will begin to build immediately after the high holidays a new spacious majestic synagogue in the Lawndale neighborhood.

Credit is due the following persons, who were instrumental in the successful combine of the above synagogues: (Seven names listed).

Plans are being drawn at present for the immediate erection of one of Chicago's magnificent synagogues.

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JEWISH

American Jewish Year Book, 1915-16. p. 326.

NEW JEWISH LOCAL ORGANIZATIONS IN THE UNITED STATES.

CHICAGO.

Lawndale Ladies' Aid Society, secretary, A. H. Robinson. Big Brother, secretary, R. A. Morrison. Anshe Emunah, 3309 Emerald Avenue. Temple Judea, Kedzie and Ogden Avenues, secretary, H. M. Gershenow, 3145 W. 19th. Rabbi, A. L. Messing, 508 Aldine Pl. Auxiliaries, Women's Club, secretary, Mrs. A. Simon. Judea Temple Auxiliary. Judea Temple Junior Auxiliary.

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JEWISH

The Reform Advocate, Vol. 50, Wk. of October 9, 1915. pp.271-272.

A new temple and Hebrew school known as the Logan Square Temple Shaare Zadek and the Shaare Zadek School have been organized. The present quarters are at 2532 Milwaukee Avenue. The congregation now has a membership of seventy. The opening of the Hebrew School will take place on October 10.

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JEWISH

American Jewish Year Book, 1915-16. p. 208.

January 21, 1916 - Biennial Convention of National Federation of Temple Sisterhoods adopts resolution that the Union establish an inter-congregational membership, entitling members to a seat in any synagogue of the Union. Chicago Association of Jewish Women rejoins the Council of Jewish Women.

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JEWI SH

The Reform Advocate, Vol. 48, Wk. of Oct. 3, 1914. p.239.

A new synagogue and schoolhouse at a cost of \$150,000 will be erected by the South Side Hebrew Congregation at Michigan avenue and Fifty-ninth street. The schoolhouse will contain twelve class-rooms, a lecture room, and a meeting room for children.

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JEWISH

Sinai Cong., Board of Directors, Minutes, 8-31-14

It was moved to appoint a Committee of 3 to report to the next Board meeting upon the feasibility of uniting with K. A. M. (Congregation), carried.

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JEWISH

The Reform Advocate, Vol. 47, Wk. of May 2, 1914. p.343.

Dedication services for the new B'nai Sholom Temple Israel, Michigan Ave. at 33rd St., were held on April 24, 25 and 26.

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JEWISH

American Jewish Year Book, 1914-15. p. 151.

SYNAGOGUES AND HOMES OF SOCIETIES DEDICATED IN CHICAGO.

Anshe Kenesses Israel Synagogue - September 28, 1913. B'nai Sholom
Temple Israel - April 24, 1914. Ruth Club Home - January 4, 1913.
Temple Beth Jacob - July 6, 1913.

Daily Jewish Courier, Mar. 25, 1914.

DR. SCHOENFARBER'S THIRTEENTH ANNIVERSARY

(Editorial)

We are cardinal opponents of the Judaism as it is understood and propagated by Rabbi Tobias Schoenfarber of the Kehilath Anshe Maariv Congregation. We have often had the occasion to criticize, at times perhaps too severely, and in no uncertain terms assail, the worthy rabbi who has been for the past thirteen years active in the Jewish Community of Chicago, particularly in his congregation, in the betterment of the Jewish Community.

To what extent we chiefly differ, or better said, how little we understand each other, or how still less we are apt to understand each other, shall be seen in the future, which in turn will largely depend upon what he preaches and the principles he shall disseminate among Jews. As to our trend of thought at present, there is hardly any hope that we shall ever be able to agree with Rabbi Schoenfarbers in his tireless work for the good of the Jews and Judaism as he sees it.

However, under any circumstances, in all times, notwithstanding how set we



Daily Jewish Courier, Mar. 25, 1914.

have been against the venerable rabbi, we have never questioned his sincerity and honesty in advocating the principles in which he believes. We have never cast any reflections on his adamant personality, which he makes use of to promote these principles. We have always admired his strong Jewish character by sacrificing his pride and physical comforts whenever it boiled down to a question of principles.

Such a personality offers strong opposition, nevertheless, it is pleasant to have an honest opponent, especially now, when materialism is the foundation of spiritual progress. We therefore, consider it a privilege to extend, through these lines, felicitations to the venerable Rabbi Tobias Schoenfarber on his thirteenth anniversary as spiritual leader of Congregation Kehilath Ansh Maariv, which is now being celebrated by him and his congregation.

Among the many blessings bestowed upon the rabbi by his students, the members of his congregation, and the many people of various congregations in which he lectured, we herein send our blessing and wish that the rabbi may expend many years of preaching the principles he understands; that the God of Israel may



Daily Jewish Courier, Mar. 25, 1914.

grant him adequate strength to devote his forthcoming years to the good of the intellectual Jewry and Judaism in such a manner that it should only bring peace and unity among the brethren of Israel, who are not only scattered throughout the four corners of the world, but also divided among themselves into hundreds of factions. And last but not least, we wish him the ancient Jewish blessing: in our generation may Israel be redeemed, and may his eyes witness a united Jewry built upon a strong foundation.

We wish him all this from the depths of our hearts. We extend him the blessings which we know are dearer to him than wealth and all the material benefits that a man in Rabbi Schoenfarber's position can command and he sacrifices it on the altar of his devotion to his principles and to his love for Judaism.



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JEWISH

Daily Jewish Courier, Feb. 23, 1914.

RABBI I. MARCUS LEAVES CHICAGO

Rabbi I. Marcus, the rabbi of Beth Hamedrash Anshe Dorum Congregation, will leave Chicago shortly. The venerable rabbi was appointed as the spiritual leader of a large Jewish settlement in Richmond, Va.

Rabbi Marcus returned here to accompany his family to Richmond. It is to be hoped that he will be a blessing for that Jewish community in the South. May he have good luck at his new post, and a hearty farewell.



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JEWISH

Sunday Jewish Courier, Feb. 8, 1914.

DR. H. J. MOSS NEW SUPERINTENDENT OF MAIMONIDES
HOSPITAL

Last evening, at a reorganization meeting in Maimonides Hospital of the House and Medical Committees, a new superintendent was appointed, who will soon take over the management of the only Kosher hospital in Chicago.

A committee consisting of Judge Fisher, I. Lurie, and S. J. Rosenblatt, which was sent to New York to find a suitable doctor for this position, recommended Dr. H. J. Moss, assistant superintendent of the Mt. Sinai Hospital in New York. The regular meeting of the hospital, after a lengthy discussion of the activities and qualifications of Dr. H. J. Moss, unanimously approved the recommendation.

Dr. H. J. Moss, the new superintendent of the Maimonides Hospital, who is 31 years old, -young in years but aged in experience, -is a Russian Jew of distinction as a physician and executive.

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JEWISH

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Sunday Jewish Courier, Feb. 2, 1914.

After graduating in 1905 from the Jefferson Medical College of Philadelphia, he became assistant superintendent of Mt. Sinai Hospital in New York, under the noted physician Dr. Goldwater, a position which he held for five years. Recently, when Dr. Goldwater was appointed Health Commissioner of New York, Dr. Moss was appointed acting superintendent of this great Jewish hospital.

In time he gained a good name and was highly praised by the most prominent doctors of New York, who recommended him as the most suitable superintendent for the Maimonides Hospital. He is an unusual fine man, and his outstanding characteristic is his great knowledge in the medical profession.

He is also one of those great doctors who do not want to forget the Jewish language, which is so important for a head doctor in a Jewish hospital.

Daily Jewish Courier, Dec. 10, 1913.

AN INTERVIEW WITH THE LEBOSILAY RABBI

I found the Rabbi in a large room, bent over a deep book. On hearing my footsteps, he straightened and extended his hand to me, saying, "Sholom Alechim!" (Hello!).

- A strange feeling enveloped me. It seemed as if I had seen the entire house many years ago somewhere in Russia, not here. The old Jews I encountered at the entrance, with their half-gray beards, their old-fashioned garments, truly appeared to be kindred Jews. Then that table so littered with books, with large, thick Gommarahs, and the Rabbi in his short prayer shawl, carried my imagination far back to the old home (Russia).

I could not begin at once, but sat a while absorbing everything in view. Finally, with much respect, I addressed the Rabbi, requesting that since he had so recently returned from Russia, he could tell me something of Jewish life there.

I observed a faint shadow flash across his face. His bright eyes, shining brilliantly but a moment ago as he read the Gommarah, dimmed perceptibly



Daily Jewish Courier, Dec. 10, 1913.

and a heavy sigh escaped his breast. "Bad, very bad," he said quietly. "The Jew is driven from the villages and estates to the city, where he has no means of sustenance. Should he rent a river or a brook, it is taken away from him. This creates a bad influence in Jewish life. Despair makes the Jew sink mentally; he sees only evil until disgusted with everything; quite often it becomes impossible for him to uphold that respectability of which we Jews are so proud. Life is very oppressive at present in Russia, for the Jewish people."

He was quiet. When I lifted my eyes to his face, I saw that the Rabbi had just suffered much, for he knows that the troubles of the Jewish people in Russia are far more painful than what he has stated.



"What is your opinion of Jewish life in America?" I asked him.

"It is even better than the opinion I had formed of it in Russia," was his reply. "You know," he said to me, "we in Russia do not have the right idea of Jewish life in America. Everyone's belief is that here one has better things to eat, one earns more, there is no pressure, no abeyance,

Daily Jewish Courier, Dec. 10, 1913.

but, Torah and Jewishness are completely ignored. And, it may be possible that at one time it must have been so, but, now it is different, entirely different.

"First in New York and now in Chicago I have been observing how the large Jewish communities are being strengthened from day to day. They build Talmud-Torahs, support Yeshivas, and study the Torah.

"What pleases me most of all is that the American Jew, no matter how worldly he becomes, is not ashamed to say he is a Jew, which is not the case with most Russian Jews."

I could distinctly discern a certain anger expressed in his words. "Do you intend to remain in America?" I asked him.

"Everything depends on my father," he explained. "If I should remain in America, my father would believe that I seek huge gains. I sent him a letter and although no answer has as yet come, I know he would not be pleased if I do not return. I will explain at home that here in America



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JEWISH

Daily Jewish Courier, Dec. 10, 1913.

life blooms again. Perhaps he will consent to my being the Rabbi of my kin-folks in New York, who sent for me."

Again he bent low over his book, as if it would shield him from something. It may be that perhaps these worldly discussions are distasteful to him. Who can tell? Perhaps he merely wished to expel a tragic thought, the sentiment of leaving his old father.

On taking my leave, he wished me well and I left.



III C

JEWISH

The Reform Advocate, Vol. 46, Wk. of Sept. 6, 1913. p.117.

The new synagogue of the Congregation Anshe Kenasses Israel will be dedicated on September 28, and the first services will be held on October 2, on Rosh Hashonoh. The synagogue is located on Douglas Blvd., near Kedzie avenue.

Sunday Jewish Courier, July 27, 1913

WPA (ILL) PROJ. 30275

LARGE MEMORIAL MEETINGS FOR DR. THEODORE HERZL

The memorial meetings for Dr. Theodore Herzl were over-crowded by the attendance of vast numbers of Chicago Jews of all classes, who paid tribute to the great Jewish leader on his ninth memorial anniversary.

The radical nationalists held their meetings Thursday and Friday evenings and at each meeting the throng was so vast that the halls were too small to accomodate all. The National Workers' Alliance held its meeting Thursday evening in the Palace Opera House where K. Marmar and Dr. A. Levinson spoke.

Two meetings were held last evening in the Chicago Hebrew Institute, one was under the auspices of the Poale Zion which was addressed by D. Aberson, K. Marmar, and B. J. Shapiro; the other was under the auspices of the Hatchayoh which was addressed by Judge P. P. Bregstone and H. Steinberg.

The principle meeting, however, will be held this afternoon at the Ohavah Sholom Congregation, Marks Nathan Congregation, and Tifereth Zion Congregation. These meetings will be addressed by noted leaders of the Chicago Jewry. They will endeavor to raise a fund in the name of the great Zionist leader for the purpose of buying houses for the Jews in Palestine.

III C

JEWISH

Sinai Cong., Executive Board, Minutes, 3-31-13

(Financial Report for Year ending March 31, 1913)

Receipts

Balance April 1st, 1912	\$ 2616.67
Initiation Fees	410.00
Seat Sales	105367.00
Dues & Assessments	55690.20
Interest	186.53
Installments	595.00
Social Center	796.50
Temple	370.00
Sundries	46.75

\$166078.65

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Sinai Cong., Executive Board, Minutes, 3-31-13

Disbursements

Dr. Hirsch	\$19666.64
Office Expense	1450.00
Janitor, etc.	1966.67
Choir Salary	7196.61
Choir Extra	178.97
Schools	2662.50
Schools, extra	702.75
Heating	2787.06
Lighting	3350.81
Maintenance Building	3488.43
Maintenance Center	4835.69
Postage, Printing & Advertising	1431.82
Taxes	308.20
Decorations	302.00
Insurance	2957.71

III CJEWISHSinai Cong., Executive Board, Minutes, 3-31-13

Dr. Hirsch	\$ 3000.00
Union of Hebrew Cong.	625.00
American Jewish Com.	250.00
Extra Speakers	100.00
Sundries	1171.02
Treasurer Building Fund	105972.00
Cash in Hand	1674.77
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	\$ 166078.65

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JEWISH

American Jewish Year Book, 1913-14. p. 251.

SYNAGOGUES AND HOMES OF SOCIETIES DEDICATED - - CHICAGO.

Ezras Israel Synagogue - April 13, 1913. Home for Aged Jews - annex, September 29, 1912. Maimonides Kosher Hospital - April 5, 1913. Marks Nathan Jewish Orphan Home - November 17, 1912. Rachel Jackson Memorial Addition to Rest Haven - June 22, 1913. Sarah Morris Hospital for Children of Michael Reese Hospital - May 25, 1913. Temple Beth Israel - August 18, 1912.

III C

JEWISH

American Jewish Year Book, 1915-16, p. 208.

September 30, 1915, Zion Congregation celebrates its Golden Jubilee.

III C

JEWISH

American Jewish Year Book, 1913-14, p. 389-392.

UNION OF AMERICAN HEBREW CONGREGATIONS.

On the Executive Board for 1913-14: Adolf Kraus, Julius Rosenwald, Jacob Schnadig.

On the Board of Governors of the Hebrew Union College for 1913-16:
Emil G. Hirsch, Joseph Stolz.

On the Board of Delegates on Civil Rights for 1912: Israel Cowen, Julius Rosenwald.

On the Board of Managers of Synagogue and School Extension: Israel Cowen, Julius Rosenwald.

Corresponding Members of the Faculty: E. G. Hirsch.

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JEWISH

Daily Jewish Courier, December 19, 1912.

WPA (ILL) PROJ. 30275

DR. HIRSCH ON JUDAISM.

Dr. Hirsch was invited to speak at the yearly meeting of the Education Alliance of New York City and he uttered several things there, which should interest the Chicago Jewry, especially those Jews who devote their time and energy to the activities of the Chicago Hebrew Institute.

The Education Alliance of New York is similar to the Chicago Hebrew Institute. And knowing that that Dr. Hirsch is a Director of the Chicago Hebrew Institute, we can be certain that whatever the learned rabbi said in New York, would be advocated, by him, in Chicago at a Board of Directors meeting of the Chicago Hebrew Institute.

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JEWISH

Daily Jewish Courier, December 19, 1912.

WPA (ILL) PROJ 30006

Dr. Hirsch spoke on the activities of the Alliance and had emphasized that the duty of the Directors is not only to Americanize the foreigner, but also to see that they remain true Jews. He declared that religion and ethics are as essential as English and trades.

"In the time that you are Americanizing them be cautious not to make them into non-Jews. Do not extinguish in them the Jewish flame. Let the Russian Jews study English and modern customs from the Americans, but let the Americans acquire Judaism from the foreigners. Every Jewish institution must be strictly Jewish in a religious sense, if not, it can not be considered as existing."

III C
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JEWISH

WPA (ILL.) PROJ. 30273

Daily Jewish Courier, December 19, 1912.

It is much better to evade religion in such institutions as the Educational Alliance and the Hebrew Institute as long as they are financed and directed by the Jews who derive their Judaism from religious teachers as Rabbi Hirsch and his colleagues. Should they even apply an orthodox physiognomy to whatever activity, it is no more than a caricature. It is not the division of reform from orthodoxy, it is the spirit, the events of life that make the abyss between both parts deeper and deeper. Times, conditions, and surroundings effect us so, that many will leap over the abyss, and the abyss will remain unfilled.

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JEWISH

Daily Jewish Courier, December 19, 1912.

There is no doubt that the opinions of Dr. Hirsch led to the introduction of Friday night services in the Chicago Hebrew Institute, which will probably encounter success. It will make it easier for our youth to shift from orthodoxy to reform. But such a transition is no more than learning to shift **from one** form of religion to another. And they certainly will not stop at reform; they will proceed further.

It should not be forgotten that the Orthodox Jews not only complain that their children are drifting from the synagogues, but that the Reform Jews are also witnessing how their children are leaving their temples for the churches.

III C
III G

JEWISH

Daily Jewish Courier, November 18, 1912.

RABBINICAL HONOR.

At a meeting that was to be held at the Ohavah Sholom Congregation, which was called off on account of various reasons, the Chicago Rabbis, or better said the Chicago Rabbinat, were about to protest to the Chicago Jewry for not being given the respect and honor due them as teachers and leaders in various societies to which they adhere.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

III C
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JEWISH

Daily Jewish Courier, November 18, 1912.

WPA (III) PROJ 1111

This is evidence that the material condition of the rabbis in this country has improved immensely. The time has passed when the Jewish public was called to a mass meeting in order to raise money so that the rabbis could be provided with a livelihood. When seeking honor it is obvious that one is not confronted with financial worries. Hungry men do not look for honor.

It also shows that our rabbis do not utilize practical teachings. They should have known that this mass meeting would be as futile as the others called for the purpose of raising money. In general, the idea of creating honor, through mass meetings, is dishonorable.

III C
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JEWISH

Daily Jewish Courier, November 18, 1912.

NPA (ILL) PRO 302.5

Our rabbis are now better off materially, due to the fact that our societies are wealthier. We are, thank God, very successful in this country, and we can support our rabbis in a fine manner. No mass meeting can accomplish what good business can do, and the rabbis will receive their portion of honor if they will stand higher morally and spiritually in the congregations, and by this they will command the respect, not only of the members of their respective congregations, but also of the general public.

The rabbi is unlike the Protestant or Catholic prelate. The rabbinical position is, among Jews, not recognized as the position of the Christian clergy. The rabbinical clothes do not reflect his sacredness as do the uniforms of the Gentile clergy.

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JEWISH

WPA (ILL) PROJ 302/5

Daily Jewish Courier, November 18, 1912.

The rabbis will get the respect to which they are entitled, if they will be recognized by the public. May the rabbis not forget that the Jewry of America are still in a degree of the Generation of the Wilderness, (referring to Numbers in the Bible). They still remember Russia and can not break the habit of paying tribute to such a rabbi as they have seen in Europe, and they look upon the American rabbi with great suspicion. May the rabbis rear a new Jewish generation of American children who shall be brought up to respect the American rabbi, and then they will receive their due respect. They should let the older generation alone. No mass meeting will alter the situation.

III C
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JEWISH

Daily Jewish Courier, November 18, 1912.

WPA (H.L.) 1000-2-1

We are not aware of the true reason why the mass meeting was called off. But if they have come to the conclusion, which we have herein expressed, then it is obvious that our rabbis are beginning to acquaint themselves with the prevailing conditions of America.

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JEWISH

Daily Jewish Courier, November 7, 1912.

DR. HIRSCH MAKES AN APPEAL FOR JUDAISM.

Dr. Emil G. Hirsch opened the winter season for the People's Synagogue in Ziegfeld's Theater where services are held every Sunday, and a prominent rabbi lectures on Jewish questions.

Dr. Hirsch dedicated his sermon to the youth who have discarded orthodoxy and are sailing upon the waters of paganism without a religious anchor, and he made a strong appeal to those who are not associated with any synagogue, that they should, at least, study the Jewish literature, acquaint themselves with the Jewish past, with Jewish morale and conditions, before digressing from Judaism.

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JEWISH

Daily Jewish Courier, November 7, 1912.

WPA (ILL) PROJ 30275

"Perhaps you, youth, will find something in Judaism worth while clinging to; there are so many attractions in the reform or liberal Judaism, that it should justify every man, with a will to be good, to remain within the ranks and help to triumph," the Rabbi of Sinai Temple declared to his audience.

"Do not think," he continued, "that Judaism merely consists of the temple, dietary food laws, circumcision, or other rituals that you may or may not follow. Judaism delves into righteousness, morality, doing right, and other things to which every Jewish young man can devote his life, as Isaiah and Amos declared in their Godly books.

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JEWISH

WPA (ILL.) PROJ 30275

Daily Jewish Courier, November 7, 1912.

"There are many eaters of pork among orthodox and reform Jews but this does not make them reformed and liberal Jews. I, myself, do not eat any swine, but this does not make me an orthodox Jew. The difference between reformism and orthodoxy is a matter of Judaism, whether it is a mission to the world or a remembrance of the past.

"To the former the getting of Palestine is not a necessity. If they will be able to attain that goal - so much to the good, if not, Judaism can be spread in any other place. Orthodoxy is merely a remembrance of the past, and it is understood that everything that is old is very dear. Palestine is requisite to orthodoxy, because every step there is a remembrance of the ancient Hebrews. Political Zionism is separate from the orthodox will, and it is not related to the religious will of orthodoxy. Reform Judaism does not pertain to these two wings of Judaism.

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JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, November 7, 1912.

"Let us devote to these two classes that which is neglected by them both. Let us spread God's word far and wide. Let us adhere to the Judaism preached by Isaiah and Amos. May everyone do good in his own way and all together make Judaism complete, which can be called true Judaism."

The Reform Advocate, Vol. 44, Wk. of Nov. 2, 1912. p.370.

Rabbi Tobias Schanfarber addressed the members of the Kenesth Israel Congregation, 1500 Maplewood ave., Friday evening, October 25. This congregation recently purchased the building it now occupies, from the Swedish Methodist church. It intends to hold regular Friday evening services and to invite the Rabbis of the city to officiate.

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JEWISH

Sinai Congregation, Executive Board, Minutes, Sept. 30, 1912.

(Report of Building Fund Committee).

Statement B.

Cost of Temple and Social Center (September 23, 1912.)

Cost of Land - - - - -	\$ 81,559.52
Cost of Construction - - - - -	403,108.56
Architect's Fees (about) - - - - -	20,000.00
Miscellaneous Construction items - - - - -	<u>6,410.62</u>
Total Cost of Property - - - - -	\$511,078.70

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JEWISH

Daily Jewish Courier, September 23, 1912. WPA (ILL) PROJ 10014

POLITICS AND JEWISH UNDERTAKINGS.

Dr. Emil G. Hirsch put on the carpet the officers and rabbi of the Congregation Anshe Emeth in the last edition of the Reform Advocate.

It shows that the officers of the Congregation, wanting to raise a fund for a new synagogue, determined to sponsor a bazaar and ball. In order to increase their income they sent tickets to all political candidates accompanied with a letter in which they state that the Anshe Emeth Congregation is the oldest and largest synagogue on the North and Northwest Sides, and is supported by the Sisters of the True Charity Society, Menorah Literary Society, and The Young Peoples Auxiliary. Therefore, the politicians are invited to attend the bazaar and buy tickets, because "your candidature will immensely benefit by your presence there" as the people that will participate

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, September 23, 1912.

will consist of such a cosmopolitan class of voters that they can not be available through other means.

The letter further states and assures the candidates "that our united efforts will be used to support you in the coming election," and it ends with a "promise" that "at our last meeting it was determined that a list of the names of all candidates, who will submit a prize, (money), shall be placed on our souvenir program and, in addition to this, the list of names will be mentioned in our synagogue by our rabbi, during the holidays.

A copy of this "beautiful letter" was sent to the honored rabbi of Sinai Temple. It is not surprising that his blood began to boil and that he assailed such a congregation and such a rabbi in the Reform Advocate.

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JEWISH

Daily Jewish Courier, September 23, 1912.

WPA (ILL) PROJ 30275

Dr. Hirsch says:

"Silence on our part in such a case would imply an approval for the condemned wisdom and for the writers of this letter who have taken a liberty which can not be for given by the good name of the Jewish religion.

"They imperiled the reputation of every Jewish voter in this or in other Jewish congregations. They committed a horribly degrading act and a great sin, which is one of the sins that the Day of Atonement will not forgive.

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JEWISH

Daily Jewish Courier, September 23, 1912.

WPA (ILL) PRO 302/8

"The candidates, whose names will not appear on the list, will be recommended for the voters who do not want to sell their own vote, and do not want to sell someone else's vote."

In conclusion Rabbi Hirsch says, "our synagogues were built in the past without humiliating the cause which they have in view. A congregation that can not build a new synagogue without such methods should dissolve. A 'rabbi,' who becomes a collector under such conditions as is enumerated in the circular, has, speaking mildly, peculiar ideas of the respectability of his position, and the honor and teachings he pretends to preach."

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JEWISH

WPA (ILL.) PROJ. 30273

Daily Jewish Courier, September 23, 1912.

The rabbi of Sinai Temple is worthy of being congratulated by every righteous Jew for assailing the Congregation Anshe Emeth, although we do not approve of such attacks where they are addressed in English and given to the general press.

The Daily Jewish Courier, does not become exhausted from time to time, to call the Jewish people's attention to the dissoluteness and irresponsibility of our leaders who sell the honor of their race for a pot of lentils.

We do not believe the Catholic, or other Christian congregations on the North and Northwest Sides have distributed, at any time, such circulars.

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JEWISH

Daily Jewish Courier, September 23, 1912.

WPA (ILL.) PROJ. 30275

Dr. Hirsch's present opposition to these disgraceful methods of raising money for religious and social purposes is very appropriate, because the election season is now taking place and many of our institutions are sponsoring various undertakings.

III C
I B 4

JEWISH

The Daily Jewish Courier, July 2, 1912.

WPA (U) 4801 1646

A meeting was held yesterday evening in the Hebrew School, at Waller Street, by the Chicago rabbis, to consider what steps can be taken in order to prevent the sales of unkosher meat for kosher meat, provided by the State Food Commission.

Rabbi Zevin acted as chairman, and Rabbi Epstein was secretary. Rabbi Silber read a letter from the Illinois Food Commission, in which they declare what they will accept as the standard of kosher meat. The question was discussed by all rabbis, and it was determined to appoint a committee to organize the Rabbinate so that it may be officially connected with the State Food Commission.

It was also determined to provide an official sanction to designate all kosher meats and to see that this sanction shall be recognized by the State Food Commission, in order to prevent any designation on unkosher meat.

III C

JEWISH

Daily Jewish Courier, June 17, 1912.

WPA (ILL) FROM 10275

FROM PULPIT TO STAGE.

Under the above title, Dr. Gerson Levy wrote a brilliant editorial in the last edition of the Reform Advocate, which should be read by our rabbis and cantors.

The cantor used to act as sexton - a servant to the rabbi. Now the congregation has slowly driven the rabbi from the pulpit and transacted the pulpit into stage where the cantor impersonates the actors and sings theatrical songs. This is a matter in which everyone, to whom the future and Judaism is beloved, should become interested.

Daily Jewish Courier, June 17, 1912.

WPA (ILL) PROJ 341-1

Recently, the cantors went a step farther. In addition to introducing strange melodies into the synagogues, and ruining the sacred prayers with melodies which are heard in the saloons and theaters by the vulgar type, they formed a habit of conveying from the synagogues, true Jewish melodies, which are sacred, and beloved to the Jews not on account of the harmony of the music but for their antiquity, tradition, and legends in which they are enwrapped, and introducing these sacred tunes on the stage.

Nevertheless it is our wish to see the cantors on the stage - and the rabbis on the pulpit. The cantors will inevitably be driven from the stage.

III C

JEWISH

Sinai Congregation, Annual Meeting Minutes, May 22, 1912.

Proposed budget for 1912-13 - no income presented).

Disbursements.

Salary, Rabbi - - - - -	\$15,000.00
Extra Compensation - - - - -	5,000.00
Financial Secretary - - - - -	1,500.00
Janitor and Assistants - - - - -	1,500.00
Engineer and Fireman - - - - -	2,200.00
Swimming instructor and Assistant - - - - -	2,500.00
Gymnasium instructor - - - - -	1,500.00
Superintendent of Social Center - - - - -	2,000.00
Choir - - - - -	7,000.00
Heating and Light - - - - -	7,000.00
Schools - - - - -	3,500.00
Repairs, etc. - - - - -	1,500.00

MPA (11-1) PROJ. 30275

III C

JEWISH

Sinai Congregation, Annual Meeting Minutes, May 22, 1912.

Postage, Printing and Stationery - - - - -	\$ 2,000.00
Union American Hebrew Congregations - - - - -	700.00
American Jewish Committee - - - - -	250.00
Care of Organ - - - - -	150.00
Insurance - - - - -	1,000.00
Sundries and maintenance - - - - -	<u>7,180.00</u>
Total - - - - -	\$67,481.20

To cover the deficiency shown by the foregoing budget, we will continue for the present to levy an assessment of 8% upon the value of the sold seats which is \$448,740.00.

III C

JEWISH

The Sentinel, Volumes 5-6; Week of May 3, 1912. Page 19.

One of the pioneer Jews in Chicago, Solomon Feldstein, is dead at the age of sixty nine. He came to Chicago from Russia forty two years ago. His was one of the first twenty orthodox Jewish families in the city, and not long after his arrival, he organized Congregation Anshe Keneseth Israel and became its first president. This congregation is today the largest west of New York.

III. C

JEWISH

Sinai Congregation, Executive Board, Minutes, March 2, 1912.

Resolved, that the sale of the seats in the new Temple be made upon the basis of the scale of prices adopted by the Executive Board at their meeting held in January 29, 1912, and that an auction be conducted at the new Temple on Sunday, March 3, 1912, at three o'clock p.m. for choice of location of seats, and that at such auction, the following rules should be enforced to govern the auction.

The highest bidder secures the first choice of location anywhere in the Temple. He shall then immediately select his seats. The next choice of location shall then be auctioned and the highest bidder for such next choice shall then make his selection. The auction shall thus continue so long as there are persons willing to pay a premium for choice of location.

Any bidder may select as many seats as he desires, but not less than two, and all seats selected must be consecutive and in a single row. If a bidder selects a whole row in the center section he must pay double the premium bid, for the reason that he secures two aisle seats; but this rule this rule does not apply to any other section.

III C

JEWISH

Chicago Sinai Congregation.

Chicago, Illinois
February 17, 1912.

Dear Sir:

Class A membership has been abolished and all present Class A members must become seat owners to retain their membership. Class A membership consisted of those who have been paying \$40.00 a year without owning a pew; but did not include special members, meaning thereby the sons and sons-in-law of regular members.

WPA (ILL.) PROJ. 30275

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JEWISH

Courier Dec. 28, 1911

WPA (ILL.) PROJ. 30275

"To All Jews of Chicago"

The first Englewood Congregation BNai Israel is inviting the Jews of Chicago to come to the dedication of the new synagogue, corner 62nd & Aberdeen Sts. Sunday, Dec. 31, at 2 P.M. The public is assured of a pleasant afternoon. They will have the pleasure of hearing a few of our great Rabbis, such as Rabbi Jacob Levinsohn, Rabbi Hirsch, Simon Album, Rabbi Ephraim Epstein, as well as the World-Renowned Cantor Bernhard Wlodowsky and his famous choir. The famous Kaufman Bros orchestra will also play in this concert. The children of the Sabbath school will participate. Hon. John E. Evans, Judge of the County Court, Mr. Henry Berger of the corporation counsel office who will represent the Mayor Hon. Carter H. Harrison, Mr. Geo. A. Schilling, President of the Board of Local Improvements, and others will speak on this occasion. Every body is invited, we have 1280 seats, enough room for every one. Come and see the illumination of our synagogue with 618 electric lights. It is our earnest desire to see all of you at our synagogue dedication so that you could tell your friends what a beautiful modern Orthodox Synagogue we have in the Englewood district of Chicago.

Respectfully
Isaac Golden, Pres.

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JEWISH I

Courier Dec. 24, 1911

WPA (ILL.) PROJ. 30275

T oda y is the last day of the Big Bazaar at Congregation B 'nai Bubin, in their large beautiful new Synagogue, 1105 S. Paulina ^St. Extensive auction sales. will be conducted so that you can buy high grade articles of d ifferent kinds of goods a t your own price.

T he Bazaar opens at 3 H.M. Come. Mr. Abrahms, Chairman

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II D 10

JEWISH

Courier, December 18, 1911.

WPA (U.S.) 1901.34276

Libowitz Synagogue on Maxwell St. and Newberry Av. is having a benefit. This benefit is not intended for the synagogue but for the exclusive use of the "Bread for the Hungry Society."

We hope that no Jew here in Chicago will fail to respond to this charity undertaking. You can now avail yourself of the opportunity of hearing Cantor Slossberg chant the "Halel" (Hallelujah) services. By so doing you will help the hungry with bread and the other poor with similar necessities. But you must hurry and get your tickets for this worthy benefit, as we are not selling any more tickets then we have seats. You can obtain tickets from the society and synagogue at all times. Both offices are open every day.

Very Respectfully
"The Bread for the Hungry Society."

III C
II B 2 g

JEWISH

Courier, December 8, 1911.

WPA (ILL) PROJ. 3027

Chicago's Cook-Pot

Congregation Sha'areh Tfilah B'nai Reuben is at present making great preparations for a bazaar which will open Saturday evening, at their synagogue, 1105 S. Paulina Street, and will continue for one week. Mr. Meyer Abraham will lecture today on the life of our great Jewish Poet, Rabbi Yehudah Halevi, who lived centuries ago.

Mr. E. Tobin, the Vice-President of the Synagogue, will be the Chairman of this meeting.

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JEWISH

Sinai Congregation, Executive Board Minutes, November 27, 1911.

Dr. Hirsch explained that the Sephar Torah had been forgotten by Mr. Adler, the architect, when the old Temple had been remodeled, and that it had not been designedly abandoned; that it was the distinctive sign of a Jewish Temple and its presence was not in any sense a symbol of orthodoxy; and he recommended strongly that it be restored in the new Temple.

The Reform Advocate, Vol. 42, Wk. of Nov. 4, 1911. pp. 19-20.

The People's Synagogue Association of Chicago has recently been organized for the purpose of providing Jewish religious services on Sunday afternoon in the loop district. The services will be conducted under the leadership of Dr. Hirsch and Dr. Gerson E. Levi. It is the intention to attract principally those Jews who are either attending non-Jewish down-town churches or who are entirely unaffiliated. The movement has thus far, met with the greatest enthusiasm by all classes of Jewish people in all parts of the city.

The committee in charge consists of Leo Kaul, chairman, Chas. I. Lorb, treasurer, Mrs. Henry Solomon, Miss Julia Felsenthal, and Samuel Richter.

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JEWISH

Courier, November 2, 1911.

WPA (111) 42-1-3027

Rabbi Edelson Lectures.

Saturday in Kovno Synagogue, Rabbi Edelson of the Denver Sanitarium, who astonished the Jews in Chicago with his wonderful addresses on former occasions, will lecture here again this Saturday in Kovno Synagogue, corner 14th place and Johnson St. at 5 P. M. Do not fail to be on hand for this lecture. He has a great message for the Jewish public in Chicago.

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JEWISH

Sinai Congregation, Executive Board, Minutes, October 30, 1911.

The President (M. E. Greenebaum) stated that Dr. Hirsch had given instructions to the architect to provide a Sephar Torah in the new Temple. The question of the desirability of a return to the Sephar Thoreh was discussed, and the matter was referred to the Committee on Public Worship for the purpose of taking the matter up with Dr. Hirsch.

III C

JEWISH

The Reform Advocate, Vol. 41, Wk. of July 15, 1911, Page 935.

The cornerstone of the new Synagogue of the Congregation B'nai Israel, the first Jewish Congregation in Englewood, was laid last Sunday.

Abendpost, July 10, 1911.

LAYING OF THE FOUNDATION STONE FOR THE NEW SYNAGOGUE OF
THE FIRST B'NAI BRITH COMMUNITY

The new Synagogue of the B'nai Brith Community is to replace the one destroyed by fire January 28. The foundation stone for this new structure, to be erected on the same building lot where the last one stood, was laid yesterday. The honor of placing the corner stone was reserved for Mr. Isaac Golden, who also had the honor to place the one for the synagogue destroyed.



The religious ceremony was conducted by Rabbis S. Meisels, H. S. Album, Ephraim Epstein, and Saul Silver.

III CJEWISH

Sinai Congregation, Annual Meeting, Minutes, April 3, 1911.

Report of Financial Secretary (1910-11).

Receipts.

Balance on April 1, 1910 - - - - -	\$ 3,025.25
Dues and assessments - - - - -	34,380.50
Cemetery lots - - - - -	5,072.00
Sundries - - - - -	23.00
Interest on Bank balances, 4/1/10 to 4/1/11 - - - - -	90.06
Total	\$42,590.81

Disbursements.

Salary and extra compensation to Rabbi - - - - -	18,000.00
" financial secretary - - - - -	1,200.00
" janitor and assistant - - - - -	1,800.00
" choir - - - - -	5,959.82
" teachers, religious schools - - - - -	1,870.00
School entertainments, etc. - - - - -	354.89
To treasurer Building Fund - - - - -	5,072.00

72-000-1000 (77) V.M.

III CJEWISHSinai Congregation, Annual Meeting, Minutes, April 3, 1911.

Union of American Hebrew Congregation - - - - -	-\$ 560.00
Repairs and maintenance - - - - -	402.81
Postage, printing, stationery, advertising - - - - -	840.58
Heating and lighting - - - - -	-1,610.00
American Jewish Committee - - - - -	250.00
South Central Improvement Ass'n. - - - - -	68.75
Flowers and decorations - - - - -	165.00
Care of organ and extra music - - - - -	123.41
Insurance - - - - -	112.50
Assessment, paving 21st St. - - - - -	82.22
Sundries - - - - -	276.00
Total - - -	\$38747.98
April 1, 1911 - Balance - - -	3842.83
Total - - -	\$42,590.81

III C

The Reform Advocate, Vol.41,Wk. of March 25,1911, Page 209.

The dedication of "Temple Sholom" of the North Chicago Hebrew Congregation, located at Pine Grove Avenue and Grace Street, will be held on April 7, 8 and 9.

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IV

JEWISH

Courier, October 11, 1910.

RABBI SILBER WILL BE A CHICAGOAN.

The Congregation Ohave Sholom, with its new synagogue on Ashland Blvd. and Polk St., has secured the services of Rabbi Silber as their rabbi for their new synagogue.

Rabbi Silber comes from Columbus, Ohio, highly recommended and he is to officiate at the coming high holidays. In the few days that he has spent here among his flock, he has already made many good true friends who have learned to love and respect him. This is due to his great personality. The congregation contracted him for a term of three years as their rabbi for their synagogue. Rabbi Silber is not only noted for his great knowledge of the Talmud but he is also a man of great personality, he is an excellent mixer, etc.

The congregation is establishing a new Sabbath School, where the Hebrew language, Jewish religion, Jewish history, and everything else in Jewish learning will be taught.

III C

JEWISH

WPA (ILL.) PROJ. 37274

Courier, June 24, 1910.

Grand opening of Winchester Ave. Synagogue.

The new branch of the Congregation Anshe Kneses Israel will celebrate the grand opening of its new synagogue on Winchester Ave. Sunday, 2:30 P. M. The public will congregate at the old synagogue at Clinton and Judd streets and march to the new synagogue on Winchester at 12th St. Blvd.

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JEWISH

WPA (ILL) 400

Courier, May, 10, 1910.

Congregation Tiferas Zion will hire a Rabbi.

At the last meeting of the congregation Tiferas Zion on Lincoln street, it was decided to hire a Rabbi for the congregation, at a yearly salary of \$800.00. The decision was that a suitable Rabbi be found within three months.

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JEWISH

WPA (ILL) PROJ. 302/5

Courier, May 4, 1910.

Congregation Agudas Achim Anshe Janova, Kovna Gubernia, which has existed some twelve years, now announce that we have purchased a building to be used as a synagogue, at 13th and Loomis streets. We invite all our landsleit to be present at our grand opening ceremonies, Sunday May 8th, and avail themselves of the use of a synagogue intended especially for them.

(Signed) The Committee.

Courier, April 10, 1910

Tiferas Yisroel Anshe Lubin's congregation announces that this Sunday April 10, there will be a large raffle held at the congregation. The best speakers will speak on interesting topics. Members are asked to bring their wives and friends. Everyone is assured of a good time.

Joseph Cohen, Pres.
Meyer Tint, Sec'y.

Courier, April 1, 1910.

Hevrah (Congregation) Adas B'nai Israel -
informs its members and worthy public that the Hevrah has arranged a large mass-meeting in the B'nai Moshe Synagogue on Ashland Boulevard, next Sunday, April 3rd at 7 o'clock in the evening. Rabbi Budzinsky will address the meeting and explain the worthiness of this organization. Rabbi Pearlman will also speak and explain what the organization proposes to do for Judaism.

All members of the Hevrah Adas B'nai are asked to come next Friday at 8 o'clock in the evening to the Kovner Schul (Kovno Synagogue) and listen to the lectures by speakers who will discuss the topics of the day.

Rabbi Pearlman, President.

III C

JEWISH

Messenger, November 1, 1909.

Chicago Hebrew Institute.
Synagogue Notice.

Services will be held Friday evening at sun-down and Saturday morning at 8:30 A. M. Rabbi Morris Levine and Cantor Gentzler will officiate.

III C

The Reform Advocate, Vol. 37, Wk. of June 12, 1909. Page 528-529.

Plans for the Sinai Congregation new temple have been completed by Alfred S. Alschules, the architect. In addition to the temple there is to be a separate building for a social center. The cost of the two structures will be approximately \$350,000. The construction work will begin as soon as a site has been selected. The temple will seat 1500 people.

The first floor of the social center building will contain an assembly room, accommodating 700 persons, a library, a domestic science dept., and a small stage.

The second floor will be given to schoolrooms. There will be seven with facilities for 350 students. Both the temple and the social center building are to be completed by April, 1911.

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JEWISH

WPA 1111 2-1 1927

The Daily Jewish Courier, May 5, 1909.

ALL JEWS IN CHICAGO SHOULD KNOW IT.

The success that marked the first mass meeting sponsored by the Congregation Sharei Torah, last Sunday, to raise money for the lots they bought near Douglas Park, and on which a synagogue is to be erected soon. As a result of that meeting we can learn the following:

1. That our common people must understand, that Judaism cannot exist unless they have a sacred place where they are able to congregate to pray and to learn the Talmud. When Jews congregate at such places they also respond to appeals for aid to charitable institutions supported and maintained by Jews.

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JEWISH

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The Daily Jewish Courier, May 5, 1909.

2. Our young generation would greatly satisfy their old parents, who came here from Europe, by helping them erect places of worship, where they can get together not only to pray, but also for other social purposes.
3. Our middle-aged Jews try to instill the spirit of Judaism in their children. They support and maintain Talmud Torahs, and private tutors, in order to educate their children in everything pertaining to Jewish religion and Jewish history. Jewish children have to go through a hard ordeal in learning Torah (Bible) not experienced by children of any other nationality. Yet, Jewish children, in order to be truly Jews, have to go through the hard grind. It is worth all the trouble, for

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WPA (111) . . .

The Daily Jewish Courier, May 5, 1909.

the things they learn, sharpen their minds, they become enlightened, and serves them to good advantage when they grow up. Jews turn out more scholars, intellectuals, and professionals, than any other nationality according to its percentage of the population.

That, naturally, creates envy and jealousy amongst other nationalities, which in turn turns to resentment and hate. But Jews wouldn't be frightened and intimidated by such resentment. They have a mission in life. They'll go on with their work. But in order to go on they must always fall back on the Torah, the text book of our civilization, for courage and inspiration. As long as they do this, they will remain strong and intact, but should they turn away from it, they are bound to stagger and collapse. For that reasons, synagogues are our spiritual sanctuaries, from which we derive strength and unity.

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JEWISH

WPA (111) 111

The Daily Jewish Courier, May 5, 1909.

The mass meeting last Sunday proved that the majority of our people are still responding to the call of the Torah. Eight-hundred (\$800) dollars came in, and \$1,000 have been promised by our donor, Mr. Williams. It is to be hoped that our Jews who are now settling around Douglas Park district, will remember to contribute money in support of our congregation.

III C

JEWISH

The Jewish Standard, January 16, 1909.

WPA (ILL) PROJ. 10.75

BREVITIES.

Chicago has not seen in many a day such an outpouring as it did on Saturday last. Almost every orthodox synagogue on the West, North and South Sides had the opportunity to listen to an out-of-town rabbi who had been designated by the arrangement committee to bring to the different congregations the message of Zionism. The rabbis perfumed the air of Chicago with Zionistic fragrance, for each and every one aimed to impress his auditors with the message he delivered. Credit must be given to the congregations who gave up their synagogues for the cause and came in abundant numbers to listen to the respective speakers. From the way the synagogues were filled it was evident that the people were yearning to quench their thirst. The speaker was impressed, when he saw the vast multitudes before him, that the people of the Windy City are not, after all, so indifferent to matters religious and the cause of Zionism as one who does not reside here would be inclined to presume.

The Jewish Standard, January 16, 1909.

WPA (ILL.) PROJ. 3027.

It requires a little stirring, and we have no doubt that the people would follow the movement and through it Judaism would become much strengthened. There is an element in the city of Chicago that is willing to do what Judaism commands, but it is allowed to starve for the want of proper religious food. A young orthodox rabbi with positive convictions, able to speak the vernacular, would soon find a constituency that would rally around his standard, and such a man ought to be put in the new synagogue of the Hebrew Institute, and there is no doubt in our mind that with the genial Dr. Blaustein at the head and a rabbi to stand by his side, the West Side of Chicago would soon feel that there is a revival of Judaism and the interest of matters Jewish would soon be awakened that the new structure would rise from under the ruins. It is up to the people residing in the vicinity of the Hebrew Institute to bestir themselves and what they can do in that direction.

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JEWISH

The Jewish Standard, June 13, 1908.

WPA (ILL.) PROJ 3021

CONGREGATIONAL.

Anshe Dorem Beth Hamidrash Hagodol - 3434 Wabash Ave. Services daily in Hebrew. Sabbath school daily. Cantor J. A. Epstein officiating.

Anshe Emeth - 349 Sedgwick St. Services, Sabbath and holidays, evening and morning, in Hebrew, German and English. School sessions weekly every morning. Rabbi S. H. Bauer conducting the services.

Anshe Kanasses Israel - Clinton and Judd Sts. Services daily in Hebrew, Rabbi B. Bernstein and Cantor S. Soloweizig officiating.

Anshe Mayriv - Indiana Ave. and 33rd St. Services Sabbath and holidays, in English. Sabbath school sessions weekly. Rabbi Tobias Schanfarber officiating.

Beth El - 148 Crystal St. Services Sabbath and holidays, in English and German. Sabbath school session weekly. Rabbi Julius Rappaport officiating.

WPA (ILL.) PROJ. 30275

The Jewish Standard, June 13, 1908.

B'nai Abraham - 507 S. Marshfield Ave. Services Sabbath, Sunday and holidays in Hebrew and English. School sessions weekly. Rabbi A. R. Levy officiating.

B'nai David - 618 N. Wood St. Services daily in Hebrew.

B'nai Sholem - 44th and St. Lawrence Ave. Services Sabbath and holiday mornings in English. Rabbi Gerson B. Levy officiating.

Chicago Sinai Congregation - 21st and Indiana Ave. Services Sunday in English. School session weekly. Rabbi Emil G. Hirsch officiating.

Doresh Tov - 42 Tell Place. Services in Hebrew daily. Cantor M. Alpert officiating.

Emanuel - Buckingham Place and Halsted. Services Sabbath and holidays in English and German. Rabbi Leo S. Mannheimer officiating.

WPA (ILL) PROJ 30275

The Jewish Standard, June 13, 1908.

First Hungarian - Polk and Marchfield. Services in Hebrew and German on Sabbath and holidays. Gabbi M. Fischer officiating.

Galician Aus. Congregation - Tell Place. Ashland Ave. Services daily in Hebrew.

Isaiah Temple - 4501 Vincennes Ave. Services Sabbath, holidays and Sunday mornings in Hebrew and English. School sessions weekly. Rabbi Joseph Stolz officiating.

Moses Montefiore - Robey and Thomas Sts. Services Sabbath and holidays, evening and morning. Rabbi Julius Newman officiating.

N. Chicago Hebrew Congregation - Goethe and La Salle Ave. Services Sabbath and holidays, evening and morning, in Hebrew and English. Rabbi Abram officiating.

Oheb Zedek - Claremont and Division Sts. Services daily. Cantor Newman officiating.

The Jewish Standard, June 13, 1908.

WPA (ILL) PROJ. 30278

Rodfei Zedek - 48th, between Wabash and Michigan Ave. Services daily, Cantor M. Borenstein officiating.

S. S. Hebrew Congregation - 3433 Indiana Ave. Services Sabbath and holidays, evening and morning, in Hebrew and English. Rabbi A. B. Yudelson conducting the service.

Zion Congregation - Ogden Ave. and Washington Blvd. Services Sabbath and holidays, evening and morning. Rabbi Jacob S. Jacobson officiating.

Thephirith Zion - 586-88 N. Lincoln St. Services daily in Hebrew.

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JEWISH

Courier, Dec. 8, 1907.

NEWS FOR CHICAGO JEWS

The congregation Chilas Jacob Anshe Drohitsin is having a big parade before moving into their new synagogue, at noon today. The congregation recently bought the French Evangelist Church on Center street, and have remodeled the church into a modern synagogue.

The synagogue now is one of the prettiest in the city, and the officers of the congregation deserve much credit for their accomplishment. The synagogue is located in the heart of a Jewish neighborhood, and it is requested of all Jewish citizens in all parts of the city to help us celebrate the dedication of our new synagogue.

A grand parade will start at noon today from the old synagogue, 19 O'Brien street, and with great pomp, music, etc. the Jews will carry the holy scrolls and sacred books through the different streets leading to their new place of worship, which is located on Center street near Taylor street. Everybody is invited to come to take part in this dedication of our new synagogue.

Courier, November 10, 1907.

Seen and Heard. (Local Column).

The "Kehilath Anshe Maariv," a Jewish congregation in Chicago is celebrating its 60th jubilee at its beautiful temple, 33rd street and Indiana avenue. The temple was originally founded as a purely orthodox synagogue, but as the members prospered and took on a new view of things, they gradually accepted the Reform doctrines, until now after 60 years of its existence it is a Reform temple having completely assimilated the Reform interpretations of Judaism.

We congratulate the Kehilath Anshe Maariv on its 60th anniversary. Knowing the natural development of Judaism, we are certain that when the congregation will celebrate its 100th anniversary, it will again have accepted our established doctrines.

III CJEWISH

Sinai Congregation, Annual Meeting Minutes, April 6, 1908.

Budget.

Disbursements.

Salary of Rabbi - - - - -	\$15,000.00
Additional compensation - - - - -	3,000.00
Salary of choir - - - - -	5,700.00
Salary of Janitor and assistant - - - - -	1,800.00
Salary of financial secretary - - - - -	1,200.00
Salary, Religious schools - - - - -	1,800.00
Heating and lighting - - - - -	1,500.00
Repairs and furnishings - - - - -	1,000.00
Committee of Sixty - - - - -	250.00
Postage, printing and advertising - - - - -	1,000.00
Union of American Hebrew Congregation - - - - -	564.00
Special Sabbath Schools - - - - -	600.00
Sundries - - - - -	866.00
Total	\$34,280.00

III CJEWISHSinai Congregation, Annual Meeting Minutes, April 6, 1908.

Receipts.

57 Members - Class B	@ \$16.00	- - - - -	\$ 912.00
234 " " A	" 40.00	- - - - -	9,360.00
263 " - - Regular	" 40.00	- - - - -	10,520.00
10 Widows - - $\frac{1}{2}$	" 20.00	- - - - -	200.00
<u>564</u>			
		Total - - -	-\$20,992.00
		Deficit - -	13,288.00

8% assessment on pews valued at \$166,100.00 - - - - - \$13,288.00

NPA (ILL) PROJ 2075

Courier, 11-1-07

MAZOL TOV! MAZOL TOV!

After a great deal of effort and much delay we were successful in purchasing the beautiful French Church on Center Avenue, near Taylor Street, which we will now transform into a Synagogue, to be used by the Congregation - Yaakov Anshe Droheimstien .

We hope to make it a true center of worship, study, and the dissemination of good deeds.

We now appeal to our friends and landsleit to aid us in our worthwhile endeavor to make this the finest and most beautiful synagogue in Chicago. As you can readily understand, this will require a good deal of money. When you are approached by a committee from our synagogue, help them as much as you can, so that we can achieve our goal.

Respectfully,
The Committee.

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JEWISH

Sinai Congregation, Executive Board, Minutes, Oct. 28, 1907.

The Committee appointed to consider the financial plan for a new Temple, made a report in which was outlined a tentative financial scheme. The proposed seating capacity was estimated at 2,100 single seats, of which one-third should be sold at \$300.00 each, one-third at \$200.00 each, and one-third at \$100.00 each, making a total of \$420,000. It was further estimated that the present Temple Building would realize \$65,000, making a total of \$485,000. From this would have to be deducted the present exchange value of the pews in the present Temple, amounting to \$167,000, leaving a balance of \$318,000, exclusive of such amount as might be realized from premiums on the sale of desirable rents. It was also proposed that the payments for seats in the new Temple might be in installments of one-fifth cash, and the balance in one, two, three and four years, with interest at 5 %. To take care of the cost of the building, it was proposed that members loan to the congregation as required, and receive five per cent scrip, due on or before five years. This scrip could then be retired from the payments made from year to year on the seats sold.

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JEWISH

Courier, October 8, 1907.

WPA (ILL.) PROJ. 30275

Congregation Anshe Sforad wishes to announce that they have appointed a new Shamas (Beadle) to take charge of affairs of the congregation. We ask that all monies due the congregation be forwarded to Mr. Nahum Silber, our new Shamas. We also wish to announce that our congregation is open every morning at 5 o'clock and that we have Minianim (Religious quorum) at three different times.

In the evening we have a regular study period between the Minchah and Maariv prayers.

Respectfully,
Congregation Anshe Sforad.

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JEWISH

Chicago Record-Herald, June 22, 1907, 1:3.

DR. HIRSCH TO FOUND A SETTLEMENT HOUSE

PLANS TO TRANSFORM SINAI TEMPLE INTO GREAT NEIGHBORHOOD CENTER

IGNORES JEWISH TRADITIONS

CONGREGATION APPROVES AND NEW SITE IS BEING SOUGHT FOR SPLENDID
EDIFICE

A plan, which will break with Jewish tradition stretching back thousands of years, is being projected by Dr. Emil G. Hirsch of Sinai Temple, one of the most influential Jewish Congregations in America. The plan, which has already passed the formative stage, contemplates nothing less than the transformation of Sinai Temple into a neighborhood center, with multiform activities, focusing about the central religious idea. The working out of the plan involves the abandonment of the present temple, which was erected at Indiana Avenue and Twenty-first Street thirty years ago; the selection of a more suitable site, probably the southeast corner of Grand Boulevard and Forty-sixth Street, and the erection of a new building to cost between \$250,000 and \$300,000.

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JEWISH

Chicago Record-Herald, June 22, 1907, 1:3.

In a sense the development of this idea of Dr. Hirsch will be a tribute paid by his congregation to the long and devoted service, covering more than a quarter of a century, of the rabbi. It will be the first time in the history of the Jewish church that the ancient religious traditions of the race have been modified to meet modern conceptions of neighborhood helpfulness.

Similar to Lincoln Center

Dr. Hirsch now is in Europe on his annual vacation, but his scheme for augmenting the social appeal of the church was outlined by Moses E. Greenebaum, president of the congregation.

"Dr. Hirsch has felt for some time," said he, "that church activities should be multiform in character, that its influence should embrace many kinds of appeal, that it should be a social institution touching the lives of the people at as many vital points as possible.

"He has believed that where a church sounds too persistently the single note;

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JEWISH

Chicago Record-Herald, June 22, 1907, 1:3.

where it fails to achieve by-ends by recognizing the demands of its members to free and unhamp^e-red social intercourse; where the ethical importance of interest in art and letters is ignored or at least not emphasized - he has believed that, in such cases, the church has failed to exercise its best influence in the community

"It is his conviction that the church should represent and promote every form of wholesome activity; that it should get as close to the lives of the people as possible; that it should tend to counteract the vast commercial atmosphere which everywhere prevails. If the plan now under consideration is carried out the new synagogue will represent all of these elements."

The new church will house a library, will contain many rooms where the members may meet socially and hear lectures on various subjects of a literary and artistic character. The church will be made the radiating point for the best secular and religious thought of the generation and will be thoroughly modern.

III C

JEWISH

Sinai Congregation, Annual Meeting Minutes, April 1, 1907.

(Budget 1907-08).

Disbursements.

Salary, Rabbi - - - - -	\$15,000.00
Additional Compensation - - - - -	3,000.00
Salary, Choir - - - - -	5,500.00
Salary, Janitor and Ass't. - - - - -	1,680.00
Salary, Financial Secretary - - - - -	1,200.00
Salary, Religious Schools - - - - -	1,800.00
Heating and Lighting - - - - -	1,500.00
Repairs and Furnishings - - - - -	2,000.00
Postage, Printing and Advertising - - - - -	755.00
Union of American Congregations - - - - -	555.00
Congress of Liberal Religions - - - - -	250.00
Sundries - - - - -	700.00
Total - - - - -	<u>\$33,940.00</u>

III CJEWISHSinai Congregation, Annual Meeting Minutes, April 1, 1907.

Receipts.

58 Members	- - Class B @ \$16.00	- - - - -	- \$ 928.00
224 "	- - " A and Special @ \$40.00	- - - - -	8,960.00
261 "	- - Regular - - - - - @ 40.00	- - - - -	10,456.00
<u>12</u> "	- - Widows $\frac{1}{2}$ - - - - - @ 20.00	- - - - -	<u>240.00</u>
555		Total - - -	\$20,584.00
		Deficit - -	13,356.00
8%	Assessment on Pews valued at \$166,950.00	- - - - -	13,356.00

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JEWISH

Courier, January 27, 1907.

WPA (ILL.) PROJ. 30275

The bazaar which the B'nai Moses Synagogue at Paulina street, gave for the benefit of the congregation was a great success. Today, being the last day of the bazaar, we think it but right that the public should patronize it and help pay off the debts hanging over the Synagogue building.

Rabbi Hirsch addressed an audience who came to hear him, from far and near. The hall was packed and hundreds of people were turned away because of lack of space. Rabbi Hirsch held the crowd with his magnetic and flowery speech, for over an hour.

III C

The Reform Advocate, Vol. 31, Wk. of May 19, 1906, Pp. 439—440

The First Hebrew Educational and Charitable Association, Cong. B'nai Jehoshua will celebrate the dedication of their new temple, at Ashland Ave. and 20th St. on May 25. The Association which was organized 10 years ago, has a membership of 300. The present president is Louis Wuerzburg.

III CJEWISHSinai Congregation, Annual Meeting Minutes, April 2, 1906.

(Budget 1906-07).

Estimated Receipts.

61 Members	- - - - -	Class B	- - - - -	@ \$16.00	- -	\$ 976.00
216 "	- - - - -	" A and Special	- -	@ 40.00	---	8,640.00
259 "	Regular dues and taxes	- - - - -	@ 40.00	- -	10,360.00	
<u>12 Widows</u>	<u>$\frac{1}{2}$</u>	" " "	- - - - -	@ 20.00	- -	<u>240.00</u>
548				Total	- - -	-\$20,216.00

Estimated Disbursements.

Salary for Rabbi	- - - - -	15,000.00
" " Choir	- - - - -	5,200.00
" " Janitor and Ass't.	- - - - -	1,680.00
" " Financial Sec'y.	- - - - -	900.00
Schools	- - - - -	2,500.00
Assistant to Dr. Hirsch	- - - - -	2,000.00

III C

JEWISH

Sinai Congregation, Annual Meeting Minutes, April 2, 1906.

Heat and Light - - - - -	\$ 2,000.00
Repairs and Furnishings - - - - -	2,000.00
Postage, Printing and Advertising - - - - -	800.00
Union of Hebrew Congregations - - - - -	548.00
Congress of Liberal Religions - - - - -	250.00
Sundries - - - - -	694.00
Total - - - - -	<u>\$33,572.00</u>
Deficit - - - - -	13,356.00

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JEWISH

Sinai Congregation, Executive Board, Minutes, October 30, 1905.

A letter from Dr. Hirsch dated October 25, 1905, was presented representing that the Congress of Religions needed funds for its maintenance and that he had stated that Chicago Sinai Congregation could be depended upon for \$500.00. After a discussion of the matter, it was concluded..... that the necessary amount would have to be raised by private subscription.

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JEWISH

Sinai Congregation, Annual Meeting Minutes, April 3, 1905.

Report of the Executive Board.
(Budget for 1905-06).

Estimated Receipts.

55 Members	- - - - -	Class B	- - - - -	@ \$16.00	- - - - -	- \$	880.00
199 "	Special and	" A	- - - - -	@ 40.00	- - - - -		7,960.00
259 "	Regular dues and taxes		- - - - -	@ 40.00	- - - - -		10,360.00
<u>12</u> "	Widows	" $\frac{1}{2}$ " "	- - - - -	@ 20.00	- - - - -		240.00
							<u>\$19,440.00</u>

Estimated Disbursements.

Salary for Rabbi	- - - - -		15,000.00
" " Choir	- - - - -		5,500.00
" " Janitor and Ass't.	- - - - -		1,500.00
" " Financial Secretary	- - - - -		900.00
Religious Schools	- - - - -		2,200.00
Pension	- - - - -		1,000.00

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JEWISH

Sinai Congregation, Annual Meeting Minutes, April 3, 1905.

Union of American Hebrew Congregations - - - - -	\$ 525.00
Heat and Light - - - - -	1,700.00
Postage, Printing and Advertising - - - - -	575.00
Repairs and Furnishings - - - - -	3,000.00
Sundries - - - - -	<u>896.00</u>
Total - - - - -	\$32,796.00
Deficit	13,356.00

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JEWISH

Sinai Congregation, Annual Meeting Minutes, April 3, 1905.

President's Annual Address.

So far as my knowledge goes, this is the first time in the history of a Jewish congregation that the ladies have been asked to join with husbands, fathers, or brothers in a participation in the deliberations of a congregational meeting. It remained for Sinai Congregation.....to inaugurate this new feature of such meetings.

III CJEWISHSinai Congregation, Annual Meeting Minutes, April 4, 1904.(Budget)

Estimated Receipts

57 Members - Class B @ \$16.00 - - - - -	\$ 912.00
186 " " A @ 40.00 - - - - -	7,440.00
264 " - - - Regular dues @ \$40.00 - - - - -	10,560.00
10 " - - - (Widows) one-half dues @ \$20.00 - - - - -	200.00
<hr/> 517	<hr/> Total - - - - - \$19,112.00

Estimated Disbursements

Salary for Rabbi - - - - -	15,000.00
Choir - Salaries - - - - -	5,500.00
Schools - - - - -	1,800.00
Janitor and Assistant - - - - -	1,500.00
Pension - - - - -	1,000.00
Financial Secretary - - - - -	900.00
Heat and Light - - - - -	1,749.00
Postage, Printing and Advertising - - - - -	500.00

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JEWISH

Sinai Congregation, Annual Meeting Minutes, April 4, 1904.

Union of Hebrew Congregations - - - - -	517.00
Sundries - - - - -	500.00
Repairs Electrical Wiring - - - - -	2,000.00
Repairs and Furnishings - - - - -	1,500.00
Total	\$ 32,468.00
Deficiency	13,356.00

To cover this deficiency will require an assessment of 8% to be levied on the value of the pews which is \$166,950.00.

MPA (11)

The American Jewish Year Book. 5663.
October 2, 1902, to September 21, 1903.
Edited by Cyrus Adler.

SYNAGOGUES DEDICATED IN THE UNITED STATES. August 11, 1901, to August 26, 1902. In Chicago. (pp.185-186.)

August 18, 1901 - Anshe Kalvarie.

August 25, 1901 - Anshe Luknik.

September 1, 1901 - Ahavath Achim.

September 8, 1901 - Austrian-Galician Congregation.

October 6, 1901 - South Side Hebrew Congregation.

April 6, 1902 - Beth El.

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JEWISH

Sinai Congregation, Annual Meeting Minutes, April 6, 1903.

Report of Financial Secretary for year ending March 1903.

Receipts.

Dues, Taxes, Assessments, etc. - - - - -	\$29,241.50
Rose Hill Cemetery - - - - -	1,010.00
Installments - - - - -	60.00
Balance April 1, 1902 - - - - -	<u>1,686.96</u>
Total	\$31,998.46

Disbursements.

Dr. Hirsch - - - - -	15,000.00
Choir - - - - -	5,258.32
Religious Schools - - - - -	2,023.00
Janitor and Ass't - - - - -	1,350.00
Financial Secretary - - - - -	900.00
Heating and Lighting - - - - -	1,382.04

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JEWISH

Sinai Congregation, Annual Meeting Minutes, April 6, 1903.

Pension and Contributions - - - - -	\$ 1,174.96
Repairs - - - - -	2,513.07
Sundries - - - - -	1,509.66
Insurance - - - - -	450.00
Total - - - - -	<u>\$31,561.05</u>
Balance	437.41

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JEWISH

The Reform Advocate, Wk. of November 8, 1902. p.258.

A meeting for the purpose of organizing a guild for young people will take place on Sunday evening, November 9, 1902, at 8 o'clock, in the vestry rooms of the South Side Hebrew Congregation, 3435-37 Indiana avenue. The meeting will be presided over by the Rev. A. B. Yudelsohn, who has been elected Rabbi of the congregation for a period of three years. He will assume the leadership of the proposed organization which will be for both social and educational purposes.

The Reform Advocate, Wk. of Sept. 27, 1902. p.111.

On Sunday, Sept. 28, Beth-El Congregation will dedicate its new temple at Crystal and Hoyne avenues. The services will commence at 3 P. M. and Dr. E. G. Hirsch will deliver the dedication address.

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JEWISH

The Reform Advocate, Wk. of February 8, 1902. p.602.

Moses Montefiore Congregation, one of the oldest Jewish orthodox congregations in the city, has sold its temple on Augusta St., and is now at work erecting a new synagogue at Robey and Thomas streets.

It is the main object of the congregation to afford a thorough religious education to Jewish children on the Northwest Side by institution a daily Hebrew school in connection with the new synagogue. The entire cost of the new building is not to exceed \$20,000.

The Reform Advocate, Vol. 21, Wk. of May 4, 1901. pp.365.366.

Congregation Mishna Ugmoro.

A charter was granted to this congregation in 1899. B. Sager was the first president. The congregation is composed of members who are educated in the Mishna and the Gemarah, which they study every evening under the leadership of their Rabbi, H. S. Album. Mishna Ugmoro is the most strict of the Jewish orthodox congregations in Chicago. An association is also connected with this institution, which loans money to worthy Jews on their note, without interest. They have a capital of \$3,000.

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JEWISH

The Reform Advocate, Vol. 21, Wk. of May 4, 1901. p.365.

Congregation Ohavai Sholom Mariampol.

This congregation was established in 1870. The synagogue is located at Canal and Liberty streets. They also own a large burial ground. In the synagogue is an extensive library of Hebrew books.

A loan association is connected with this congregation and it is doing much good. The first president was Mr. Louis Levin, and the present president is Mr. J. M. Berkson. They have an endowment clause in their constitution, which stipulates that the widow of a member is entitled to the sum of \$300 from the treasury of the congregation.

The Reform Advocate, Vol. 21, Wk. of May 4, 1901. p.366.

The following is a list of congregations and some of their charity institutions in different parts of the city.

Congregations.

Anshe Kenesses Israel, Ohavay Shalom Maria, 1, Ohel Jacob Kovno, Anshe Prehissin, Ohavay Eretz, Tifereth Israel, Anshe L. H. H. H., Anshe Katsaria, Ahavath Achim, B'nai Vitzchok, Lilowitz, Shomre Hadas, B'nai Israel Anshe Titomir, Bais Joseph, Anshe Tels, Rodfay Zedek, Agudas Achim Anshe Ungarn, B'nai Abraham Kehillath Sefardim, Anshe Wilna, Bais Hakenesse Hagadol, Tzuras Israel, B'nai David, Massach Sford, B'nai Israel, B'nai Moshe, Englewood Congregation, Ohel Zedek, Anshe Emes, Ahavah Zion Anshe Tikotin, Tiferes Zion, Dorsey Tav, B'nai Abraham, Breighton Park Congregation, B'nai Jechezkel, Bais Israel, Bais Jacob, Rodfay Zedek, Anshe Shavel.

Charities.

Gallay Chessed Shel Emes, Moses Montefiore Hebrew Free School, Lechem Loresivim Rabbi Vitchok Elchanan, and Gemilas Chassodim.

The Chicago Sunday Tribune, Apr. 21, 1901, 62:1.

TWENTY-ONE NEW CHURCHES IN CHICAGO

(Excerpts)

The Synagogue of the Tiphereth Israel Anshe Luknik congregation was begun in February and will be completed some time in June. It will be Gothic structure 25 x 85 feet in extent and 47 feet high. The ornamental front will be of yellow mottled brick with carved blue Bedford stone trimmings. The interior will be finished in oak and mahogany. The main auditorium will have a seating capacity of 256 and the gallery of 144. It will cost over \$10,000.

The Ahavath Achim Synagogue, 108 Newberry Avenue, which was begun in March will be a Gothic structure, 24 x 90 feet and 31 feet high. It will be of pressed brick and stone and will cost about \$7,000. The Auditorium will have a seating capacity of 212, the gallery of 108. The interior will be finished in oak.

Illinois Staats-Zeitung, Apr. 8, 1901.

THE SILVER JUBILEE

The twenty-fifth anniversary celebration of the Sinai congregation was commemorated yesterday in a most festive manner. The faithful who attended the services in the synagogue outnumbered by far the sitting capacity of the temple which was actually transformed into a gorgeous bower. The services were plain, however, according to the ritual of the reformed Jews. Dr. Emil G. Hirsch, pastor of the congregation and Rabbi Tobias Schaufarber shared the pulpit delivering sermons. The instrumental and the vocal numbers which heightened the beautiful ceremony were a rendition of the synagogue's own choir, augmented yesterday by the Studebaker Opera Orchestra.

Rabbi Hirsch chose for his subject an explanation of the meaning of the word "temple." "Since the earliest time," he said, "peoples of the world regarded a temple as something vastly different from any other institution designated for its service. This was an erroneous idea, however, rooted deeply in the minds of the people, the rectification



Illinois Staats-Zeitung, Apr. 8, 1901.

of which was an intensely difficult problem." Dr. Schaufarber concluded the services by reflecting upon the accomplishments of the reformed Jewish religion, and Dr. Hirsch's principle task which revolves around the teaching of its doctrine.



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JEWISH

Illinois Staats-Zeitung, Apr. 7, 1901.

A SILVER JUBILEE

The celebrant is the Sinai Community. Most prominent for its leadership among the reformed Jewish communities in the West, is the Sinai congregation which is celebrating its twenty-fifth anniversary today.

The congregation was organized in 1876 with an initial membership of about 350 families, which has now grown to 2,000. The staff of the Sunday school consists of the superintendent and seven assisting teachers, all of whom are well-equipped to give religious instruction to 280 children. The first rabbi to serve the congregation was B. Felsenthal, for many years identified as an organizer of Jewish communities in our city.

Mr. Felsenthal became the spiritual leader of the first Jewish community, founded in Chicago in 1863. On June 7 of the same year the first reformed synagogue was dedicated by that congregation. It was a one-story

Illinois Staats-Zeitung, Apr. 7, 1901.

frame building situated at Monroe Street. Due to the rapid growth of the city, the community was constantly forced to change its place of worship.....When Mr. Felsenthal retired from active work, his appreciative congregation bestowed upon him a pension for life. The surviving founders of the Sinai congregation are : Henry and Elias Greenebaum, Leopold Mayer, H. Frankenthal, Joseph L. Gatzert, Abram Hart, and Nelson Morris. The present officials of the community are: Adolph Loeb president and Selig Greenebaum secretary. Listed in consecutive order are the rabbis who served the community since it was founded: Messrs. Felsenthal, Chroneck, Kohler, and Hirsch. Doctor Hirsch,, the present pastor of the congregation, was called to this pulpit in 1880, and became engaged immediately in extraordinary and far-reaching activity. The present temple is situated at the corner of Indiana Avenue and 21st Street.

III C

IRISH

The Reform Advocate, N. Y. Mar. 30, 1901 p. 156

The members of the St. George Michael Archdiocese laid the corner stone of their new synagogue at 197 W. Fourteenth Street, Sunday, March 24th.

The Reform Advocate, Wk. of March 24, 1900. p.171.

Moses Spitzer will be the architect for Beth-El Congregation's new synagogue to be erected on Crystal St., near N. Hoyne Ave. The main auditorium will have a seating capacity of 650 and the cost of construction is estimated at \$20,000.



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Illinois Staats-Zeitung, Feb. 13, 1900.

JEWISH

[RABBI BERGMANN PREACHES IMPRESSIVE SERMON]

The Rev. Georges Bergmann is a youthful but already an accomplished orator. He conducted the religious services last Saturday in the newly erected temple of the South Side Hebrew Congregation. The congregation was deeply touched by his impressive sermon. Rabbi Bergmann will give a lecture next Thursday at the Knights of Zion Society. The subject he chose is Children of the Ghetto by Zangwill.

The Reform Advocate, Wk. of December 2, 1899. p.454.

The orthodox congregation, Beth Israel has announced that they will erect a new temple on Wabash Ave., north of Thirty-first St. The site has been selected and a \$25,000 building will be constructed.

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JEWISH

The Reform Advocate, Wk. of October 21, 1899. p.286.

At a mass meeting held last Sunday in the synagogue of Anshe K'nesseth Israel, Clinton street and West Twelfth place, \$2,000 was subscribed as a nucleus for a \$25,000 fund to build a new Home for Aged Jews. A board of directors was elected, and a site will be selected at once.

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JEWISH

The Reform Advocate, Wk. of July 29, 1899. p.670.

Congregation Bikur Cholim will erect a temple on the site of the old structure, 8928 Houston Ave. The cost will be about \$5,000.

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JEWISH

The Reform Advocate, Wk. of July 1, 1899. p.558.

Rabbi Joseph K. Arnold, of Zion Congregation, will be granted the degree of doctor of philosophy, this afternoon by the University of Chicago.

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JEWISH

The Reform Advocate, Wk. of June 17, 1899. pp.502-502.

The members of the South Side Hebrew Congregation laid the cornerstone of their new Temple at 3435-37 Indiana Ave., on Sunday afternoon.

The South Side Hebrew congregation was organized in 1888 with twelve members. The membership is now eighty-five.

The new temple will cost \$15,000.

The Reform Advocate, Wk. of January 28, 1899. p.389.

From an article entitled "Liberating Judaism" and published in "Unity."

"Last Sunday was a memorable day in the history of Sinai Congregation. With music, ritual and oratory, they celebrated the 25th anniversary of the institution of Sunday services. The great auditorium was filled with two large audiences, one for the forenoon exercises, the other for the evening session. Dr. Kohler of N. Y., Dr. Sale, St. Louis, Dr. Landsberg, Rochester, Dr. Levy, Phila., and Dr. Mayer of Pittsburgh were among those present who made addresses.

'Unity' extends its congratulations to the local congregation and expresses its admiration of the ability and consecration which this celebration represents. But there is more than a local triumph here. The event is of profound significance, not only to the Jew, but to the student of religion in all phases. It is probably one of the most important steps taken by a religious organization within the last quarter of a century toward spiritualizing religion. There is a lesson in this celebration to the gentile world and the Christian religion."

The Reform Advocate, Wk. of September 3, 1898. p.41.

Last Sunday night, before an audience that filled the temple of the North Chicago Hebrew Congregation to the doors, the Rev. Abram Hirschberg was solemnly installed as Rabbi. The young man, who is but 22 years of age, graduated this year from the Hebrew Union College, and was elected by the congregation to succeed the Rev. A. Norden.

The Reform Advocate, Wk. of July 2, 1898. p.325.

The cornerstone of the new building being erected by Temple Israel, will be laid on Sunday afternoon, July 3rd, at 3 o'clock, at the site, corner St. Lawrence Ave. and 44th St.

The Reform Advocate, Wk. of April 16, 1898. p.149.

At a joint meeting held last Sunday by the members of the Isaiah Temple and the Women's Society, President H. Greenebaum reported the purchase of a building site on the southeast corner of Vincennes Ave. and 45th St., at the price of \$12,475. About \$2,000 was contributed by non-members and friends of the Congregation. Over \$1,500 was subscribed at the meeting, many members increasing their original subscriptions. The meeting tendered a vote of thanks to the directors and authorized them to proceed with the construction of the building.

The house of worship is expected to cost about \$50,000.

The Reform Advocate, Wk. of March 12, 1898. p.70.

Temple Israel has purchased a 57 foot lot for a temple, on St. Lawrence Ave. 116 feet south of 43rd St. A modest house of worship costing less than \$10,000, will be erected.

The Reform Advocate, Wk. of January 14, 1898. pp.342-343.

In connection with the celebration of the 25th anniversary of the introduction of Sunday services in Sinai Congregation, Mr. Julius Rosenthal was interviewed by a reporter of a local paper. Mr. Rosenthal took an active part in the effort to establish Sunday services and the following excerpts from the interview give a comprehensive picture of the origin, development and consummation of the movement.

"In the early forties of the present century, an agitation arose among the German reform Jews and Rabbis in favor of the observance of Sunday as a day of rest and religious service. Dr. Samuel Hirsch of Luxemburg, father of our Dr. Hirsch and an eminent German Rabbi, was the main defender and agitator for a Sunday Sabbath. He was the first one, who at the Rabbinical conference at Braunschweig in 1845 and later in his catechism, published in 1854, made strong pleas for it.

The movement in Germany did not flourish because of the hostility of the principalities and the opposition of the orthodox Jews. In this country

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JEWISH

The Reform Advocate, Wk. of Jan. 14, 1898. pp.342-343.

ing the Saturday Sabbath was leading to infidelity and materialism. It was he who introduced to us the teachings and catechism of Dr. Samuel Hirsch.

When Dr. Kohler came to the Congregation as successor to Dr. Chronik, he found the field prepared for the innovation, and under his leadership, on the 15th day of January, 1874, Sunday services were officially introduced in Sinai Congregation. At the outset, Saturday and Sunday services existed contemporaneously, but in time the Saturday services became unpopular and even those who had been in favor of it failed to attend.

The attacks on all sides and from all parts of the country, on Sinai Congregation, and the ridicule heaped upon it by orthodox Rabbis and religious zealots did not affect the action of Sinai at any time. The movement instead of dying out as had been predicted, has been followed by quite a number of congregations in this country. Sinai has encouraged them to follow

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The Reform Advocate, Wk. of Jan. 14, 1898. pp.342-343.

under the leadership of earnest and conscientious young Rabbis. The future of Judaism depends upon the institution of the Sunday Sabbath.

Sinai may glory in an array of celebrated leaders of Israel, whose teachings, directly or indirectly, it enjoys. Under Felsenthal it was brought under the influence of the teachings and efforts of Samuel Adler and Einhorn. The latter's prayer book was introduced and remains up to date. Dr. Chronik was imbued with the spirit of Samuel Hirsch, of Geiger and Holdheim. The progress made by Sinai under Dr. Kohler, and the eloquent and soul-stirring sermons of Dr. E. G. Hirsch are well known and recognized everywhere."

The Reform Advocate, Wk. of November 13, 1897. p.647.

In honor of its semi-centennial celebration, Congregation Kehillath Anshe Maarath has published a treatise containing a sketch on the origin of the Jewish community of Chicago. This valuable book will soon be presented to the members and special friends of the congregation. Mr. Eliassof, the author of this treatise, may be granted permission by the congregation to issue a second edition which he will sell to the public.

This treatise is a handsomely finished volume. It contains a great number of historical facts and biographies, illustrated with portraits of many dead and living Jewish settlers of this city. It states the names of the very first Jewish families who came to Chicago when there was not one Jew in the entire state of Illinois. It describes the first meetings for public worship held in Chicago, and gives the names of the persons present at those meetings. It gives an account of the first Bar Mitzvahs here.

Mr. Eliassof has fully earned the gratitude of the community for the excellent work which he has produced. When one takes into consideration the fact that

The Reform Advocate, Wk. of September 26, 1896. p.87.

Einhorn's prayer book has been translated into English during the last year, by Dr. E. G. Hirsch, and a few weeks ago this new translation left the press. It was forthwith adopted by several Chicago congregations, among them being Zion. In Chicago, the book is well known in its original form. Sinai Congregation has used it since 1861. In 1864 Zion Congregation adopted the book, and later the North Side Hebrew Congregation and Isaiah Temple followed.

The Reform Advocate, Wk. of June 27, 1896. p.385.

The Independent Jewish Congregation which is being formed by Dr. I. S. Moses, will be called Temple Israel. It will be located on the South Side. The financial administration shall be vested in a board of trustees, to be elected annually. The Rabbi shall have full control of the religious affairs of the congregation and of the Sabbath School. The ritual of the congregation shall be the Union Prayer Book, and, in keeping with the character of the congregation, shall be in harmony with Reformed Judaism.

The Rabbi shall organize and superintend a religious school for the instruction of the children of members.

Divine services shall be held on Sabbath eve and morning, and on all Jewish and national holy days.

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JEWISH

Sinai Congregation, Letter Book.

January 30, 1896

Dr. Emil G. Hirsch

My Dear Sir:

At Executive Board meeting held on Monday, January 27, 1896, the following resolution was adopted by a unanimous vote and I take pleasure in communicating it to you.

Resolved: That the Executive Board of Directors of Chicago Sinai Congregation recommend to the next annual meeting of the congregation the reelection of Dr. E. G. Hirsch as Rabbi of the congregation for a term of ten years at a salary of \$12,000 - per annum.

Yours Truly
A. Benswanger, Secretary.

The Reform Advocate, Wk. of November 2, 1895. p.607.

The directors of the Isaiah Temple have leased the Oakland Club's hall, corner Ellis Ave. and Thirty-ninth St., where they will hold services on Saturday and Sunday mornings. Sabbath school will also be conducted on the same days.

III C

JEWISH

The Occident, November 1, 1895.

A new Reform Congregation has been established on the South Side of Chicago, and Rabbi Stolz is its minister. The name of the Congregation is "Isaiah."

The Reform Advocate, Wk. of September 28, 1895. p.517.

In response to a striving call, nearly every member of the Congregation B'nai Sholom attended a special meeting last Sunday afternoon. It was unanimously decided to appoint a committee of ten members, five from the executive board, and five from the general body, whose duty will be to arrange for the selling of the present temple building, situated on the corner of Indiana Ave. and Twenty-sixth St., and to purchase another site for building purposes, located somewhere between Fortieth and Forty-fifth streets, between Wabash Ave. and Cottage Grove Ave.

The Reform Advocate, Wk. of July 13, 1895.

[CONGREGATIONS CONSOLIDATE]

Congregations New Light and Emanu-El have consolidated. The new congregation will assume the name of Emanu-El. Rev. J. Newman of the New Light Congregation was elected Rabbi for one year.

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JEWISH

The Reform Advocate, Vol. 33, Wk. of June 22, 1907, P. 541.

The cornerstone of the new Temple of Emanuel, Halsted St. and Buckingham Pl. will be laid tomorrow afternoon.

The Reform Advocate, Wk. of January 4, 1896. p.792.

The inauguration services of the Isaiah Temple will be held this Saturday morning, at 10 o'clock, at the present house of worship, Oakland Club Hall, corner Ellis Ave. and Thirty-ninth St. Rabbi Joseph Stolz will conduct the services. Short addresses will be made by him, Dr. Hirsch and the Rev. Jenkin Lloyd Jones. A choir composed of Jewish singers, will render a select program.

The Reform Advocate, Wk. of March 23, 1895. p.77.

The South Side Hebrew congregation expects to build a synagogue that will compare favorably with others of the city. Rabbi Farber stated the congregation is planning to have it built before the year is ended.

The congregation has only passed its first birthday and has grown miraculously. Starting with 35 members, it now numbers 85. It expects to secure the necessary funds, \$20,000, by subscription. The trustees will meet to appoint committees on selection of site and other details.



The Reform Advocate, Wk. of September 8, 1894. pp.38-40.

From a paper read by Dr. Felsenthal, before the "American Jewish Historical Society." (continued)

"Another congregation, the fourth one in chronological order, was established by Israelites residing in the west division of the city in 1864. It was chartered under the name Zion Congregation. Its first divine service was held on the eve of Rosh Hashanah 5625, September 30, 1864, and the first temple which the congregation occupied was located on Desplaines street between Madison and Washington streets. In 1869 the congregation disposed of its temple, and erected a new structure on the southeast corner of Jackson and Sangamon streets. In a few years this temple also proved to be too small, and in 1885, the Zion Congregation built a new temple, on the corner of Washington boulevard and Ogden avenue, facing Union Park. Here, they still assemble for divine worship.

In 1867, The North Side Hebrew Congregation was established. Previous

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The Reform Advocate, Wk. of Sept. 8, 1894.pp.38-40.

to the great fire, this congregation had a temple on Ohio st. near Wells st., but the fire destroyed it. In 1882, the congregation undertook to build a new temple on the corner of Rush st. and Walton Place, but they did not finish the building. They sold the property afterwards, and they have recently purchased a lot on the corner of La Salle ave. and Goethe st., on which they will soon erect a new and spacious temple."

In closing, Dr. Felsenthal said, "The Jews of Chicago have formed societies and have gone into many philanthropic ventures. For example, the Michael Reese Hospital, the Jewish Manual Training School, and the Old People's Home."



The Reform Advocate, Wk. of September 8, 1894. pp.38-40.

From a paper read by Dr. Felsenthal before the American Jewish Historical Society.

"I desire to give here only a few contributions to the work of a future historian of Chicago Judaism. My statements rest partly upon information which I gathered from some of the earliest Jewish immigrants who had settled here, and partly upon my own personal observations and experiences. Living in Chicago since April, 1858, I am in a position to speak as an eye witness in regard to many things and happenings during the past thirty-five years.

It is very likely that some single Jewish individuals settled in Chicago, or attempted to settle here, between 1830 and 1840, for, in this decade, large numbers of German Jews had come to America, expecting to find here not only better prospects in their various pursuits of life, but also a refuge from the oppressive laws under which the Jews suffered at that time in the old fatherland.

The first considerable migration of Jews to Chicago, or, to be more exact, to

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The Reform Advocate, Wk. of September 8, 1894. pp.38-40.



After the Illinois and Michigan Canal and the railroad from Chicago to Elgin had been completed, Chicago became quite a center of attraction for people inclined to trade, and Jewish families in large numbers came to make it their home. Two Jewish families had been residing here in the city previous to this time, and one of them, Mr. Benedict Schubert, had become quite wealthy. It was he who built the first brick house in Chicago. He had been a tailor by trade, and he was very poor when he came to live in the town, but by his industry, he soon acquired sufficient means, and became in his day, the only prominent merchant-tailor in Chicago.

Mr. Meyer, spoken of before, after becoming advanced in years, and being without grown children old enough to be of help to him, was among those who came to Chicago to live. He had sold his farm and had invested all his funds in Chicago real estate. As a far-seeing man of sound judgment in such matters, he advised all his friends to do the same. By many he was looked upon as eccentric. However, the result proved that he was right.

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The Reform Advocate, Wk. of September 8, 1894. pp.38-40.

Chicago had meanwhile become widely known, especially since it was rumored that it would be a great railroad center, and many Israelites were induced to select this place as their home. Among the first who at that time came to Chicago were the brothers Kohn, Levi Rosenfeld, Jacob Rosenberg, the brothers Rubel, the brothers Greenebaum, Samuel Cole, Mayer Klein, M. M. Gerstley, Fuller, Weineman, Brunneman, Clayburgh, Weigselbaum, Ziegler, etc.

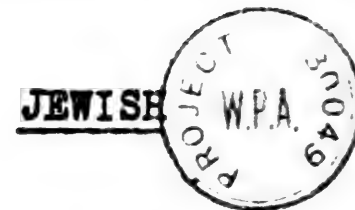
We now proceed to speak of the origin of the Jewish religious organizations in Chicago. The first time the Chicago Jews entered into a religious organization was in 1845, and the first public act, by which they demonstrated their existence as a body, was the purchase from the city of a plot of ground for a cemetery. This old Jewish cemetery was abandoned in 1856. The city had become so extensive that the cemetery was within the city limits. Not long after this cemetery had been acquired, the society which owned it organized into a regular congregation. This was the first Jewish congregation in Chicago, and very likely of the whole Northwest. It was chartered in 1874 under the name Kehillath Anshe Maarabh (Congregation of the Men of the West). Its first services were held in a hall of an old frame building on the southwest corner of Lake and South Wells street, and Ignaz Kunreuther was its first minister.

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The Reform Advocate, Wk. of September 8, 1894. pp.38-40.

After the congregation had become strong enough financially, they leased a lot on Clark street, between Quincy and Jackson streets, upon which they erected a synagogue. At the expiration of that lease, they bought a lot on the northeast corner of Adams and Wells streets, where they built another synagogue. Here they remained for several years, until the house became too small for the congregation. Then they sold this property and bought a church on the corner of Peck Court and Wabash avenue, where they remained until the building was destroyed by the great fire in 1871. Afterwards they purchased a church on the corner of Twenty-sixth street and Indiana avenue, and after this building, too had become insufficient for the growing congregation, a new and splendid synagogue was erected on the corner of Indiana avenue and Thirty-third street.

Not exactly a congregation, but a society of a semi-religious character was also instituted at an early date by a number of young Israelites in Chicago, under the name of The Hebrew Benevolent Society. In its flourishing days, it did a great deal of good in the field of charity. It purchased three acres of



The Reform Advocate, Wk. of September 8, 1894. pp.38-40.

ground in the town of Lake View (a little south of Graceland Cemetery) and laid it out as a cemetery.

Later, other charitable societies came into existence and superseded the old Hebrew Benevolent Society. Nominally, however, it still exists, but merely as a burial association.

A second Jewish congregation was established in 1851 by a number of Israelites, mainly from the eastern provinces of Prussia, to which the founders gave the name Kehillath Bene Sholom (Congregation of the Sons of Peace). This congregation first rented a hall in a building on the southwest corner of Dearborn and Washington streets. Afterwards they occupied a hall in a building on Clark street near Jackson street, and in 1864 they dedicated their new synagogue on Harrison street near Fourth avenue. On October 9, 1871, it fell a prey to the great fire. The congregation suffered greatly by the fire, but, within a few years, it rallied again and erected a new house of worship on Michigan avenue between Fourteenth and Sixteenth streets. In 1891 the congregation sold this synagogue, and purchased from the Kehillath Anshe Maarabh the synagogue on the



The Reform Advocate, Wk. of September 8, 1894. pp.38-40.

corner of Twenty-sixth and Indiana avenue, which it still occupies.

The third Jewish congregation which was founded in Chicago is the Sinai Congregation. Its first meeting for devotional purposes was held June 21, 1861, in an edifice situated on Monroe street, between Clark and La Salle streets. Here the congregation continued to worship until April, 1865, at which time they consecrated their new temple on the northwest corner of Van Buren street and Third avenue. The fire of 1871 reduced this temple to ashes. The congregation was then without a meeting-house of its own for several years, but in April, 1876, the members dedicated their new temple on the southwest corner of Twenty-first street and Indiana avenue, an imposing structure, which they still occupy.

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JEWISH

The Reform Advocate, Wk. of April 28, 1894. p.176.

"A call has been issued by Dr. Hirsch and several other ministers of liberal denominations for a congress of Liberal Religious Societies of America, to be held in Chicago, when an adequate number of signatures have been obtained.

A gathering of such men should meet with the most hearty approval of all enlightened people. Through liberality and tolerance, we must look for the abolishment of religious prejudicial persecution, so prevalent these days."

- Hebrew Observer - Cleveland, Ohio.

The Occident, March 23, 1894.

FOR A NEW CREED.

The recent circular call issued by liberal ministers and divines of this city and other localities, entitled For a Closer Cooperation, seems to have elicited replies from a number of eminent men who are disposed to meet at some specified time and place to aid in the laudable work of encouraging a religious union among at least the liberal and thinking people of this country. From a pamphlet before us we learn that nearly 150 responses have been received by the chairman, Rev. H. W. Thomas of the People's Church of this city, from some of the most prominent liberal ministers and pulpiteers, who are outspoken and have broad sentiments regarding this movement which was contemplated at the World's Religious Congress held last September at the Art Institute. The call is issued with the following names: H. W. Thomas, of the People's Church, Chicago; E. G. Hirsch, Sinai Congregation, Chicago; W. S. Crowe, Universalist Church, Newark, N. J., W. I. Sheldon, lecturer, Ethical Culture Society, St. Louis; William Salter, lecturer, Ethical Culture Society, Elgin; R. C. Cave, Non-sectarian Church, St. Louis; E. L. Rexford, Universalist Church, Boston; M. J. Savage, Unity Church, Boston; Jenkins Lloyd Jones, All Souls Church, Chicago.

The Occident, March 23, 1894.

The "Liberal Religious Societies of America" may soon become an organization that will be an indicator of the progress and advancement of this century..... We heartily endorse the project.

The Reform Advocate, Wk. of March 3, 1894. p.42.

Ground was broken this week for the new temple of the North Chicago Congregation. It will be located at the corner of La Salle Ave. and Goethe St., and will cost \$50,000.

The Reform Advocate, wk. of Nov. 25, 1893, p. 240.

[RABBIS MEET]

The leading Rabbis of this city met last Monday, and formed a permanent organization, to be known as the Rabbinical Association of Chicago. Dr. B. Felsenthal was elected president and Rabbi Norden secretary. The association is open to all rabbis and friends of Jewish learning in this city and vicinity.

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JEWISH

The Reform Advocate, Wk. of September 9, 1893. p.63.

The dedication of the new Anshe Emes Temple, took place last Sunday afternoon, at 349 Sedgwick st. Previous to the dedication exercises, the congregation assembled at the Phoenix Hall on Division st. There a procession was formed and the privilege of carrying the sacred scrolls was sold to the highest bidders. Considerable money for the benefit of the synagogue was raised in this manner.

On the platform was seated nearly all the prominent Rabbis in the city, including Rabbis Hirsch, Moses, Norden, Messing, Levi, and Felsenthal.

The building cost \$25,000 and covers an area, 25 by 90 feet. The interior finishings are of Norway pine.

The Reform Advocate, Wk. of Sep. 2, 1893. p. 40.

[NEW SYNAGOGUE DEDICATION TOMORROW] _

The Congregation Anshe Emes will dedicate its new synagogue tomorrow afternoon. The members will meet at one o'clock at Phoenix Hall, 324 E. Division Street, and preceded by a band, will march to its new building, located at 349 Sedgwick St.

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JEWISH

Chicago Tribune, Aug. 28, 1893, 2:7.

JEWS ARE THE FIRST

Their Ancient Church Opens The Religious Congresses

A large audience of representative Jews gathered in Columbus Hall at the Art Palace yesterday to assist in the program of the Jewish Denominational Congress, the first of a series of religious congresses to be held here under the auspices of the World's Congress Auxiliary. Mr. C. C. Bonney as President of the auxiliary occupied the chair of honor, while Dr. Emil G. Hirsch presided as chairman and introduced the speakers. The devine blessing was invoked by Rabbi J. L. Leucht of New Orleans. C. C. Bonney in making the address of welcome said:

"The providence of the God of Abraham, Isaac and Jacob, who created in his own image, and gave him from Sinai's glory-crowned summit the law of a rightecus life, has so ordered the arrangements for the Religious Congresses to be held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition that without any plan to that end this congress of the Jewish Church is the first of the series. Thus the mother church from which all the Christian denominations trace their lineage, and which stands in the history of mankind as the especial exponent of august and triumphant theism, has been called upon to open the religious congresses of 1893."

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JEWISH

Chicago Tribune, Aug. 28, 1893, 2:7.

Rabbi K. Kohler of New York then made an address on the "Synagogue and the Church," and their mutual relations with reference to their ethical teachings, which was an exhaustive paper on the relations of the Jewish church to humanity and Christianity, and many of his statements were liberally applauded.

Rabbi L. Mayer of Pittsburgh opened the evening session with an invocation. Then Rabbi Isaac M. Wise of Cincinnati delivered an address upon the fundamental doctrines of Judaism, which was a profound paper.

Rabbi Joseph Silverman of New York read a paper on "Popular Errors About the Jews." He said: "There is scarcely any truth save the false, or any right, but the wrong. One of the worst evils to befall a man or a people is to be misunderstood. To be robbed of our own identity, to have one's own words misquoted, was to suffer all the pangs of mortification. Those were not the greatest martyrs who died for any cause, but those who had lived and struggled against misrepresentation. The vilest vices and crimes have been credited to the Jews, while by a few they have at the same time been accredited with the highest virtues. The Shakespeare story of Shylock was untrue in every detail. The Jew in all history has never been known to exact his pound of flesh, and yet the entire world had accepted this Shakespearean

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JEWISH

Chicago Tribune, Aug. 28, 1893, 2:7.

idea as a true portrayal and has applauded this abortion of character rather than that portrayed in 'Nathan the Wise.' All sorts of stories have been told about the Jews and the general public has accepted an erroneous idea of them. Speaking of the Jews as a particular race was an error. The Hebrew race from which they descended had been impregnated with the people of every race and every clime, until now they had no country, no flag, and nothing but their religion left. The land of their nativity or their adoption was their country. Its laws they obeyed, its government they loved, and its judicial decisions they observed, and they pledged their lives and honor to do so. If there was a remnant of exclusiveness in the Jew of to-day was he to blame? He did not create it. The isolation from without had now come to seem the law of their being. Fraternity was desired by the Jews, but they would not accept it as a matter of patronage, but only on the ground of equality. The ostracism of the Jews had not been on account of any fault, but from false logic, which imputed the sins of a few to the many and gave no credit at all to virtues like those of Montefiore or Baron Hirsch."

He predicted that the Jews would be able, in spite of all this, to live down all misrepresentation, but said they would never abandon their religion.

The Reform Advocate, Wk. of August 19, 1893. p.3.

The World's Fair Denominational Congress will convene at the K. A. M. Temple, Monday, August 28th, at 10 a. m. It forms a part of the epoch-making Parliament of Religions and promises to be one of the most important Jewish religious gatherings ever held.

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JEWISH

The Occident, May 26, 1893.

ANSHE EMETH

On April 21, 1878, an orthodox synagogue was started on the North Side, (Anshe Emeth.) Services were held for the first six months at the residence of S. Bernheim, on Larrabee Street, for the next ten years years in a hall at 262 Division Street.

During the term of thirteen years as president, Mr. J. H. Hollander, Jacob Levy, and Elis Rosenbaum, purchased the lot and frame house at 349 Sedgwick Street, for \$2,600. It cost the congregation \$800 to convert it into a house of worship. A cemetery was bought at Waldheim for \$3,000.

The congregation was released from all debt. It has now a membership of over seventy. On Sunday, May 14, 1893, the corner stone of the new synagogue was laid with impressive ceremonies.

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JEWISH

The Reform Advocate, wk. of February 22, 1893. p.24.

The Ritual Committee of the Central Conference of American Rabbis held a four days' session last week in this city.

The ground work of the rituals for New Years and Yom Kippur was determined. The work now passes to the Editorial Committee for revision and then goes to the Conference for approval and adoption. The prayer book will be ready for use by the holidays.



The Reform Advocate, Wk. of Jan. 28, 1893. pp. 486-487.

[COMMITTEE APPOINTED TO REPRESENT RABBIS]

The Hon. Emanuel Wertheimer, president of the Union of American Hebrew Congregations, has appointed the committee to represent that body at the Central Conference of American Rabbis at the World's Fair.

Among the names on the committee are those of B. Bettmann, Cincinnati, chairman, Josiah Cohen, Pittsburg, Oscar Strauss, N. Y. City, Solomon Hirsch, Portland, Oreg., Jacob H. Schiff, N. Y. City, Simon Wolf, Washington, D. C., and Adolph Moses of Chicago.

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The Reform Advocate, wk. of Sept. 22, 1892. pp. 100-101.

[NEW TEMPLE DEDICATED]

The new temple of the B'nai Abraham Congregation on Marshfield Ave., which was dedicated on September 9th, is a beautiful edifice, and takes rank among the fine synagogues of our city. It is Moorish architecture and presents a massive appearance. It has a seating capacity of 960.

Rabbi Levy delivered the dedication sermon, and Dr. Hirsch gave the oration.

The officers of the congregation for the ensuing year are, Chas. Klaussner, president, Louis and Chas. Levy, 1st and 2nd vice-president, Gust. Kassowitz, secretary, Adolph Norden, financial secretary and David Goldstine, treasurer.

The Reform Advocate, wk. of May 7, 1892. p. 271.

[EDITORIAL COMMITTEE MEETS]

The meeting of the Editorial Committee on the Union Prayer Book, was held in this city from Monday to Friday. There were present at this meeting, Dr. Berkowitz, of Kansas City, chairman, Dr. Hecht, of Milwaukee, Dr. I. S. Moses and Dr. J. Stolz, and Dr. Mielziner of Cincinnati, chairman of the Ritual Committee.

The book is intended for general adoption by the Jewish congregations who use the English language in worship, as well as the Hebrew. It is being arranged by the Central Conference of American Rabbis, composed of 100 ministers. This work was assigned to the Ritual Committee by the Conference at its session in Baltimore, last July. The committee met in New Orleans in January, and passed upon the whole form of worship for Sabbath and the three festivals, Passover, Weeks and Tabernacles.

To the Editorial Committee was intrusted the revision and composition of the Ritual in all its details. This was accomplished in our city this week.

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JEWISH

The Reform Advocate, Wk. of Apr. 30, 1892, p. 250.

[NEW PRAYER BOOK TO BE REVISED]

Dr. Mielziner, of Cincinnati, Dr. H. Berkowitz, of Kansas City, and Dr. S. Hecht, of Milwaukee, will meet here this coming week with Drs. Moses and Stolz to revise the new prayer book, to be laid before the Rabbinical Conference in July.

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JEWISH

The Reform Advocate, wk. of Apr. 9, 1892. p. 193.

[FINE COLLECTION]

At the annual meeting of the Sinai Congregation, which took place last Monday night at the K.A.M. Temple, the handsome sum of \$9,085.50 was collected from the members, for the United Hebrew Charities. The amount being 7/12 of the entire contributions made to this organization. The sum of \$500 was donated by the Congregation to the Executive Committee in Aid of the Russian Refugees.

The Reform Advocate, wk. of Apr. 2, 1892. p. 172.

[CORNER STONE LAID]

The corner stone of Congregation B'nai Abraham's new temple was laid last Sunday afternoon with Masonic ceremonies. The new building is located on Marshfield Avenue, between 12th and Taylor Streets, and will be 55x110 feet. The front is of Portage stone, and when completed, the temple, with the organ and pews, will cost about \$45,000.

The congregation intends to establish a free kindergarten in the basement of the new temple, which will be fitted up according to the best methods of such institutions. Two young ladies, whose parents are members of the congregation, are already preparing as teachers for the kindergarten.

Dr. Levy is very confident of success in this undertaking, and believes that with the aid of Prof. Bamberger, he will be able to secure teachers who will give their services gratuitously. All other expenses

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JEWISH

The Reform Advocate, wk. of Apr. 2, 1892.

of the kindergarten will be willingly defrayed by the congregation.
The congregation should number 150 members by the time they move
into their new quarters.

The Reform Advocate, wk. of Mar. 19, 1892. p. 135.

[CORNER STONE TO BE LAYED, THE 27TH.]

The laying of the corner stone of the new B'nai Abraham Temple will be held with Masonic ceremonies on Sunday afternoon, the 27th inst., at the site on Marshfield Ave., between Twelfth and Taylor Streets.

The Reform Advocate, wk. of Sept. 26, 1891. p. 81.

[M. M. GERSTLEY RETIRED]

M. M. Gerstley has retired from the presidency of the Kehilath Anshe Ma'arab congregation.

The prosperity attained by this congregation, the high standing maintained at all times are clearly due to the rare tact, zeal and care exercised by Mr. Gerstley. When 31 years ago he assumed his office, he was confronted by great difficulties. The waves of party dissensions ran high and the outlook was not encouraging.

The 31 years of his administration are a brilliant record of signal fidelity.

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JEWISH

The Reform Advocate, wk. of Sept. 4, 1891. pp. 34-36.

[TO RESUME REGULAR SUNDAY MEETINGS]

On Sunday Sinai Congregation will, after the summer months vacation, resume its regular Sunday services. They are held this year in the new temple of the sister congregation at 33rd St. and Indiana. This fact is significant. It shows that narrow bigotry and raving fanaticism have no place in the Chicago Jewish community. The Jews of Chicago have recognized that there is room for all parties. The congregation that opens its temple to Sinai is certainly not among those who would be called radical. And still it is glad to open its' doors to the Jews who will come on Sunday to listen to a discourse and to participate in the religious exercises which precede and close the sermon. This is an object lesson in tolerance.

Sinai Congregation has had, as we would call it, the good fortune, or as others might style it, the evil lot, to be from its very first day, a clear cut, radical body. The very name it carries is a symbol of its radicalism. It was called after the valiant periodical published in the interest of

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JEWISH

The Reform Advocate, wk. of Sept. 4, 1891. pp. 34-36

radical reform by the late Dr. Linhorn, who loved to call himself a radical. Were Sinai the only Jewish congregation in this city, then there might be something of bigotry and narrowness in its attitude of uncompromising radicalism. But, as it is not, and as all other shades of religious opinion have founded their own institutions, we should not be critized for our liberal policies of Sinai.

Whoever in Chicago wishes to worship on Saturday is not deprived of the opportunity. The closing of the Saturday services on the part of Sinai robbed no one in this community of the chance to observe, as he chose, the historic Sabbath. Visibly, the discontinuance of the Saturday service in Sinai left no mark. One who goes through the business streets of our city today will find on Saturday not one single store opened that was not open before Sinai, from want of attendance, closed the doors of its temple on Saturday. The congregations of other temples have neither been diminished nor augmented by this step on our part. Sinai has coerced no one to forego his tastes.

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JEWISH

The Reform Advocate, wk. of Sept. 4, 1891. pp. 34-36

It left to every individual the right to choose his religious affiliations and to order his religious life in accordance with his own convictions.

The Sunday services in Chicago for many years were not, numerically considered, a success. Year after year, however, interest grew. The attendance became larger until today the present temple of Sinai is too small to accommodate the ever growing membership.

Sinai Congregation is not dismayed either by the fact that again it largely stands alone among the congregations of the land. For even in Philadelphia, the Sunday movement has not the character it has among us. We are strong enough to stand alone.

It is not true that Sinai lacks a true religious spirit. We own that we have little sympathy for emotionalism or ritualism. Whatever is done or spoken in Sinai Temple is for the purpose of realizing a fuller life, and

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JEWISH

The Reform Advocate, wk. of Sept. 4,,1891. pp. 34-36.

building a completer character.

Sinai Congregation is not founded on Raddish Judaism. It will not vest with sacred character the ancient form of making a book, and cannot understand the harm of substituting for the ancient form of handwritten scroll, the printed pages of modern make. This view has not come to us in recent years. As early as 1876 the pomp and pageantry which almost makes of the scroll a fatish, had been laid aside. And for all this, Sinai Congregation is a Jewish congregation.

The foregoing views were expressed by Dr. Hirsch in the editorial notes.

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JEWISH

The Reform Advocate, wk. of July 10, 1891. p. 356.

Dr. Hirsch will represent the Jewish religion at the Religious Congress,
at the World's Fair to be held in Chicago, in 1893.

The Reform Advocate, wk. of June 19, 1891. p. 301.

[CONVENTION TO BE HELD IN BALTIMORE]

The eighteenth annual convention of the Union of American Hebrew Congregations, will be held in Baltimore, commencing July 6. Congregations Anshe Mayriv and Zion, of this city, are members of the Union, and both will be represented at the meeting. The delegates from Anshe Mayriv are Dr. I. S. Moses, Jacob Rosenberg, Lazarus Silverman, H. A. Kohn, Henry N. Hart, Israel Cowen, H. E. Eliassof and J. Newman, Jr. Zion Congregation will be represented by Dr. Stolz.

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JEWISH

The Reform Advocate, wk. of June 12, 1891. p. 287.

[UNITARIANS OCCUPY SINAI TEMPLE]

The Rev. J. Vila Blake, minister of the Third Unitarian Church, occupied the Sinai Temple's pulpit last Sunday morning, Dr. Hirsch speaking at Rev. Blake's church. Rev. Blake spoke on "The Law of Kindness".

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JEWISH

The Reform Advocate, wk. of June 12, 1891. pp. 284-285.

sopranos, Miss M. Kellner, and Mrs. Clara Wagner Grubbs, altos; John L. Hughes and Frank K. Root, tenors, J.A. Prash and Henry T. Hart, bassos; C.E. Reynolds, organist. In addition to these Mr. Johann Wass rendered a tenor solo, "La Juive", in exquisite style, his song being the musical gem of the afternoon.

The new building is located on the corner of Indiana avenue and Thirty-third street.

The Reform Advocate, wk. of May 22, 1891. pp. 233-234.

[ELECTION OF OFFICERS AND CHANGE IN BY-LAWS]

The North Chicago Hebrew Congregation held its annual meeting and election of officers at the Ideal Club, Monday evening last. Several important matters were brought up, among which was the sale of the Temple, for which \$20,000 has been offered. In case the sale is consummated, the Baptist Church on La Salle Street, will be utilized until the Congregation builds a new Temple.

A change was made in the by-laws, admitting married men as members in Class B without being pew-holders, by paying the regular dues and five per cent, or the value of the pew they select. Young men will be admitted as members, for \$16.00 per year, which entitles them to a seat and all privileges, except a vote on real estate matters.

The Congregation is in a flourishing condition financially, and has ninety members, which is about the same number as last year.

The Reform Advocate, wk of May 15, 1891. p. 224.

[CONGREGATION INSPECTS NEW TEMPLE]

A special meeting called by Anshai Mauriv Congregation, last Sunday afternoon, to inspect the new temple, drew nearly every member. The examination of the handsome structure, which is about ready for use, gave the highest satisfaction to all. No business was transacted. It was decided to resell all seats within four weeks of Rosh Hashonah. Until that time, commencing with, Shabbuoth, the directors will assign seats to pew-holders, corresponding as nearly as possible in position to their old seats. Diagrams of the seating arrangement will be sent to all members in due time, to enable them to choose the location of their pews in accordance with the appraisal that the directors will put thereon.

The Reform Advocate, May 8, 1891.

[SOCIETY NEWS]

The Congregation B'nai Abraham has sold its temple and ground and will proceed to erect a new building on Marshfield Avenue.

Hillel Lodge, No. 72 I.O.E.E. will celebrate its twenty-fifth anniversary next Thursday, the 14 inst., at the lodge hall, 72 Adams Street. Hillel Lodge is one of the most substantial lodges in the country. It has a membership of 175 and its treasury is open to all charities. The lodge has accomplished much good, during its lengthy career.

The inauguration ceremonies of the new Congregation Anshi Maariv will probably take place on Thursday evening, June 11, erev Shervoth. A special meeting has been called for Sunday afternoon at the vestry rooms of the new temple, corner Indiana Avenue and thirty-third Street, for all its members. The beautiful structure, which is now almost completed, will be duly inspected and arrangements made for the sale of the seats.

The United Hebrew Charities have decided to erect a special building as a school

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JEWISH

The Reform Advocate, May 8, 1891.

and dormitory for the nurses, as an addition to the Reese Hospital. The building will be erected on the Hospital grounds this coming summer and will cost about \$12,000. The amount will be furnished out of the Reese Trust Fund, by Mrs. Henrietta Rosenfield and Mr. Jacob Rosenberg.

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JEWISH

The Occident, October 19, 1888.

A new orthodox congregation known as the "South Side Congregation," has just been organized, numbering about twenty-five members, who will occupy Appoll Hall, Street and 28th Street.



WPA (U.S.) PROJECT

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JEWISH

The Occident, August 3, 1888.

AGUDATH ACHIM

First Hungarian Congregation, 309 Maxwell Street, was dedicated last Sunday. There was some fine singing and a great deal of commotion.

The Occident, March 23, 1888

DEDICATION OF A NEW SYNAGOGUE

The new synagogue erected for the congregation known as Beth Hakneseth Israel, on the corner of Judd and Clinton streets, was duly dedicated Sunday last, at 1 o'clock. It stands on a square corner, but facing the west, and its size is 80 x 82 feet. The roof is surmounted by a tower which rises by the height of 140 feet from the ground. The interior of the temple is well planned and tastefully executed. The auditorium is almost square in form and is finished in light wood.

The pulpit is situated at the extreme east end of the auditorium, and is surrounded by a brass railing.

The holy ark, in which the scrolls and other sacred works are kept, is an interesting feature. It is made of hard-wood stained a dark color, and rises against the wall at the rear of the pulpit. A beautifully embroidered curtain hangs in front of it, and conceals from view the sacred contents. A large lamp with a red globe depends from the ceiling just in front of the holy of holies. It is the everlasting light.

The Occident, March 23, 1888.

The main floor is designed for the male portion of the congregation, and the females are relegated to the gallery, as in all orthodox congregations.

The Occident, March 2, 1888

TEMPLE OF SINAI CONGREGATION

This magnificent Jewish house of worship is situated on Indiana Avenue, corner of 21st Street, and is an imposing structure. It was built in 1874--1875, and was dedicated on the eve of Passover in 1875. The architect who made the plans and superintended the erection of the building, was Mr. Dankman Adler, the same ingenious architect who designed so many of Chicago's monumental buildings, and who at present is superintending the erection of the grand "Auditorium."

The temple covers an area 91 x 125 feet and is wholly constructed of Joliet stone. The architects have shown therein the Romanesque style, with many details, at once pleasing to the eye. The basement is divided into spacious school-rooms for the Sabbath schools and vestry meeting-halls. The main auditorium is lofty and grand. In the west-end is the pulpit, and above that the choir and organ are located; the latter is an excellent instrument containing upwards of thirty registers. The decorations are elegant and attractive. During late years, and since the ministration of Dr. Hirsch, it was found that the temple had not sufficient seating capacity, hence the congregation had a gallery constructed which projects around the main auditorium on three sides.

The Occident, March 2, 1888

In this connection it may be proper to give some points from the history of the Sinai Congregation. This congregation was incorporated under the laws of the State of Illinois in the spring of the year 1861. About the same time the young congregation acquired by purchase from a Christian congregation, a church building which was located on Monroe street, between Clark and LaSalle streets. The first Jewish services therein were held on June 17 and 18, 1861, and the dedicatory sermons were preached by the Rev. Samuel Geller, of New York. At the same time Dr. B. Felsenthal entered upon his office as Rabbi of this congregation, and remained efficiently connected with it, until the month of June, 1864, when he withdrew and accepted a call from the Zion Congregation, in your city, which had then been called into existence.

The Sinai Congregation thereupon remained for about two years without a regular Rabbi, and during this time its divine services were conducted by "Readers." In May 1866, Dr. Isaac Chronik, who had been invited to become the Rabbi of the congregation, had come over from Berlin, Germany, and entered upon his functions. Dr. Chronik returned to Germany after he had served the Sinai Congregation for about five years and six months. His successor was Dr. K. Kohler. This gentleman who had previously been officiating as Rabbi for two years in a congregation

The Occident, March 2, 1888.

in Detroit, commenced his official life in Chicago in November 1871, and remained here for nearly eight years. In the Fall of 1879, Dr. Kohler left for New York; a congregation in that city having tendered him a call to become their teacher and spiritual advisor. Again the congregation was "Rabbi-less" and remained so until September 1880, when the present incumbent of the rabbincial office, the Rev. Dr. E.G. Hirsch, came here from Louisville, Ky. and began labor in the field to which he had been called in so honorable a manner. Dr. Hirsch's labors were crowned by great success, and since his coming here the congregation grew very much in number of members and in influence.

In the beginning of this short historical sketch, it was said that the first house of worship which the congregation owned and occupied was situated on Monroe Street. In the summer of 1864 that house was sold and the congregation brought from the "Plymouth Church Congregation" their meeting-house, located on the northwest corner of Third Avenue and Van Buren street. In September 1864 this new house of worship, the second temple of the Sinai Congregation, was dedicated to its sacred purposes by the late Dr. Maurine Mayer of New York City. On Oct. 9, 1871, it fell a prey to the great fire. The congregation worshipped now, at first, in the Methodist church building on Wabash avenue and 22nd street; until, as stated above, in April 1875, the new temple had been completed and dedicated.

III C

JEWISH

The Occident, October 4, 1889.

We learn that the Directors of Kehilath Anshe Mayriv, have secured the corner of Indiana Avenue and Thirty-third Street, for a site of their proposed new Temple. Plans and specifications are now in progress of preparation by Messrs. Alder and Sullivan.

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JEWISH

The Occident, October 11, 1889.

The Hungarian Aid Congregation held holiday services in their new building, corner of Maxwell Street and Newberry Avenue, with Rabbi Hozoke, formerly of Buda-pest Austria Hungary, officiating. Professor Julius Weis and J. Pollacheki, lead the choir. This is the only Hungarian Jewish Synagogue in the city.

WPA (LL) PROJ. 30215

The Occident, November 4, 1887.

There are also some other (than German) large congregations in Chicago, large and influential. We mean the so-called Polish Congregations. Recently, one of these congregations, called "The Mariampoler," dedicated a new large and splendid synagogue, within three blocks of the Mariampoler Shul.

The Congregation K'neseth Israel is now building a still larger and grander synagogue, which will be dedicated before winter sets in.

The Beth Hamidrash Hagodol possesses also a fine meeting house. There are moreover quite a number of Russian and Polish congregations here which meet in rented halls and buildings. The foremost among the Polish Rabbis of Chicago are Reverends A. J. B. Lesser, E. Anixter, and M. Olperstein.

(Signed) Correspondent
September 14, 1887.

WPA (ILL) [unclear]

The Occident, April 29, 1887.

At three o'clock Sunday last, the congregation of Chewa Shulem Marcampol imposingly laid the corner stone of their new synagogue, on the corner of Liberty and Canal Streets, Nos. 582 and 584.....It occupies an area of 48x80 and will be threestories in height. The basement floor will be devoted to the vestry rooms, school apartments and vesper rooms. The second and third stories will be the main synagogue auditory.

The interior construction being in the usual style as used by the orthodox communities. The Almemirl (?) in the center, the Oron Hakodash (Holy Ark) in the east end, and the gallery for the ladies will not be missing. When completed, the building will cost nearly \$30,000. This congregation is composed mainly of Russian and Polish citizens, having at this time about 90 members. It was organized in 1870 with only 25 members.

The Occident, September 17, 1886.

ZION CONGREGATION

DR. SAMUEL SALE CALLED TO MINISTER

MAGNIFICENT PENSION OF DR. B. FELSENTHA.

The regular annual meeting was held by Zion Congregation last evening at the Vestry rooms of their temple. A full meeting was in attendance...An important feature in the budget was the salary for the rabbinical incumbent (Dr. B. Felsenthal,) which was fixed at \$2,200 per annum unless he should be pensioned, or a successor to assume the position of rabbi. Great unanimity and an excellent disposition were evinced by the members in behalf of Dr. Felsenthal, who had well and faithfully served Zion Congregation for the past twenty-two years. Mr. Edward Rubovits read the following resolutions as one of the Board of Directors:

Whereas the time has come when it become necessary for Zion Congregation to have an English speaking minister in order to satisfy the demands of a large majority of its members, and whereas Zion Congregation deem it impractical to engage an associate minister, and whereas Zion Congregation holds its present

The Occident, September 17, 1886.

Minister, Dr. B. Felsenthal, in the highest esteem on account of his great learning and goodness and recognize his valuable services rendered this congregation during the past twenty-two years;

Therefore:

Resolved, to retire Dr. B. Felsenthal on a pension of \$1,500.00 per annum during his natural life, payable quarterly.

Resolved, to elect another minister who is worthy to succeed Dr. B. Felsenthal and who will be fully able to satisfy the timely demands of Zion Congregation.

Resolved, that the pension of Dr. B. Felsenthal go into effect as soon as the newly elected Rabbi assumes his position.

Some lengthy discussion ensued upon the amount of pension, i. e. that \$1,500.00 was an inadequate amount, it was then unanimously adopted that \$1,800.00 be the amount.

The Occident, September 17, 1886.

Mr. Henry Greenbaum, made the motion that Rev. Samuel Sale now of Anshe Maariv Congregation be elected as Rabbi of Zion Congregation at a salary of \$4,000.00 per annum, subject to the action and approval of his congregation. This was almost unanimously accepted and carried.

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JEWISH

The Occident, June 18, 1886.

SOME POPULAR RABBIS. CHICAGO'S EXPOUNDERS OF JUDAISM. ADVANCED HEBRAIC IDEAS - DR. SALE AS A REFORMER, DR. HIRSCH AS AN ORATOR, DR. FELSENTHAL AS A GREAT WRITER, AND DR. NORDEN AS A PLAIN PREACHER.

The Jewish congregations are fewest in number of any of Chicago's prominent religious organizations. They number among their divines a degree of talent seldom found in recognized religious bodies. The average Christian, be he Protestant or Catholic, the free thinker, the infidel, the careless, the indifferent scoffer - but few of these know anything about a Jewish synagogue. The most devout of communicants in the Christian faith never enter a synagogue. Yet there are four or five Jewish congregations in Chicago, which in point of numbers, wealth, intelligence, religious devotion, appreciation of the faith of the fathers, and liberality to the accepted expounders of their doctrine, cannot be surpassed by any other denomination in the city. The first organization of a Jewish society in Chicago was in 1845. It was called the Kehilath Anshe Maariv. Two years later they purchased a burial place north of the city limits, and in 1849 built a synagogue on Clark street, between Adams and Quincy streets. In 1885, they moved to the

The Occident, June 18, 1886.

corner of Adams and Wells streets (now Fifth Avenue), and in 1868 to the corner of Wabash avenue and Peck court. The ministers of the congregation have been:

1849-1855	- - -- ---	Rev. Ignatz Kunreuther
1855-1856	- - - - -	" Godfrey Snyder
1856-1857	- - - - -	" G. M. Cohen
1857-1858	- - - - -	" Solomon Friedlander

The services were then conducted by itinerants until 1861, when Dr. Liebman Adler was called, and remained for nearly twenty-two years at the head of the congregation. Three years ago the doctor was pensioned, and is still living here at a ripe old age. Dr. Adler was born in 1812, at Stadt Lengsfeld (Saxe-Weimar-Eisenach). His father was a teacher. Up to thirteen years of age, the boy was taught by his father. Then he went through the rabbinical schools at Gelnhausen, at Frankfort-on-the-Main, and at Weimar. He taught in the German schools for several years, and came to America in 1854. Not long after he received a call to preach to the Beth El Congregation at Detroit, and there he remained, until he came to the oldest congregation in Chicago, in 1861. Dr. Adler is a great man in Jewish councils, but very

The Occident, June 18, 1886.

orthodox. Among the intelligent and educated Hebrews of the city, Dr. Adler is regarded as the last of the orthodox line. They revere him, honor his greatness, cherish him with affectionate regard, but his teachings no longer "fit the times." The more intelligent of Jewish worshippers are intolerant of the older Jewish traditions as handed down for every-day use.

The successor of Dr. Adler in the Kehilath Anshe Maariv, Chicago's oldest congregation, is Rev. Dr. Samuel Sale. Prior to this, however - even long before Dr. Adler's retirement - the Kehilath Anshe Maariv Congregation was impregnated with reform. Several smaller congregations like Sinai, wandered off and set up temples of their own. Among these were the B'nai Sholom, which went farther North, but this was more of an orthodox offshoot carried off by force of geography. The old congregation is now located at 26th street and Indiana avenue. It is, perhaps, the largest congregation in the city. It leans toward orthodoxy, but the society as a body stands by Dr. Sale. The latter is an ultra-reformer, and is making headway in teaching his advanced ideas. He is a young man, not more than thirty-five, but has wonderful elements of popularity. He is a progressionist in every sense.

The Occident, June 18, 1886.

He was a delegate to the Pittsburg Jewish convention, organized to urge the reform movement. He was on the committee to draft a set of declarations. The reform movement among religious Jews of this day, seeks to do away with many things long recognized by them as humbug and which ought, as President Cleveland says, to be invested with "innocuous desuetude." That platform was certainly liberal, and to give an idea of its scope, three of its planks are given below:

3. We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and today we accept as binding only the moral laws and maintain only such ceremonies as elevate and sanctify our lives, but reject such as are not adapted to the views and habits of modern civilization.

4. We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity and dress, originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our day is apt rather to obstruct than to further modern spiritual elevation.

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The Occident, June 18, 1886.

5. We recognize in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice and peace among all men. We consider ourselves no longer a nation, but a religious community and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state. Compressed into the language of every-day thought, this means: 1. The Jewish Sabbath shall be merged into the Christian's Sunday. 2. Circumcision is a relic of barbarism and should be abolished. 3. The doctrine that we are again to inhabit Palestine as a nation is no longer in the light of modern thought, tenable. The Jews, henceforth are religionists - no longer nationalists. 4. As a religion only, we receive and accept the teachings of our faith, these in their application being subject to the changes, modifications and growth of an advanced and modern civilization.

Dr. Sale is an active exponent of his doctrine. The old congregations have not quite reached him yet, but they have faith that he is a coming man. Dr. Sale came originally from Louisville. He is a hard student, a great Talmudist, and is in the van of progress and reform in Judaism.

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\$5,000 and give him donations, trips abroad, etc. Dr. Hirsch's benefice from his Sinai admirers is not less than \$10,000 a year and yet the young divine is not more than thirty-three years old. Dr. Hirsch was born in Philadelphia. He is the son of Rev. Samuel Hirsch, a noted Reform Jewish divine of that city. He was educated in this country and afterward went through one of the leading rabbinical institutions in Berlin. He speaks German, French and Spanish fluently, but invariably preaches in English. He is described by his admirers as being one of the most eloquent young men in the country. The Occident, the leading Jewish paper here, some time since printed a series of twelve of Dr. Hirsch's sermons in pamphlet form and they attracted the attention of advanced Hebrews everywhere. Dr. Hirsch has almost overthrown the old-fashioned ideas of Judaism. He retains none of the outward forms and traditions of the past. The doctor is married, his wife being a daughter of the celebrated Dr. David Einhorn, of New York, one of the first and most eminent reformers of the Jewish clergy in the United States. The first clergyman of the new Sinai Congregation was Rev. Bernhard Felsenthal. Dr. Felsenthal was born in Bavaria and was educated as a rabbi, but at the time of the split he was simply a worshipper with the old congregation, but he was among the seceders from his allegiance, and so when Sinai was organized in 1860, he was chosen to officiate. This he did with great

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The Occident, June 18, 1886.

success until 1864, when a new congregation was formed called the Zion Congregation, composed of the most advanced reformers of the Sinai. Dr. Felsenthal was in sympathy with this movement, and when the split occurred he went with the seceding faction and set up a pulpit on the West Side, where he now is. It was not altogether, change of faith which led to this split, however, geography had a good deal to do with it. That congregation is now one of the largest in the city. They have just erected a beautiful new temple, at the corner of Ogden avenue and Washington boulevard, which has cost a deal of money. The congregation has not the concentrated wealth and perhaps not the enterprise of Dr. Hirsch's flock, and hence it is not Dr. Felsenthal's fortune to enjoy Rev. Hirsch's income, but Dr. Felsenthal is yet a great man and high in Jewish councils and literature. He is a renowned expounder of the Talmud. He has compiled one or two Hebrew grammars, and written several works that are destined to live in modern Jewish history. His first important writing was published in 1859, entitled Kol Kore Bamidbar, and this was one of the first prints issued in the interest of Jewish reform. It was originally written in German, but Dr. Felsenthal caused it to be published in Hebrew, and soon it was reprinted in every modern language.

The Occident, June 18, 1886.

In 1866 he published Jewish School Matters in America and in 1869 Criticisms on Christian Missionaries, a work designed to reveal some of the follies of attempting to proselyte the earth all at once. He followed this up in 1878 with a work on Proselyting in Judaism. Every one of these writings has been translated abroad. Dr. Felsenthal has been married twice. He has two daughters and a son. He has a fine library, and is known at home and abroad as one of the most profound writers of Jewish literature. But for a slight impediment in his speech, which militates against his oratory, he would be one of the greatest speakers in the country. Dr. Felsenthal is an advanced reformer. His services are conducted in English and on Sunday - not Saturday - the old Jewish Sabbath. He is assisted on alternate Sundays by Rev. Max Heller, a man only twenty-three years old, a student and graduate of the Jewish College at Cincinnati.

Rev. Dr. Norden of the North Side, has been in charge of the Hebrew Congregation in that division of the city for about sixteen years. He, too, is a reformer, but his congregation has not yet reached the point of Sunday services. They will come to it gradually. Dr. Norden is an earnest man and progressive. He is, however, of the older school of rabbis, and his methods

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The Occident, June 18, 1886.

and instincts are conservative. His congregation is a large one, but of the humbler class of worshippers, and the doctor's congregation is far from aristocratic. Altogether, as has been said, the Jewish churches of the city, considering their number, compare well with other religious denominations.

The Occident, April 16, 1886.

THE LAYING OF THE CORNER STONE OF A NEW SYNAGOGUE

THE MONTEFIORE CONGREGATION FORMERLY THE OHEV SHOLOM

Sunday last witnessed the ceremonies of laying the corner stone of a new edifice, now in course of erection on the corner of Augusta and Noble Streets. Promptly at 2 O'Clock a large concourse of the Jewish citizens in that section, congregated about the premises notwithstanding the inclemency of the weather.

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Sinai Congregation, Executive Board, Minutes, Dec. 29, 1885.

The president (B. Lowenthal) brought to the notice of the Board, that the note of the congregation for \$16,000 borrowed from the U. H. R. Association upon a mortgage of our Temple, was maturing on January 26.....the following resolution prevailed:

That the secretary be instructed to write to the U. H. R. Association, that it is the desire of the Board to pay on the above note the sum of \$1,000 and to renew the loan of \$15,000 - for one year, upon the same conditions.

The Occident, Sept. 11, 1885.

effect has been created throughout the building by the adoption of the Moorish style of architecture. From the main doors to the arched ceiling, in the form of decoration stained glass-work, and in every department, this oriental and attractive style has been introduced. The facade contains, besides the main entrance, and several small windows, one large circular window of stained glass in star-shaped design. The graceful arched ceiling is finely finished, and decorated in pale-blue tints, with small gold figures. The fronts of the gallery, which extend around three sides of the auditorium, have been finished with the latest style of the raised-figure composition decorations, touched up with harmonizing shades of blue, red and bronze. This is very rich. The large windows on each side are filled with stained glass. The pews are fine, the ark superbly finished, and so is the place for the choir. The pulpit of cherry is one of the most elaborate pieces of work of its kind in the city, and was presented to the congregation by the principal contractor of the new building.

The Occident, July 17, 1885.

JEWISH INSTITUTIONS OF CHICAGO.
Congregations.

Anshe Emes, 262 Division street. Services every Friday at 6:30 P. M.
Saturday, 9 A. M.

Anshe Russia, Judd street, northeast corner of Clinton.

Ohave Emunah, 386 Clark street. Services, Friday at 7 P. M., Saturday
at 10 A. M. Sabbath School, Saturday 2 P. M.

Beth Hamedrash, 134 Pacific avenue. President, A. L. Jacobson; Rabbi, A.
J. Lesser, Services daily at 7 A. M. and 6 P. M. Saturday, 7:30 A. M. and
4:30 P. M.

Beth Hamedrash Hachodosch, 129 Harrison street. Services daily at 7 A. M.
and 6 P. M. Saturday at 7:30 A. M. and 5 P. M.

B'nai Abraham, southeast corner Johnson and Wright streets. President,

The Occident, July 17, 1885.

M. Osterreicher, Rabbi Ignatz Grossman, minister. Services, Friday at 7 P. M., Saturday at 10 A. M.

Congregation of the North Side, La Salle avenue, corner Oak street. President, Bernard Gradle, Rabbi A. Norden, minister, Services Friday at 7 P. M. Saturday at 10 A. M. Sabbath School, Saturday at 9 A. M.

Ohev Sholom (Orthodox), 626 Milwaukee avenue. Services Friday evening and Saturday, 8 A. M.

Beth El, North May street, near West Huron. President, Simon Kaufman, 652 Milwaukee avenue; Secretary, Jacob Greener, 17 Cornelia street; Trustees, A. B. Wolf, 292 Milwaukee avenue; J. Wahl, 251 W. Chicago avenue; N. Sander, 451 W. Madison street. Rabbi, F. Danek.

Kehilath Anshe Maariv (Congregation of the Men of the West), Indiana avenue, corner 26th street. President, M. M. Gerstley, Rabbi Samuel Sale, minister. Services Friday at 7 P. M. Saturday at 10 A. M. Sabbath School, Saturday at 10 A. M.

The Occident, July 17, 1885.

Kehilath B'nai Sholom (Sons of Peace), 1455 Michigan avenue. President, S. Harris, Rabbi Cohen, minister. Services Friday at 7 P. M. Saturday at 10 A. M. Sunday, 10 A. M.

Sinai Congregation, Indiana avenue, corner 21st street. President, B. Lowenthal, Rabbi E. G. Hirsch, minister. Services, Saturday at 10 A. M. Sunday at 10:45 A. M. Sabbath School, Saturday at 2 P. M., Sunday at 10 A. M.

Zion Congregation - New Temple - now in course of erection, corner Ogden avenue and Washington boulevard (facing Union Park). President, Leopold Buxbaum, Rabbi, B. Felsenthal, and Max Heller, minister. Services, Saturday 10:30 A. M. Sunday 11 A. M. Sabbath School, Saturday 9 A. M. Sunday 9 A. M.

Cherba Kadisha Ubikur Cholim, meets northeast corner Randolph and Clinton streets, first Sunday in every month. President, Abraham Diamond; vice-president, M. Schneider; recording secretary, Isadore Zuckers; financial secretary, Van Boolen, Morris Cohen, Henry Cohen, Chas. Levy, Sol H. Meyers, who is also superintendent of cemetery.

The Occident, August 29, 1884.

A BRIEF HISTORY OF THE NORTHSIDE HEBREW CONGREGATION.

This congregation was first organized in 1867. Their first synagogue was on Superior Street, near Wells Street. Rev. A. Ollendorf, was the first minister. He remained with them for two years when he left for Quincy, Illinois, and the congregation remained for one year without a Rabbi.

In 1870, Dr. Norden, the present minister, was called to the pulpit. In 1871, their temple was destroyed by the great fire. It was reorganized in 1873, and Rev. A. Norden was recalled from Europe. Since that time, they were worshipping in Unity Church, and lately in Grace Methodist Church.

Three years ago, the ladies of the congregation arranged a grand fair at which they realized near \$8,000. From this money the present lot was purchased at a cost of \$5,100.

The Occident, August 29, 1884.

Last year, steps were taken to erect a temple, the first story of which is now completed, and was dedicated last Friday. Since the last nine years, they are worshipping according to minhag (custom) Einhorn. They have over one hundred members.

On last Sunday, a special meeting was held for the purpose of selling the pews. Only sixty members were present and they purchased pews to the amount of \$20,000, which speaks volumes for the generosity of these gentlemen.

The Occident, Aug. 29, 1884.

DEDICATION OF THE NEW TEMPLE OF THE
NORTHSIDE JEWISH CONGREGATION

At 6 o'clock last Friday evening (8-22-84), the Northside Hebrew Congregations dedicated their new temple. The temple is situated on the northeast corner of Rush Street and Walton Place. The edifice is built of white stone and the architecture is in the Gothic style. A few broad stairs lead to the front entrance of the temple. The interior of the temple is very plain but pleasant. There are no loud colors, no red paint and no gold stripes which make some of our temples look like butcher shops or theatres. An elegant carpet of a bright pattern covers the floor, the seats are of polished cherry-wood and oron ha kodesh (The Holy Arc of the Covenant), and the pulpit of black walnut.

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Sinai Congregation, Executive Board, Minutes, Feb. 18, 1884.

The Committee of the Whole would further recommend to the next general meeting the building of a gallery (in the Auditorium of the Temple with a seating capacity of 400).

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JEWISH

Sinai Congregation, Executive Board, Minutes, January 22, 1884.

A printed circular from Kehillath Anshe Russia was read and found to contain a statement of the depredations committed at their synagogue on which occasion their Sefer Torah, Machevrus, etc., were destroyed. Said communication also contained an appeal for aid for the restoration of these articles. On motion it was resolved that this communication be referred to the next general meeting as the Board had no power to pay out money not provided for under the budget.

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JEWISH

Jewish Advance, June 17, 1881.

CONGREGATIONS WITHOUT MINISTERS

We have a number of congregations that manage to get along without a minister and without a Sabbath school. All they are interested in is to have a synagogue and a cemetery. They should keep a nice lot in their burial ground for their petrified religious notions and selfishness which will soon be dead.

Jewish Advance, April 8, 1881.

ANNUAL REPORT OF THE EXECUTIVE BOARD OF THE CHICAGO SINAI CONGREGATION.

On the date of our last annual meeting we were without a leader, and even without any definite plan to guide us in the effort of finding a man, in whose hands it might be safe to trust the management of a pulpit, which seems destined to unite the indifferent sons and daughters of Israel, and lead them onward to renewed zeal and earnestness in carrying out the inherited mission of our name.

It is indeed a great cause for congratulation that our efforts in this direction have been crowned with an unqualified success. We have placed at the head of our congregation a gentleman, who by his learning and oratorical talent, as well as by his manly and fearless character, commands the esteem and love of all our members, and of every unbiased Israelite. His sermons and lectures, coming as they do from a devoted and enthusiastic source, are awakening a kindred spirit in the hearts of his hearers, and have become the means of attracting a steadily growing attendance on the part of the rising Jewish generation.

Nor is our Rabbi's sphere of activity limited to the pulpit. Rev. Dr. Hirsch is also a teacher; instructs a class of our pupils personally and superintends

Jewish Advance, April 8, 1881.

our Sabbath School with an energy and zeal worthy of our undivided acknowledgment.

But also in another respect did the past year bring us a rich blessing, our financial status has been materially advanced. By the sale of our Van Buren street property we have become enabled to pay an encumbrance resting upon the same, and, in part at least, provide for the cancellation of the bonded indebtedness encumbering the temple property, and maturing on the 26th day of July prox.

One year ago the congregation was burdened with an indebtedness of \$47,000. With the means in hand now, all but \$17,000 can be paid upon July 26 next, and in order to meet this deficiency we recommend that the Trustees of this congregation be authorized by you to issue scrip covering said amount, in denominations of \$100, payable on or before five years after date, at the option of the congregation, with interest at the rate of six per cent, per annum, payable annually, and to secure said scrip by a trust deed on the temple property.

MEMBERSHIP.

It would certainly be unjust to attribute the disinclination of our Chicago

Jewish Advance, April 8, 1881.

Israelites to join our ranks to a lack of interest on their part, or to a general indifferentism. The very fact that our applications for the rental of pews at our temple have, during the last year doubled, does at once refute such an assumption. The causes are to be found elsewhere, and the truth is, that our constitutional enactment, which requires every member to purchase a pew at a fixed valuation, is chargeable with this lack of good results, and although it may be asserted that all our present members did bring similar sacrifices, we must not forget that they were actuated by the desire of aiding in the erection of our temple, the building of which was regarded as a dire necessity. The temple being built, this want does not exist any longer, and we are of the opinion that it would be in the interest of the congregation to modify our laws in reference to admission of new members, so as to enable applicants to join our ranks without compulsion to purchase a pew.

The Incoming Year.

We present an estimate of receipts and disbursements for the incoming year as recommended by the Committee on Finance, for your kind consideration.

Jewish Advance, April 8, 1881.**Expenditure.**

Salary of the Minister - - - - -	\$3,600.00
Life Insurance " - - - - -	200.00
Salary of Sexton - - - - -	500.00
Salary of Reader - - - - -	700.00
Salary of Janitor - - - - -	300.00
Choir and Organist - - - - -	2,000.00
Taxes - - - - -	100.00
Fuel - - - - -	250.00
Gas - - - - -	50.00
Sunday School Teachers - - - - -	650.00
United Hebrew Relief Association - - - - -	100.00
Repairs to Temple and Parsonage - - - - -	1,500.00
Insurance - - - - -	300.00
Interest on \$17,000 July 1881, to April 1882, 6% - - - - -	765.00
Interest on \$3,200 January to July, 1881 - - - - -	1,200.00
Incidentals - - - - -	500.00
	<u>\$12,715.00</u>

Jewish Advance, April 8, 1881.

Income

Dues from 86 members, at \$40.00 - - - - -	\$3,440.00
Assessment on pews, \$59,500 at 8% - - - - -	4,760.00
From rents of pews - - - - -	3,000.00
Interest on bills receivable - - - - -	550.00
Surplus at end of fiscal year - - - - -	900.00
	<u>\$12,650.00</u>

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Jewish Advance, April 8, 1881.

WPA (JL) PPOL 1116

The Emanuel Congregation on the North Side is yet wavering between two minhagim (rituals). During the year they have Minhag America, and for the holidays they use the old Minhag Ashkenas. This causes a great deal of dissatisfaction among the members. One Minhag is enough for any congregation.

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Sinai Congregation, Executive Board Minutes, March 22, 1881.

(Budget 1881)

Receipts.

Estimated surplus of present fiscal year- - - - -	\$ 900.00
Dues from 86 members @ \$40.00 - - - - -	3,440.00
Assessment on pews valued at \$59,900 @ 8% - - - - -	4,760.00
Pew Rents - - - - -	3,000.00
Interest on Bills Receivable - - - - -	550.00
	<u>\$12,650.00</u>

Expenditures

Salary of minister - - - - -	3,600.00
Life Insurance - - - - -	200.00
Sexton - - - - -	500.00
Janitor - - - - -	300.00
Salary of Reader - - - - -	700.00
Organist and choir - - - - -	-2,000.00
Taxes - - - - -	100.00

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Sinai Congregation, Executive Board Minutes, March 22, 1881.

Coal - - - - -	250.00
Gas - - - - -	50.00
Sabbath School Teachers - - - - -	650.00
U. H. Rel. Assoc. - - - - -	100.00
Incidentals - - - - -	600.00
Repair of Temple and Parsonage - - - - -	1,500.00
Interest on \$17,000 from July 1, 1881 to April 1882 - - - - -	765.00
Interest due July 26 - - - - -	<u>1,200.00</u>
Total	\$12,575.00

WPA (ILL) PROJ. 30275

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JEWISH

The Occident, January 7, 1881.

JEWISH CONGREGATIONS

ANSHIA EMMETH

Anshia Emmeth (Men of Truth) Congregation was chartered two years ago last May. The congregation leased the second floor of 262 Division Street, West Clark which has a seating capacity of 300, and where they now worship. The room is handsomely fitted up in oak and contains all the paraphernalia of a nice temple.

Mr. Bernheim, a layman, has officiated as minister, assisted by members of the congregation, since its organization. There are at present thirty-one members worshipping in the orthodox manner and using the Minhag Poland. This congregation has no Sabbath School at present. Their burial ground is located on the Harlem Road, which consists of one acre, 888 feet in depth,

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The Occident, January 7, 1881.

53 $\frac{1}{2}$ feet in width running from the east to the west with a tasteful picket fence inclosing it; it has also a Mithar house, which costed \$900. This is paid in full. The cost of burial for a grown a person is \$10; children \$5. The organization does not belong to the Y. A. H. C.

The congregation embodies a Benevolent Society and its President is empowered to donate to distressed bretheren \$3, but in extreme cases when desirable he has the privilege of calling a meeting of the Committee, and they can donate \$10 which is the limit. The congregation gives \$5 to members in case of illness besides other stipends. The monthly dues are seventy-five cents.

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Sinai Congregation, Executive Board, Minutes, March 1, 1881.

The Committee on Ways and Means reported through Mr. Lowenthal, that they had duly considered the question of the advisability of proposing some changes in our constitution, tending to lighten the expense of becoming a member and pew-holder of this congregation and thereby encourage applicants for membership, and that the committee had become satisfied, that it was against the interest of the congregation to make propositions for concession at the present time.

The Occident, November 26, 1880

Jewish Congregations No.4

B'nai Sholom Congregation

This congregation was organized and incorporated in 1852. Mr. S. Harris was the first president, and Henry Greenbaum, Esq, the well-known banker, the first secretary; these together with Mr. Summerfield and a few others belong to the congregation at its inception, and are yet living; others either have removed, or have passed that "bourne whence no traveler returneth."

Their first service was held in a building corner of Washington and Dearborn Street. Next they worshipped on Clark Street and then they entered in 1865 a fine building, corner of Fourth Avenue and Harrison Street, where they remained until the "great fire" of 1871, when they were burned out. For six months the congregation worshipped in the house of Mr. I. Glogasky, when they removed to the building, corner of Eldridge Court and Wabash Avenue, now St. Mary's Church. Next they entered a building on Hubbard Court; where they remained until 1875, when the Michigan Avenue Temple was built at an expense of \$30,000.00. The following ministers have officiated since the inception of the congregation:

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The Occident, November 26, 1880

Rev. Alexander Loewenthal, Rev. Simon Glogosky, Drs. Messing and Spitz. Loewenthal, Goldsmith, Schever, and Samuel Marks the present incumbent. At present the congregation contains between sixty and seventy members, with a constantly increasing membership. The society has a burying ground at Lake View. There is a Ladies Social Society as well as the Sisters of Peace, connected with the congregation as auxiliaries. There used to be a Literary Society, but it suspended some months ago.

The financial condition of the congregation is in a promising state. The Ladies Society with private collections, enabled them to pay up the amount of building expenses, but there yet remains a debt of \$12,500.00 on the lot.

A Fair is to be held on the 12th. of next month, to assist in Liquidating the expense. The mode of worship is moderately Reform. There is a Sabbath School over which Rev. Samuel Marks presides, with Miss Tina Metz and Miss Fannie Goldstein as assistants.

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The Occident, November 19, 1880

On acquiring possession it was dedicated to its new purposes as a Jewish Temple, in September (on the eve of Rosh Hashana) 1864.

Five years later, the congregation finding that the location was not a suitable one, disposed of this property and purchases a lot on the corner of Jackson and Sangamon Street upon which they erected the Temple in which the congregation now assemble. But now the temple which has done duty for eleven years proves too small for holidays and some other occasions, and it is proposed to either buy or build a new temple. Certain it is, in such an event, the congregation would enter into a new period of prosperity and usefulness and would become a still richer source of blessing to hundreds of co-religionists residing on the West Side.

The congregation maintains also a flourishing Sabbath school, of which Dr. Felsenthal is Superintendent. The present staff of teachers consist of the following ladies and gentlemen:- Mrs. Leah Strauss, Miss Leonora Strauss, Miss Carrie Homan, Mr. H. Eliassof, Mr. Ira Rubel and Mr. Moses Greenbaum.

There are about one hundred and fifty children in attendance.

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The Occident, November 19, 1880

The Zion Literary Society, the most popular and prosperous one of its kind in this city, was founded several years ago by the enthusiasm and zeal of some members of the congregation, and there has always been a mutual attachment between the congregation and the society.

As another branch of the congregation the "Israelittische Frauen Verein" and the "West Side Sewing Society" must be mentioned.....About two years ago Zion Congregation joined the U. of A. H. C., Anshey Mayriv having previously connected itself with this Union. But it is time that other congregations should follow their example. In a few months the Union will hold its biennial council in our city, and what a deplorable circumstance will it be if the large Jewdom of Chicago is represented by only two of its many congregations at that time.

The Occident, November 12, 1880.

JEWISH CONGREGATIONS NO. 2; NORTH CHICAGO HEBREW CONGREGATION

This congregation was organized in 1865 with the following officers: Moses Shield, president; Michael Cohen, vice-president; J. Greenhood, secretary; S. Gluckauf, treasurer. At that time they worshipped in a building on Superior Street, near Wells. At present their place of worship is at the corner of Dearborn Street and Walton Place, opposite Washington Park. Dr. A. Allendorff was the first minister and Dr. Norden the present incumbent. It was incorporated in 1867. The congregation numbers 69 members at present and at every meeting there are applications for membership.

Their burial ground joins Waldheim and is free from debt; the financial condition is quite good and the congregation is in hopes of being in a condition to building a house of worship. They started on Dr. Wise's plan, and is at present Reform. They have a fine Sabbath school, and Dr. Norden and Mr. Suchenheim the teachers. The officers at present are: S. Rothschild, president; B. Gradle, vice-president; H. Elker, treasurer; A. Reinach, secretary. Trustees, S. Rothschild; J. Metzler; S. Gluckauf, and S. Lamm.

THE OCCIDENT, October 15, 1880

Jewish Congregation In Chicago.

There are at present thirteen incorporated Jewish congregations in this city. It must be admitted that Chicago cannot boast of such large congregations as New York, Philadelphia, Cincinnati, Louisville, St. Louis, and other American cities! There is only one congregation here, whose membership reaches the number of 100 members.

It must furthermore be admitted that by far the larger part of Chicago Israelites, are not affiliated with any congregation at all.....

The following are the names of the chartered congregations in this city:

1. Kehillath Anshey Maraab (Congregation of the Men of the West.)
2. Kehillath B'nai Sholom (Congregation of the Sons of Peace.)
3. Sinai Congregation.
4. Zion Congregation.
5. Hebrew North Side Congregation
6. Rodef Sholom Congregation (Persuaders of Peace.)
7. Oheb Sholom Congregation (Friends of Peace.)
8. Ohabey Sholom Mariampoler (Friends of Peace.)

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THE OCCIDENT, October 15, 1880

9. Ohabey Emunah (Friends of Religion.)
10. B'nai Abraham (Sons of Abraham.)
11. Bet Hamidrash Hagadol (The Great House of Study.)
12. Emanuel Congregation.
13. Anshey Emeth (Men of Truth.)

Wm. (LL) PROJ. 36275

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Sinai Congregation, Executive Board Minutes, Feb. 24, 1880.

(Budget for 1880)

Expenditures estimated:

For interest on bonded debt - - - - -	\$3,400.00
Salary of Minister - - - - -	1,500.00
Organist and Choir - - - - -	600.00
School Purposes - - - - -	-1,200.00
Salary of Reader - - - - -	300.00
" " Sexton - - - - -	500.00
" " Janitor - - - - -	250.00
Taxes - - - - -	400.00
Fuel, Gas, Water - - - - -	400.00
Incidentals - - - - -	- 300.00
Total	<u>\$8,950.00</u>

It being assumed that the income for the next fiscal year would amount in dues for 86 members - \$3,440; rent for parsonage, \$480, and rent for pews \$1,500, it was resolved to recommend an assessment of 7% on valuation of pews sold to make up the deficiency.

The Chicago Tribune, July 6th, 1879.

JEWISH INDIFFERENTISM.

The last number of the Jewish Advance devotes much space to the "indifferent-ism" of the Israelites toward religious matters, and a consideration of its causes. It is complained that the synagogues are empty. Few care to support them, fewer still to visit them; the Rabbis preach to empty benches.

Is not indifferentism the cause of this?

The Advance is inclined to ascribe the emptiness of the Synagogues to other causes. The greatest of all those causes is the inadequateness of the Rabbis to their present position, or rather their losing sight of the rabbinical situation as it ought to be. No one can assert that the Israelites, as a class, are indifferent to intellectual recreation. Large numbers of the brethren flock to hear Unitarian preachers, lecturers on liberal subjects, and on the philosophy of the times. It is informed that the temple of Drs. Huebsch, Mensez, and others, of New York, are very well attended on the Sabbath. Even in this city it will be found that Rabbi Asler's temple is always filled with an appreciative audience on a Sabbath.

The Chicago Tribune, July 6th, 1879.

Those Rabbis whose temples are not popular with the people, are the cause of this evil. Some that are learned, are too anxious to display their vast information. Others that are not as well informed, are too anxious to be considered scholars.

The former give the people that which is too lofty to become popular, which only specialists can appreciate; the latter indulge in vagaries and nonsense, which no commonsense man can enjoy and no one can be edified by. Is it a wonder then that the temples are empty? Or should the people at large be accused of indifferentism because they are too earnest about religious matters to enjoy in the synagogue what savors of aggrandizement on the part of the Rabbis?

Young people are summarily dealt with by most of our ministers; they are simply scolded because they will not live like ascetics, entirely or partly, - because they will comply with the practical demands of life. Old age is upheld as an example of decay and sober reflection at once; youth is represented as a fleeting shadow, a withering flower; the enjoyments of life are spoken

The Chicago Tribune, July 6th, 1879.

of as transient things, which bring evil consequences in their trail and idealism, vague and undefined (which naturally cannot be understood on account of the vague expressions in which it is represented) is glorified as **soul-saving** and redeeming. This is the reason why the young men shun the shrines of worship. This is the reason why they do not come to listen to the Rabbis. This is the reason, moreover, why they will flock to listen to an Ingersoll, whose jokes and bon-mots they can at least understand. This is the reason, why the practical ethics of Prof. Asler are appreciated by them, and why they do more good than the vague and undefined religious twaddle of the brethren of the cloth.

If the Rabbis would fully understand to live with the people, and to preach out of and directly for the natural religious cravings of the masses, they would find sufficient listeners, the synagogues would not be empty, and "indifferentism" would not be so much talked about.

Is it indifferentism, which dots the land with shrines of worship, with benevolent institutions and lecture-halls? Is it indifferentism which keeps ministers in office?

The Chicago Tribune, July 6th, 1879.

Can members of a congregation be accused of indifference if they raise issues on matters of principle among themselves, and on one side and the other, advocate the recognition of their views with equal zeal and ardor?

Even those who will not join a congregation, advancing the reason that the same is not adequate to supply their religious wants, or simply telling you "If I want to pray, I can do so at home!" - even such persons should not be called indifferentists, for by advancing such reasons they do not deny their adherence to and their respect for religion. There are in reality very few genuine indifferentists among us.

There is no religious code of religious prescriptions suitable for the present.

The Rabbis have as yet no system to supply the want of such an institution. But there is an inward religious conviction prevailing with the large majority of the brethren. They feel that every man can be, and actually ought to be, his own priest.

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JEWISH

Jewish Advance, June 20, 1879.

WPA (ILL) PROJ 30275

A counter current of feelings of displeasure was created on last Tuesday by the "interviews" of representatives of our leading daily papers with the Rev. Dr. Kohler. The "interviews" were published at length. They had taken place because the secular press had been desirous of knowing why the Rabbi had resigned his position. If the Rev. Dr. Kohler had not mixed up things which did not belong to his resignation, with the statement of facts - the matter might have been taken as a "matter of course," and would probably not create any bias for the action of the congregation, or in the sentiments of the members of the Sinai Congregation at the meeting of last Tuesday evening. But, unfortunately, the Doctor, speaking to the gentlemen of the press, forgot that every sentiment he uttered was to come before the public at large, and to expression of sentiment, he yielded himself entirely. Two points which he has mentioned were taken by the public with great displeasure. He mentioned his predecessor in office, the Rev. Dr. Chronik, and described him as an atheist, and as one without any oratorical abilities. What had the belief

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JEWISH

Jewish Advance, June 20, 1879.

WPA (ILL.) PROJ. 30275

or the unbelief, the abilities or disabilities of Dr. Chronik, whom Dr. Kohler does not know personally, and with whom he never had any connection - what had they to do with Dr. Kohler's resignation? The fact that Dr. Chronik has still so many friends in the Sinai Congregation, proves that he is a man of no mean abilities. The fact that the Reform Congregation of Berlin had recently entrusted to Dr. Chronik the revision of their ritual, proves that he is not considered an atheist in Germany.

The second point which the Doctor has universally touched upon in speaking to his interviewers, was that of the financial affairs of the congregation. It is not on account of money difficulties that the Doctor has resigned. For the last five years the congregation has paid him \$1,000 annually, besides his salary as per contract, and free use of the parsonage. He surely had nothing to suffer by the indebtedness of the congregation, and would not have to suffer by it if he were to remain here until the term of his contract with the congregation would expire. To what purpose, and for what reason did he speak to the press about the finances of the Sinai Congregation, remains inexplicable.

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Jewish Advance, June 20, 1879.

The Sinai Congregation held a call meeting on last Tuesday evening, for the purpose of taking action upon the resignation of the Rev. Dr. Kohler. Rev. Dr. Kohler's resignation was accepted to take effect from the last day of the current month. A resolution to pay the Doctor his salary for the months of July and August was voted down, on the ground that the Doctor had published in the papers an account of the heavy indebtedness of the Congregation, and consequently it would appear like acting against the veracity of his statement, if the Congregation were to show more liberality than it could afford. It was very plainly stated at the meeting, that the slim attendance at the Sunday lectures was not due to the indifference of the members, but to the nature of the lectures. The young men do not understand well the German language; Dr. Kohler does not moderate himself in the expression of sentiment, and does not confine himself to the subject of his lecture - all this is the reason why the Sunday lectures have become unpopular.

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Jewish Advance, June 20, 1879.

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The use of the parsonage, free of rent, was granted to the Doctor, without a dissenting voice, up to the end of August. A resolution was adopted that the Board of the Congregation be authorized to look about for a new minister, one of whose necessary qualifications should be the ability of lecturing in English. A set of resolutions to the effect of abolishing the Sunday lectures, were declared out of order.

Illinois Staats-Zeitung, June 19, 1879.

CHICAGO SINAI CONGREGATION

....Rabbi [Kaufman] Kohler of the Chicago Sinai Congregation has tendered his resignation; he has been the rabbi of the congregation since September, 1872. He has accepted an offer to become affiliated with the Congregation Bethel in New York, and, therefore, he intends to sever his connections here on August 30. His letter of resignation was not made public at the time [it was offered], and reporters inquiring into the matter were told by Rabbi Kohler that his chief reason for resigning was the lack of interest shown by the community [in religious matters].

Since 1874 the Chicago Sinai Congregation has offered Saturday and Sunday services in the hope of attracting the younger element, but it has proved as useless an attempt as the building of the magnificent synagogue was, and has served only to burden the Congregation with a tremendous debt.

The position in New York has been held for eighteen years by Rabbi Minhorn,

Illinois Staats-Zeitung, June 19, 1879.

father-in-law of Rabbi Kohler, and when the latter was offered the pulpit there, he accepted, since he had given up hope of a religious revival in the Chicago district.

The practice of Sunday services actually split the [Jewish] community, and Rabbi Kohler hopes that his successor will be able to unite the dissident factions. He has heard that his resignation caused ill feeling because his withdrawal coincided with the advent of the High Holidays, which, due to their sanctity, have always brought large crowds to Sinai, but so far as the time element was concerned Rabbi Kohler could not help himself. His contract provided that he could resign at any time, although the community agreed to pay his salary until September 1, 1882, in the event that he did not resign voluntarily.

On Tuesday evening a meeting was held to consider Rabbi Kohler's resignation; Mr. Selz presided. The English newspapers published various interviews with Rabbi Kohler, several prominent members of the congregation had

Illinois Staats-Zeitung, June 19, 1879.

created considerable excitement, and the meeting, therefore, was crowded.

President Selig opened the meeting with a lengthy address, wherein he attributed the community's sudden indifference to religion to a diversity of opinion on the question of Sunday services. He said that the community was, in effect, two congregations at present and that the main purpose of the meeting was to iron out the dissension which flares up from time to time. He believed that if the situation continued, the religious life of the community would cease; whereas if proper methods were adopted, Sinai could become the greatest Jewish congregation in America.

The opening speech was not very impressive, but no protest was heard; and then a request was made to have Rabbi Kohler's letter of resignation read to the assembly.

The secretary, Mr. Felsenthal, read Rabbi Kohler's letter, which gave as the sole cause for his resignation, the indifference of the community to religious service. After the contract was read, it was decided, on the

Illinois Staats-Keitung, June 19, 1879.

motion of S. F. Leopold, that Rabbi Kohler's resignation should be accepted.

Henry T. Leopold asked that the resignation go into effect June 30. This motion also passed, after a lengthy debate.

Julius Rosenthal then made a motion that Rabbi Kohler's salary be paid up to August 30; Rabbi Kohler had always had a summer vacation, and it would appear rather petty if the congregation were to deduct two months of his salary. This proposal caused an exceptionally heated debate and was finally defeated by a large majority.

On the motion of Berthold Loewenthal, Rabbi Kohler was given free use of the official residence until August 1.

Leopold Mayer's motion passed; he moved that the executive committee obtain another spiritual leader immediately; someone who had all the

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Illinois Staats-Leitung, June 19, 1879.

proper qualifications and was also thoroughly familiar with English.

A veritable storm broke loose when Mr. Judah advocated the abolition of all Sunday services and suggested that they be resumed only when a majority voted in favor of them. Before the problem could be resolved, the meeting adjourned.

Immediately after the meeting, Rabbi Kohler was informed of the outcome by a reporter of the Tribune. Rabbi Kohler said that he would remain until August 30, and would claim payment of salary up to that day. The right to abrogate the contract is not definitely stipulated, but the privilege can be inferred from the correspondence dealing with the agreement. Rabbi Kohler absolutely refused to sign a contract which would bind him to a specific community for a certain length of time, and he regarded the contract merely as a guaranty that he could be the spiritual leader of the congregation for ten years, if he wished.

WPA (ILL) 87-1-10379

Sinai Congregation, Executive Board, April 3, 1879.
Minutes.

On motion, the president (M. Selz) was instructed to appoint a committee of five, to visit the Rev. Kohler, and to present to him a sketch of the financial condition of the congregation, so that he may understand the causes which led the congregation to cut down his salary.

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The Chicago Tribune, Sept. 23, 1878, 5:3.

ORGANIZATION OF A NEW CONGREGATION

"Chebra Anshe Emes" (Society of the Men of Truth) is the title of a new Hebrew congregation on the North Side, which dedicated its new Synagogue yesterday. This place of worship is on the third floor of a new unpretentious brick building, 262 Division Street. The hall is plainly but neatly and comfortably furnished. This is the second Hebrew congregation on the North Side. Its character is semi-orthodox, about the same as that of Dr. Norton's congregation, which worships in the New England Church.

The new congregation has now thirty-three members, with the immediate prospect of a large increase, as a large number of Israelites reside in that portion of the city. The officers are as follows: K. D. Davidson, President, etc., etc.

The dedicating service came off at 2 o'clock yesterday afternoon in the presence of a crowded house. They were conducted by the Rev. Dr. Adler and the Rev. Dr. H. Bien.

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Jewish Advance, September 13, 1878

WPA (ILL) PROJ 80275

Congregation Emanu--El

Will Hold Services on the Ensuing Holidays,

at

103 Clybourn Avenue

(Odd Fellows Hall)

Tickets for the Services, 75¢

(Adv.)

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JEWISH

The Jewish Advance. September 13, 1878

WPA (ILL.) PROJ. 30275

New Congregations

The North Side is the seat of war at this time. Sometime ago about thirty gentlemen went together and organized a congregation to be known under the name of Congregation Emanu-el. They adopted "Minhag America" (American custom) and rented a hall for temporary services.

While we ought to be glad and happy to see the Israelites of Chicago wake up and give some signs of their interest in Judaism, still our joy is not complete, for it is marred and disturbed by the way the work for the holy cause is inaugurated. Our brethren in Chicago do not try to open schools for the children of the poor Israelites. O, No, they start new Congregations, as though we had not enough temples in the city. The fact is that we have here too many congregations and only two of them are able to enjoy an easy existence. One has built a fine temple, but cannot afford to keep a minister, etc.

About the same time a number of Israelites, also on the North Side, organized a new congregation with Minhag Polen (Polish custom) - (they have already

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WPA (ILL.) PROJ. 30275

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The Jewish Advance, September 13, 1878.

New Congregations

erected a synagogue which is to be dedicated next Sunday). An attempt was made by the better elements of these two chevras (groups) to unite in one congregation on a sound basis. Committees were appointed but unfortunately could not agree (the terrible Minhagin were the stumbling blocks) and Chicago is going to have two more congregations.

The Jewish Advance, August 23, 1878

Calendar of Congregations

Congregation Ahavi Emunah, 384-86 Clark Street
President, Jacob Asher; Secretary, A.L. Stone.
Services: Friday 7 PM; Saturday 10 AM
Sabbath School, Saturday 2 PM, and Sunday 10 AM

Congregation Beth Hamedrash, 134 Pacific Avenue
President, E.L. Jacobsen; Secretary, S. Pawiinski.
Mandel Anixters, Grandfather; Minister, Lazar Anikster.
Chazan, David Glik.
Services: Daily at 6:30 AM and 6:30 PM; Saturday, 7:30 AM and 6 PM

Congregation B'nai Avvhoom.
President, M. Oestreicher; Vice-Pres., A.L. Klein;
Treasurer, Joseph Stein; Secretary, A. Weil; Rev. Aaron Yanks, Minister.
Synagogue, cor. Wright & Johnson Sts.
Divine Worship, Friday, 7 PM; Saturday, 9:30 AM

The Jewish Advance, August 23, 1878

Calendar of Congregations

Congregation Ahavi Sholom, 576 S. Canal Street.

President, Jacob Cohen; Secretary, Theodore Levin.

Congregation of the North Side, Dearborn Avenue east of Washington Square

President, S. Glickauf; Vice-President M. Cohen; Rev. A.

Norden, Minister.

Services: Friday, 7 PM, Saturday; 10 AM Sabbath School.

Saturday, 2 PM - Sunday, 10 AM

Congregation Ohev Sholom (orthodox), 425 Milwaukee Ave.

President, H. Heims; Secretary, A. Pike; M. Lesser, Chassan & Reader

Services: Friday Evening and Saturday at 10 AM

Kehilath Anshe Maarev, 26th & Indiana Ave.

President, M.M. Gerstley; Secretary, Ben Eisendrath;

Rev. L. Adler, Minister.

Services: Friday evening, 7 PM; Saturday 10 AM; Sabbath School

Saturday 9 AM and Sunday 10 AM

III CJEWISH

Sinai Congregation, Board of Directors, Minutes, March 5, 1877.

(Budget for 1877-78.)

(a) Expenditures:

Salary of minister -	\$4,000
" " organist and choir	1,800
" " reader	700
" " teachers	1,000
" " janitor	300
Insurance	125
Fuel, gas and water est.	500
Taxes on 3rd Ave.	400
Interest on encumbrance	2,400
Incidentals	500
Total	<u>\$12,225</u>

(b) Estimated Receipts

Dues from 90 members	\$3,600
Assessment 10% in valuation of pews sold	6,400
Contributions from new members	225
For pew rents	2,000
	<u>\$12,225</u>

III CJEWISH

Sinai Congregation, Board of Directors, Minutes, March 27, 1876.

(Budget for Fiscal Year 1875-76).

Estimated Resources:

Dues from 100 members @ \$40 - - - - -	\$4,000.00
Assessment at the rate of 10% on pews valued at \$70,000 - - - - -	7,000.00
From rental of pews - - - - -	1,000.00
Adm. fees, dues and assessment of new members - - - - -	<u>1,000.00</u>
Total	\$13,000.00

Expenditures:

Salary of Reader and Teacher - - - - -	2,000.00
Salary of Dr. Kohler - - - - -	4,000.00
Salary of Sexton and Janitor - - - - -	800.00
Interest on Mortgage - - - - -	1,600.00
Insurance \$50,000- C ³ / ₄ - - - - -	375.00
Coal and Gas - - - - -	500.00
Taxes on 3rd Ave. - - - - -	400.00
Incidentals - - - - -	300.00
Choir - - - - -	<u>-2,400.00</u>
Total	\$12,475.00

Illinois Staats, Zeitung, April 10, 1876.

WPA (ILL.) PROJ. 30275

A DEDICATION OF A TEMPLE

The dedication of a large temple erected by the Sinai congregation on the corner of 21st Street and Indiana Avenue, has taken place. The cost of the temple was \$70,000, the lot not included. The style of architecture is mixed Gothic and Oriental, making a very striking appearance. The hall for religious services accommodates one-thousand persons.

Mr. Adler was the first speaker, saying.....regardless of the changes of custom, the Jewish people have retained and professed their religious enthusiasm and no matter how much parties and inclinations differ in Israel, the same monotheistic foundation exists. The next speaker was Dr. Felsenthal, who took for his text the psalm verse, "Open to me the gates of righteousness." He attempted to answer the question:- Under which circumstance could the gates of that temple be spoken of as gates of righteousness? He spoke of the Jewish doctrine which will be preached in this house of the Lord which in itself is enlightening. He spoke of the Jewish life in connection with religious services, cultivation of Jewish knowledge and works on loving our neighbours. As an extra-ordinary orator, he sowed ideas of unusual beauty and richness. No doubt many a grain which he has sowed will take root and bloom, and in due time will also bear fruit.

Illinois Staats, Zeitung, April 10, 1876. WPA (ILL) PROJ. 50275

The next speaker, Dr. Kohler, who delivered his speech in English. He commenced with the words of Jacob: "How reverence-commanding this branch is!" He spoke of the three main pillars as the basis for the Jewish mental life; education; service to the Lord; and charitable work.

Illinois Staats-Zeitung, June 21, 1875.

THE SINAI CONGREGATION

The Jewish Sinai congregation celebrated the laying of the cornerstone of the new temple at the southeast corner of Indiana Avenue and 21st Street--diagonally opposite from the First Presbyterian Church. Nearly all the members of the Jewish congregation as well as many visitors were present and the festival proceeded in an unostentatious but dignified manner.

The building plans combine beauty with utility and the temple will therefore be an excellent architectural addition to the other churches in the vicinity. The temple covers an area of ninety by one hundred feet and its height, to the gable, is eighty-one feet. The dome which is to surmount the structure will reach 130 feet above the street level.

The building will have a spacious basement beneath the temple hall. The lower part will have a fourteen-foot ceiling and is to serve as a lecture hall and Sunday-school room. One room is to be used as a library and every-



Illinois Staats-Zeitung, June 21, 1875.

thing will be furnished comfortably and elegantly.

The entire floor above the basement will form the temple hall, which is to be panelled in wood. Light will filter through windows of artistically stained glass.

A nice gallery above the east entrance will accommodate visitors.

The organ, etc., are to be on the west side.

The entrances to the temple will not only have as practical an arrangement as possible, but, if the designs are followed, will also be imposing and splendid.

The rabbis will have special studies, dressing rooms, and other accommodations in the building.



Illinois Staats-Zeitung, June 21, 1875.

The temple will contain four large hot-air furnaces, connected with a ventilating system, which will provide heat in winter and fresh air in summer.

The exterior of the temple will show a marked contrast to other local churches, since the walls will form straight, uninterrupted lines, thus giving an appearance of simplicity. The monotonous surface will be relieved only by the gracefully formed windows and the tower. The slate roof will be like a Greek cross in form.

The masonry will consist of roughhewn limestone. The total cost is estimated at seventy-five thousand dollars. Architect [Dankmar] Adler will supervise the construction.

The festivities to celebrate the laying of the cornerstone were very simple and dignified, since the congregation, with its modern tendencies, dispensed with the rather old-fashioned Jewish custom of making an elaborate display.



Illinois Staats-Zeitung, June 21, 1875.

Dr. [K.] Kohler gave the sermon in English, and a few suitable remarks were made by B. Loewenthal, president of the congregation, and by several other gentlemen.

The church choir sang a few appealing and inspiring selections.

Copies of the local daily papers and of Jewish periodicals from all parts of the country, a history of the congregation and a list of its members were sealed in the cornerstone.

The Sinai congregation will continue, at present, to hold its religious services at Martin's Hall, at the corner of Twenty-Second Street and Indiana Avenue, until the new temple is completed.

The officials of the congregation are as follows: B. Loewenthal, president; H. Meyers, vice-president; H. Felsenthal, secretary; M. Ryder, treasurer, and



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JEWISH

Illinois Staats-Zeitung, June 21, 1875.

Dr. Kohler, rabbi.

The congregation was founded in 1860 and has enjoyed constant growth since that time. The present membership consists of 110 families.



Sinai Congregation, Board of Directors Minutes, March 30, 1873.

The Committee on Purchase of a Site for a Temple reported that they bought of C. M. Culbertson, 100 feet of ground with the improvements thereon on the southwest corner of Indiana Ave. and 21st St., running back to an alley, on the following terms: One-thousand dollars (\$1,000) cash, four-thousand dollars (\$4,000) on May 1, 1873, ten-thousand dollars (\$10,000) on September 1, 1873, with interest at 8 $\frac{1}{2}$ per annum from May 1, 1873, and twenty-thousand dollars (\$20,000) payable in five years from the 1st of May, 1873, with interest from last said date at 8 $\frac{1}{2}$ per annum payable semi-annually, the said payments of twenty-thousand dollars (\$20,000) and ten-thousand dollars (\$10,000) to be secured by a power of sale mortgage or trust deed of said premises at the option of the vendor. It is also understood and agreed....(that) the Sinai Congregation (shall secure) possession of the premises on the first of May, 1873.

It is also understood and agreed that if at any time previous to the first

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JEWISH

Sinai Congregation, Board of Directors Minutes, March 30, 1873.

It was moved that the Board embodies in its recommendation to the congregation that the house standing on the ground bought of C. M. Culbertson, be tendered to our Minister for occupancy, except two rooms which should be reserved for the use of the congregation for Sunday School and meeting purposes, and that our Minister can either occupy said house on the first of May, or as soon as moved to its permanent site, subject however to the revocation of the congregation from year to year upon three months notice previously given, carried.

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WPA (ILL) PROJ
JEWISH

Sinai Congregation, Board of Directors Minutes, October 29, 1871.

Report of the Committee on Place of Worship stating that a certain Jno. H. Ross had rented Standard Hall, but the Board of Directors of the hall reserved the right for the use of the Sinai Congregation.

Moved and carried, that the committee shall take further charge of the matter and see that the privilege be reserved for the congregation in the lease, and that a pulpit be provided.

Moved and carried to appoint a committee to see that a melodeon be temporarily procured for our worships and that the choir and leader be notified to attend the worship as usual.

III. ASSIMILATION

D. Participa-
tion in U. S. Service

The Reform Advocate, May 31, 1930, Vol. 79, p.431.

American Jew: Patriotism, love of liberty, and revenge. Therefore, the Jews answered the call to arms with a whole-hearted spontaneity. The cities' recruiting stations were filled with Jewish lads who came to enlist in the Army and Navy to get the chance to fight against Spain. The war spirit was not late in coming to Chicago and like everywhere in the country, Jewish lads were the first among those who hurried to the recruiting stations. The children of the immigrants, and many of whom were immigrants themselves, were eager to rally around the flag of the Stars and Stripes, to pay the debt of gratitude with their hearts' blood. They wanted to fight for the freedom of an oppressed people, for the glory of their newly adopted country and for the honor of their race. But the call issued by President McKinley was for 125,000 men only, and therefore, a very small percentage was chosen of the many thousands who volunteered. The lucky ones, who were favored by the god of war and were sent to the scene of action, considered themselves very fortunate.

The mind pauses here for a moment's reflection on the great change wrought in the soul of the Jew in so short a time. The contrast is most amazing. In the land of the Czars he made every effort to escape military service; in the

The Reform Advocate, May 31, 1930, Vol. 79, p.431.

new land he made every effort to give his very life in return for the privileges which he received. The peace-loving dweller of the Ghetto is eager to become a soldier to help share in the great victory, which he knew, was to be ours. As the number of men required was small, admission to the Army or Navy was almost impossible. Many of our youths were so desperate that they joined the Standing Army, under the usual contract of three year's service. The "Volunteers of Zion," after it exerted every possible effort and pulled all the wires, its members found themselves sadly disappointed in not being able to reach their goal. A certain Col. Koch, a retired officer of the United States Army, set out to organize a regiment of volunteers. It was said that he is well connected politically, and was highly regarded in military circles. It was conceded all around that his regiment will surely be accepted by Uncle Sam. The regiment was largely composed of Jews. The Volunteers of Zion made application to Col. Koch, to be entered as a unit. Here memory fails me as to how the colonel acted on the petition, but I remember distinctly that Koch's regiment did not see service in the Spanish-American war; it disbanded and many of its members sought to enter the war through some other means. With the dissolution of the Koch regiment vanished also the hopes of the Volunteers of Zion. The most disappointed ones in that group were the three commissioned

The Reform Advocate, May 31, 1930, Vol. 79, p.431.

officers: Major Davidson, Captain Herman Weiss, and Captain I. Harris, who were devoted to the cause of Zionism, and saw an excellent opportunity of effective propaganda for their cause, by the rendition of service to the country. Dr. Gustav Blech succeeded in being sent to the front in his professional capacity as a physician. It is impossible to ascertain the exact number of soldiers Chicago Jews contributed to the Spanish-American war; however, the different statements in various publications were incorrect. For an example, in none of the publications which we had the occasion to examine is mentioned the name of Abel Davis who laid the foundation in that war to become the Brigadier General in the World War; and so are the names of many other gallant heroes omitted in those publications.

III D

The Reform Advocate, April 19, 1930, Volume 79, Page 269.

With considerable pride it can be said that most of the things that made the B'nai B'rith prominent and placed the organization on a high plane issued from Chicago. In a booklet recently published by the Ramah Lodge No. 33, I O. B.B., there is the following interesting item which is of sufficient importance to a placement in these pages. The Ramah Lodge was organized in Chicago nine years before District No. 6, was founded, and six years before the Civil War. The item reads: "At the outbreak of the Civil War, under the auspices of Ramah Lodge, a mass meeting of Chicago Jews was called for the purpose of raising money to recruit a company of Jewish volunteers to form a part of the 82nd Regiment of Illinois Volunteers commanded by Colonel Frederick Hecker and Lieutenant Colonel Edward S. Solomon. The meeting was a great success. The sum of eleven thousand dollars was promptly subscribed, from which fund a bonus of one hundred dollars each was given to one hundred and four men enlisting in the company. With one exception, all of the officers of the company were Jews and they achieved a splendid record in the war. Shortly after the enlistment, brothers Henry Greenebaum, Abraham Hart and Joseph Frank went to Camp Butler near Springfield, to deliver a regimental flag which had been made by Jewish women whose

III D

The Reform Advocate, April 19, 1930, Volume 79, Page 269.

husbands and brothers were affiliated with Ramah Lodge. The flag was entrusted to the Jewish company, Company C. and the same flag was carried throughout the war by a Jewish soldier named Levi. A committee of Ramah Lodge was very active all through the war in seeing to it that the families of the married men in the company were properly taken care of and also carried on a recruiting office to secure recruits. On June 17th, 1865, the 82nd regiment returned to Chicago. The flag was riddled with bullets and out of the thousand members of the regiment, only two hundred and fifty returned.

III D

JEWISH

The Reform Advocate, Vol. 78, Wk. Sept. 14, 1929, p. 151

Under the joint auspices of the Yarmo De Vere Post, American Legion, the Jewish War Veterans of Chicago, and the general committee of the National Jewish War Memorial, the first Jewish military burial plot in the world was dedicated on Sept. 8 at Oakridge cemetery, Roosevelt and Mannheim Roads.

It is estimated that 10,000 people viewed the proceedings at this first Jewish military function.

The Reform Advocate, Wk. of September 14, 1929. Vol. 78, p.151.

A Jewish youth succeeded in getting an appointment to West Point. His name was Michael Lurie. The future officers of the American Army, however, did not relish the idea of having a Jew among them. They gave young Lurie no rest. Finally, at the end of a year, he left West Point, but he had blazed the trail for other Jews to follow him into the academy, and with more success.

As soon as war was declared against Spain, Lurie enlisted as a non-commissioned officer, and was sent to the Phillipine Islands. He distinguished himself in service and was promoted to the rank of Captain. At the conclusion of the war, he remained in the Islands, and helped to organize a school system there. Several years later, he settled in Chicago, his native city. When the United States entered the World War, Lurie reenlisted; and returned to Chicago this time, with the rank of Major.

From "The Growth of Jewish Chicago" by Philip P. Bregstone.

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JEWISH

The Reform Advocate, Week of October 27, 1928, Volume 76, Page 429.

The distinction of being the first enlisted man ever chosen to represent the United States Army on an exploring expedition has fallen to Staff Sergeant Roth, a resident of Chicago, was designated by the War Department to join Commander Byrd's Antarctic Expedition.

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JEWISH

The Reform Advocate, Volume 73. Week of April 23, 1927. Page 359.

Brigadier General Abel Davis, commanding the 66th Infantry Brigade, Illinois National Guard, has been elected a member of the Executive Committee of the Chicago Chapter, American Red Cross.

The Chicago Chronicle, Wk. of April 2, 1926. Vol. 7, p.7.

On Tuesday, April 6, the Spanish-American War Veterans, of which Judge Joseph W. Schulman is a member, will present him in open court with an American flag in honor of the services he rendered during the war and the good work he did while on the bench.

Judge Schulman is the Republican candidate for renomination for Associate Judge of the Municipal Court.

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JEWISH

Daily Jewish Courier, May 14, 1923.

ROSENWALD MEMBER OF COMMITTEE OF ONE HUNDRED

Washington, May 18. Julius Rosenwald of Chicago has been appointed member of an advisory committee of one hundred prominent citizens throughout the country to consider the problem of the American Indians and to recommend to the Government improvements in the administration of Indian affairs. Colonel Robert McCormick, John S. Shaffer, and Joseph H. Ottis are other Chicago members of the committee.

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JEWISH

The Chicago Chronicle, Volume 4. Week of March 30, 1923, Page 13.

Dankmar Adler, son of Dr. Liebman Adler, enlisted in August 1862, when the Jewish youth of Chicago answered the call in great numbers. He was attached to the Artillery, serving in Battery M., First Illinois Artillery until six months before the close of the war; when he was with the topographical department of the engineer corps of the Military Division of the Tennessee.

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JEWISH

The Chicago Chronicle, Volume 4. Week of March 30, 1923, Page 9.

At the outbreak of the Civil War, under the auspices of Ramoth Lodge, a mass meeting of Chicago Jews was called for the purpose of raising money to recruit a company of Jewish volunteers to form a part of the Sixty-second Regiment of Illinois Volunteers, commanded by Col. Frederick Hecker and Lieutenant-Colonel Edw. . Solomon.

The meeting was a great success and the sum of \$11,000 was secured, from which fund a bonus of a \$100 each was given to one hundred and four men enlisting in the company. With one exception, all the officers of the company were Jews, and they achieved a splendid record in the war.

Shortly after the enlistment, Henry Greenbaum, Abraham Hart, and Joseph Frank went to Camp Butler to deliver the regimental flag which had been procured by the Jewish women of Chicago. The flag was entrusted to the Jewish Company, Company C., the Color Guard, and that same flag was was carried throughout the war by a Jewish soldier, Levi by name.

The Chicago Chronicle, Volume 4. Week of March 20, 1923, Page 9.

On June 17, 1865, the Eighty-second Regiment returned to Chicago. The flag was riddled with bullets, and out of more than 1,000 members of the Regiment, only 250 returned.

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JEWISH

The Chicago Chronicle, Volume 4. Week of March 30, 1923, Page 13.

Joseph B. Greenhut, the first Jew in Chicago to answer President Lincoln's call for troops and the second Chicagoan on the enrollment list, went out with the 12th Illinois and took part in all its campaigns under General Grant in Kentucky and Tennessee until the battle of Fort Donaldson, in February 1862, where he was severely wounded. He went back in action with the Eighty-second Illinois where he was commissioned as a Captain of Company K., in October 1862.

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JEWISH

The Reform Advocate, Wk. of March 10, 1923. Vol. 65, p.175.

Gen. Milton J. Foreman, former Commander of the 122nd Field Artillery, has been awarded the Distinguished Service Cross for extraordinary heroism in action near Meucourt, France, on November 4, 1918.

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JEWISH

Daily Jewish Courier, Feb. 1, 1923.

JUDGE ALSHULER RESIGNS FEDERAL COAL COMMISSION

Judge Samuel Alshuler, who was appointed by President Harding as a member of the Federal Coal Commission, resigned on the ground that he could not neglect his duties as justice of the Federal Circuit Court. Judge Alshuler assisted the Coal Commission for a short time in its task of investigating the cost of coal production in this country. But since his court calendar is overcrowded, he has decided to devote all of his time to the court.

WPA (ILL.) PROJ. 30275

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JEWISH

The Sentinel, Volumes 43-44. Week of September 2, 1921. Page 21.

Brigadier General Milton J. Foreman has been decorated by Marshall Foch with the ribbon of the Legion of Honor.

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JEWISH

NPA (ILL) PROJ. 30275

The Chicago Chronicle, Volume 2. Week of July 2, 1920. p. 8.

Plans are under way for the organization of a Chicago branch of the Hebrew Veterans of the Wars of the Republic. It is an organization composed of veterans of the Jewish faith who served in the Civil War, the Spanish War, the Philippine Insurrection, the Boxer Rebellion in China, and in the great World War.

It was originally founded by the Jewish survivors who fought for the Union during the Civil War, and was the outgrowth of a storm of anti-Semitism which swept this country in the eighties, when the Jew was assailed as a coward, and as one who reaps all the benefits and privileges from a liberal government; but never aids nor offers his life or fortune to defend his country in time of war.

To repudiate these malicious and slanderous aspersions against the Jews, this organization was founded. It is neither military nor semi-military in character. It is an after the war organization of all who served during any of the wars of the nation.

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JEWISH

The Chicago Chronicle, Volume 2. Week of July 2, 1920. Page 8.

Judge Julian W. Mack has been awarded the Patriotic Service Medal of the National Institute of Social Sciences in recognition of his war work.

APR (L) PROJ. 20215

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JEWISH

The Reform Advocate, Vol. 59, Wk. of April 17, 1920. Page 254.

Col. Milton J. Foreman has received from General Pershing a citation for exceptional bravery and courage on Nov. 1, 1918, at La Dhuy Ferme in the Argonne.

The Sentinel, Vols. 35-36. p.8., Wk. of July 18, 1919.

Col. Milton J. Foreman is one of the four Chicagoans who were decorated because of meritorious service during the war. Col. Foreman received the Distinguished Service Medal. The citation was from General Pershing.

Col. Foreman's regiment, the 122nd Field Artillery, won six citations during the war. The colonel's medal is the highest award given in the United States.

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JEWISH

The Sentinel, Wk. of July 4, 1919. Vol. 35-36. p.20.

Colonel Milton J. Foreman is one of the incorporators named in a bill to incorporate under the Federal government the American Legion which is described as an organization to be devoted to preserving the memories of the great war.

The Sentinel, Wk. of June 27, 1919. Vols. 33-34, p.4.

The Chicago Survey Committee was organized by the Jewish Welfare Board on June 19, as an auxiliary body to assist the American Jewish committee in making a permanent record of the names and deeds of all Jewish boys who served in the war.

The committee is composed of members of the B'nai B'rith, Federation of Synagogues, Conference of Jewish Women, and the Chicago Jewish Historical Society.

In order to make this record complete, the Jews of Chicago have been asked to cooperate in getting information concerning the 12,000 men of Jewish faith of Chicago who have been in service.

III D

JETISH

WPS

Roll 30470

Forward, June 16, 1919.

A SOLDIER'S AND SAILOR'S VETERAN LEAGUE FOUNDED IN CHICAGO.

Several Jewish soldiers and sailors met for the first time June 9, at 3512 W. 16th St.

Friend M. Schuchter spoke on the importance of establishing a veteran league, which should concern itself with the burning questions of today, whether general humane, labor, or Jewish.

It was decided unanimously to organize a soldier's and sailor's veteran league. B. Nixedinsky was appointed as secretary and H. Draus, J. Holtzman, M. Rozen, and I. Gold, in the executive.

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JEWISH

The Reform Advocate, Volume 57. Week of May 31, 1919, pp. 416-417.

Among the Chicago Jews who were decorated for bravery during the World War, are:- Corporal Nathan Lieberman, and Morris C. Schwartz.

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JEWISH

Daily Jewish Courier, May 28, 1919.

THE HUGE PARADE OF THE 132ND BOYS
AND COLONEL DAVIS



Regardless of contradicting reports, one scheduling 7:30 A.M., the other 11:30 A.M. as the hour of arrival of the 6,000 boys of the 132nd Illinois Infantry Regiment, large masses of Chicago people crowded the various depots to greet their kins and dear ones. Huge crowds also awaited the parade for which no definite time had been set.

It was a parade of parades yesterday. The boys arrived at 7:30 A.M. At 9 A.M. they all gathered in Grant Park, where they received a mighty welcome from parents, relatives and friends.

The parade started at 11 A.M. The boys marched first, headed by Colonel Davis, under whom they achieved a glorious record for themselves

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JEWISH

Daily Jewish Courier, May 28, 1919.

in France. They marched from Twelfth Street and Michigan Avenue to the Loop amidst shouts of hurrah. All stores, offices, and homes along the route were decorated with American flags.

At 12:30 a banquet was given in their honor at a downtown hotel. At 3 P.M., they were back at Grant Park, where great entertainment awaited them.

Chicago, yesterday, was full of joy. The Loop was crowded with men, women, and children.

The paraders, among them a group of Jewish boys, were reviewed by Major General Ball, Governor Frank A. Lowden, and other public officials. The boys all looked well, healthy, and happy.



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JEWISH

Daily Jewish Courier, May 21, 1919.

JEWS IN THE AMERICAN ARMY

Justice McGrott, correspondent of the Universal News Service, telegraphed from Washington the following:

"Accusations of pacifism against the Jew certainly will cease when facts of participation of the Jew in the present War are made known.

"The American Jewish War Record Committee, which gathers statistics of Jewish soldiers in the Army and Navy of the United States, possesses the records of 120,000 Jewish soldiers. When all returns come in, the mark is sure to reach 200,000, which is five per cent of the entire Army and Navy of the United States."

What an enormous record this is, can be understood when we consider that the Jewish people here are only three per cent of the entire

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JEWISH

Daily Jewish Courier, May 21, 1919.

population.

The number of Jewish heroes who fell in battle already reaches the 7,200 mark. It may be expected, when all details are received, that the figure will swell to ten or twelve thousand. Four hundred Jews have received honors of distinction.

The greatest Centers, naturally, contributed the greater number of soldiers. For instance, New York City and State furnished almost a third of all the soldiers. To the present time, the figures are 33,210, of which 26,866 are of New York proper. Illinois had 3,459, of which 2,670 are of Chicago. Massachusetts had 3,777, of which 650 are of Boston, and San Francisco had 912 Jewish soldiers.

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JEWISH

Daily Jewish Courier, May 8, 1919

FORMAN'S TROOPS ON THEIR WAY TO CHICAGO

The 122nd artillery, under the command of Colonel Milton J. Forman, is already on their way to Chicago, having left France Sunday. A pompous welcome is being planned for them.

Before the War, this regiment was one of the first cavalry regiments of the Illinois National Guard. The commander, Colonel Milton J. Forman, is a Jew.

The Colonel entered the army as a Colonel in the military corps, and returns now as a colonel in the general army. His regiment participated in several battles.

Chicago is the only city in America to produce two Jewish colonels during the War. The second colonel is Abel Davis.



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JEWISH

1918 (10) 13

London, June 6, 1918

Ohio for June 20 and 21 Night for the Jews in Europe

Meeting the Jewish people at night for the Jews in Europe. These
land. Addressing to the Jews in Europe. These
the Jews in Europe. These
the Jews in Europe. These
the Jews in Europe. These

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JEWISH

The Sentinel, Vols. 33--34, Wk. Feb. 28, 1919, p. 3.

Col. Abel Davis was awarded the Distinguished Service Cross for personal bravery in action.

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JEWISH

Abendpost, Feb. 25, 1919.

AMERICAN JEWS' PARTICIPATION IN THE WAR

(Editorial)

According to a recently published report which was compiled by a Jewish committee in New York, American Jews furnished more than their allotted quota of the armed forces of the United States during the late war. Although the report is not complete, it establishes that 165,000 to 200,000 Jews served in the army or navy, and constituted four to five per cent of the American armed forces when the Armistice was signed. Since not more than three per cent of America's population is Jewish, American Jewry contributed at least one third more than the number expected from it. This surplus is attributable to the fact that 40,000 sons of Israel volunteered. According to present records, 5,162 Jews served in the army, 206 in the navy, and 40 in the marine corps. /Translator's note: There is a wide discrepancy between the figures given in this sentence and those quoted above. And there is no explanation for the discrepancy. Perhaps a part of the article has been

WPA (ILL.) PROJ. 30275

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JEWISH

Abendpost, Feb. 25, 1919.

omitted.] The highest rank attained by a Jew is that of a brigadier general in the army and in the marine corps, and that of a rear admiral in the navy. Although only sixty-two percent of the whole armed force of the United States was in the fighting ranks, seventy-two percent of the Jews enrolled as combatants fought in battles. Casualties among Jews numbered about ten thousand, of whom two thousand fell on the field of battle. The courage of the Jews is attested to by the many honorable citations, which record acts of extraordinary bravery, and by the testimony of commanding officers like General Bell, Lieutenant Colonel Whitelsey, and Captain Harrigin.

WPA (ILL.) PROJ. 30275

III D

JEWISH

American Jewish Year Book, 1918-19. pp. 173-227.

MILITARY APPOINTMENTS - CHICAGO.

Androp, Serge, Captain, medical corps, army. Arnstein, Gustav D., lieutenant, infantry, army. Arsenstat, Albert, lieutenant, medical corps, army. Baer, Morris O., lieutenant, artillery, army. Baer, Walter J., lieutenant, artillery, army. Ballenberg, A. G., lieutenant, army. Becker, Isidor, ensign, navy. Berger, Louis S., lieutenant, army. Bernheim, D., second lieutenant, army. Bettman, Ralph, lieutenant, army. Blech, Gustavos M., major, medical corps, army. Block, Martin, lieutenant, army. Blum, Herbert C., second lieutenant, infantry, army. Blum, Walter J., second lieutenant, infantry, army. Boone, _____, lieutenant, medical corps, army. Bornstein, Hyman, captain, army.

American Jewish Year Book, 1918-19. pp. 173-227.

Brotsky, Lewis, lieutenant, army. Brown, H. A., lieutenant, army.
Cahn, Morton D., second lieutenant, quarter-master's corps, army.
Cohen, Emil J., lieutenant, infantry, army. Cohen, Mandel A., lieutenant,
army. Cutler, Irwin H., lieutenant, army. David, Louis T., second lieu-
tenant, infantry, army. Davidson, Sam, lieutenant, army. Davis,
Abel, major, army. Desser, A. Lincoln, lieutenant, medical corps,
army. Disharoon, Lindsey, lieutenant, army. Doktorsky, Maurice,
lieutenant, army. Dubin, Benjamin J., second lieutenant, infantry,
army. Edison, Samuel M., lieutenant, medical corps, army. Eintracht,
Ira S., lieutenant, army. Ellbogen, Chas. D., lieutenant, army.
Etshokin, Louis, ensign, navy. Falk, Lester L., lieutenant, artillery,
army. Felcher, George, lieutenant, army. Franklin, Abe, lieutenant,
army. Friedman, Joseph, captain, army. Friedman, Raphael N., major,
army. Goldman, Harry S., second lieutenant, army. Goldschmidt, Wm.
F., second lieutenant, /army.
infantry,

American Jewish Year Book, 1918-19. pp. 173-227.

Goldstein, Louis S., second lieutenant, infantry, army. Gothold, David J., lieutenant, army. Greensfelder, Louis, captain, army. Greenstone, S. A., second lieutenant, army. Grossman, A. B., lieutenant, medical corps, army. Grossman, H. Philip, second lieutenant, quartermaster's corps, national army. Hamburger, Walter W., major, medical corps, army. Harris, Harvey L., lieutenant, artillery, army. Harris, Victor F., second lieutenant, infantry, army. Hart, Abraham., second lieutenant, infantry, army. Herman, Lester R., lieutenant, army. Hess, Julius, major, army. Hess, Silas, lieutenant, army. Hirsch, Edwin W., lieutenant, medical corps, army. Hoffman, Harry A., lieutenant, army. Horner, David, captain, army. Isaacowitz, H. I., lieutenant, army. Israelson, Wm., lieutenant, army. Israelson, Wm., lieutenant, medical corps, army. Keim, Melville, lieutenant, army. Kirschner, Frederick J. P., lieutenant, army. Klein, David, captain, sanitary corps, army. Kowalski, David B., second lieutenant, army. Kowalski, Martin B., lieutenant, army. Kowalski, Paul O., second lieutenant, army.

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Kramer, Leo J., second lieutenant, infantry, army.
Krinsky, Lazarus, lieutenant, infantry, army. Kuhns, Ralph, lieutenant, army. Kulvinsky, Max, lieutenant, army. Lehman, Warren L., lieutenant artillery, army. Leopold, F. N., lieutenant, army. Leve, Lee H., second lieutenant, infantry, army. Levin, Lester, L., second lieutenant, infantry, army. Levinson, Lazarus, second lieutenant, artillery, army. Levinthal, Daniel H., lieutenant, medical reserve corps, army. Levitan, Moe, second lieutenant, army. Levy, Eugene H., second lieutenant, artillery, army. Livingston, Louis, second lieutenant, artillery, army. Lurie, G. A., lieutenant, army. Lyon, Geoffrey, S., lieutenant, army. Lyon, Samuel E., lieutenant, infantry, army. Lyon, Walter Z., lieutenant, army. Mack, William J., captain, infantry, national army. Maize, Jacob M., second lieutenant, field artillery, army. Maller, Bernard L., second lieutenant, infantry, army. Marcus, Samuel, captain, medical corps, army. Marshall, Frank G., second lieutenant, infantry, army. Mayer, Charles D., second lieutenant, infantry, army. Meyer, Herman E., lieutenant, infantry, army. Mitchell, Arthur, lieutenant, aviation

American Jewish Year Book, 1918-19. pp. 173-227.

corps, army. Molin, Benjamin, lieutenant, medical corps, army. Morris, Max, lieutenant, infantry, army. Morton, Meyer, second lieutenant, infantry, army. Netcher, Townsend, second lieutenant, ordnance corps, army. Neufeld, Ralph, lieutenant, engineer corps, army. Newberger, D. Alois, lieutenant, army. Newman, Leon, lieutenant, army. Pedott, Meyer S., lieutenant, medical corps, army. Platt, Casper, lieutenant, army. Polachek, Harold L., second lieutenant, infantry, army. Poole, Abram, captain, infantry, army. Pritzker, Harry N., second lieutenant, infantry, army. Pulaski, Frank, lieutenant, army. Ratner, David, lieutenant, army. Rosenbaum, Harold, lieutenant, army. Rosenblum, Philip, lieutenant, army. Rosenstiel, Max, lieutenant, medical corps, army. Ruttenberg, _____, lieutenant, army. Salk, R. S., lieutenant, medical corps, army. Sandusky, Henry, lieutenant, army. Schlesinger, Victor E., second lieutenant, infantry, army. Schneider, Leon, lieutenant, infantry, army. Schochet, Sydney, Siegfried, lieutenant, medical corps, army. Schott, Chas., captain, army. Schwartz, Chas. P.,

American Jewish Year Book, 1918-19. pp. 173-227.

second lieutenant, infantry, army. Schwartz, Milton D., lieutenant, army. Selz, Frank E., lieutenant, army. Sered, Harry, lieutenant, army. Sherry, Israel, lieutenant, medical corps, army. Shoen, Louis S., second lieutenant, infantry, army. Shoven, Louis S., second lieutenant, infantry, army. Silverstein, Willis, lieutenant, army. Stern, Jacob, lieutenant, army. Straus, David C., captain, medical corps, army. Strauss, Jerome F., lieutenant, army. Taub, Sam. J., lieutenant, medical corps, army. Unger, L., lieutenant army. Weber, Jerry, lieutenant, army. Zion, Peter, lieutenant, army.

III D

JEWISH

The Sentinel, Wk. of December 6, 1918. Vols. 31, p.9.

Louis E. Delson is active in the work of furthering the organization of those who served during the war, into a league to be known as The Liberty War Veterans.

Emblems to be worn by the veterans have been designed by Mr. Delson and approved by the National Security League and they may be, at an early date, officially adopted by the government. Formal organization and the election of officers will take place as soon as the treaty of peace is signed.

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JEWISH

The Sentinel, Wk. of October 11, 1918, Vols. 31-32, p.11.

To a Jewish physician, First Lieutenant Harry Lewin, M. C., belongs the distinction of having discovered and correctly diagnosed the first case of Spanish influenza in the epidemic at Camp Grant. Lt. Lewin in civil life a Chicago practitioner, is at present in charge of the First Battalion Infirmary and has been cited by the Camp Sanitary Inspector for his splendid work in checking the malady.

APR 11 1919 PROJ 30075

The Reform Advocate, Wk. of Sept. 28, 1918. Vol. 56, p.182.

Abraham Hirschberg, who has been Rabbi of Temple Sholom for the last twenty years, has received a call from the War Department for chaplain service in the United States Army.

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JEWISH

Sinai Cong., Annual Meeting, 5-22-18

Schools.

(Sinai Temple Religious School)

Four hundred dollars (\$400.00) worth of thrift and Savings Stamps have been sold by me to the pupils. This, of course, simply supplements the work of the Public Schools. We could, therefore, not realize a larger amount.

Two of our teachers, Mr. Solomon Marx and Mr. Maurice Markowitz have entered the service of the United States, and are at present in the Army.

Now for the first time in years, the Special Children's Services held in the Temple, as well as the celebrations of Chanukah and Purim were omitted. All in line with the expressed wish of the Government for conservation. This was made clear to the pupils as a Lesson in Loyalty. National Songs were sung at every session, and everything said and done to promote patriotism.

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JEWISH

Sunday Jewish Courier, June 30, 1918.

DR. A. B. UDELSON, A CAPTAIN IN THE AMERICAN ARMY

Dr. A. B. Udelson, one of the renowned welfare workers in Chicago, was recently raised to the high rank of captain in Uncle Sam's Medical Corps. Dr. Udelson will leave soon for Washington where he will receive his appointment.

Dr. Udelson is well known in Chicago as a gentleman of secular, as well as Jewish knowledge. He is connected with nearly all the philanthropic and charitable institutions in Chicago, and his influence is felt everywhere.

He is particularly active on the South Side. There he built a large Hebrew center and synagogue. He was the spiritual leader of the South Side Hebrew Congregation for a number of years.



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JEWISH

Daily Jewish Courier, June 27, 1918.

MISS JERUSALIMSKY--A YEOMAN

Miss Bella Jerusalemsky, office manager of the Joint Relief [Committee] for Jewish war-sufferers, enters the service of Uncle Sam as a yeoman, that is, in the executive department of the Navy.

Miss Jerusalemsky resigned from her position in the relief office several weeks ago. She decided to offer her skill to good old Uncle Sam, and thereby perform her patriotic duty by helping to defeat the Germans. Yeoman Jerusalemsky leaves Chicago, July 15.



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JEWISH

Daily Jewish Courier, June 24, 1918.

THE JEWISH WELFARE BOARD

The Jewish Welfare Board is one of the agencies which has the great responsibility of helping the government to take the best possible care of our soldiers, both those in the training camps, and those on the battlefields. The Jewish Welfare Board has been recognized by the War Department as the official agency representing the Jews in America.

The B'nai Brith, and all the other organizations which had individually undertaken to do educational work among our soldiers, the "poor Russian immigrants", had to give way to the Board. The Jewish Welfare Board proposed to the government a healthier, better, finer, and more liberal plan by which it would orient its work. For this reason, and also because it does not wish to deal with too many organizations, the government recognized the Jewish Welfare Board. Since the B'nai Brith and the other organizations were concerned only with the welfare of the soldiers,



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JEWISH

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Daily Jewish Courier, June 24, 1913.

they graciously permitted the Board to do the work among our soldiers as it saw fit, and also contributed money to its treasury.

Colonel M. Cutler of Providence, Rhode Island, is the chairman of the Welfare Board. He is one of the best-known Jewish figures in America, a man of great energy and ability. He is a Russian Jew from Elizavetgrad, and has the friendship and respect of the Reform as well as the Orthodox Jews; he is one of the Jewish welfare workers in America with whom both divisions of the Jews are well satisfied. He is often the peacemaker when differences [of opinion] arise between the two groups, on one question or another.

Because Mr. Cutler is chairman of the Board, many organizations have affiliated with it, and have pledged themselves to help in every possible way. They have brought into the treasury of the Board over a million dollars thus far; other organizations are expected to join and to do their



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JEWISH

Daily Jewish Courier, June 24, 1918.

share. There is a great deal of work to be done, and money is very badly needed.

We have to build centers in the various camps where there are Jewish soldiers so that they will have separate quarters in which to pray and to read Jewish books and periodicals. We have to provide properly qualified individuals to act as chaplains. These people must be trained for their work. Mr. Cutler said that the Board has opened a school for this purpose in New York. One must have the proper qualifications in order to be worthy of such a position.

More than sixty clerks are working in the offices of the Jewish Welfare Board in New York. Through correspondence, they are constantly in touch with the representatives in the various camps, and with the secretaries of the community branches in the towns near the camps, where the Jewish



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JEWISH

Daily Jewish Courier, June 24, 1918.

soldiers go on their furloughs.

The Jewish Welfare Board has begun to create similar centers for our soldiers in France. There, the Board is affiliated with the Alliance Israelite [evidently, a French-Jewish organization similar to the Jewish Welfare Board in America], and it has already sent sixteen chaplains there. In France, they are also intending to build or rent buildings in military centers for our soldiers, so that they can come together, in their spare time, in a completely Jewish atmosphere.

Mr. Cutler says that his Board is now seeking suitable candidates to become its representatives among the Jewish soldiers. It hopes to find them among the Jewish intelligentsia, people with an avid curiosity for new experiences, and an eager desire to serve the interests of the Jewish people and also those of the government, at this critical time.

Various tasks fall to the lot of the Jewish representative in these camps.



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JEWISH

Daily Jewish Courier, June 24, 1918.

carry a supply of kosher articles in stock, and sell them at the lowest possible prices. This service will also be placed at the disposal of our soldiers in France.

For the year 1919, Mr. Cutler thinks that the Welfare Board will need five million dollars, and he hopes that the money will be raised. Several national organizations that are doing work among non-Jewish soldiers, with the exception of the Red Cross, are joining forces to make a joint drive to raise a hundred million dollars all over the country; and each of them will get a certain percentage to carry on its own individual work.

In the plans which Mr. Cutler placed before the government, for the establishment of the Jewish Welfare Board, he pointed out that the duty of the Board will be not merely to make the life of the Jewish soldiers more comfortable and pleasant, both in the training camps and on the battlefields, but also to provide homes here in our country for those who come back crippled. And furthermore, it should also provide them [disabled veterans]



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JEWISH

Daily Jewish Courier, June 24, 1918.

with work which they can do, so that they can feel that they are earning their bread and butter and are not dependent upon anyone's charity. More power and more encouragement to the Jewish Welfare Board!



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JEWISH

Daily Jewish Courier, June 21, 1918.

THE TAILOR-LIEUTENANT
by
H. L. Meites

Before our country entered the World War, the average American thought very little of soldiers. Everyone knew that of the several thousand regular soldiers in Uncle Sam's army, there were few who might be considered among the respectable or refined citizenry. On the contrary, the biggest percentage of them were lazy and good-for-nothing of whom little was heard, and less was thought. They were called mockingly, "tin soldiers". And little was actually expected of them. The state militia was composed of young men who were "taken in" by the brass buttons, the Friday night drills in the armory, the two weeks vacation at the government's expense. Of course they may have been respectable young men who were always ready to do their duty, and fight when the need arose. But the chances for a real war was very slim, hence the whole thing was given very little consideration.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, June 21, 1918.

At that time, every young man could enlist in the state militia and easily earn a "chin" [insignia of lieutenant], which was obtained of course through the votes of one's fellow militiamen. An individual who had the patience to serve two years in a regiment, could reach the rank of lieutenant. At that time--before the war--speaking with pride of the uniform, of the rank, or of the militia in general, was considered as a piece of egoism, a piece of swashbuckling.

But times have changed since then. Everyone who knew even a little about the rules of military drill became a "big shot". He was given charge of teaching green recruits the science of the drill, etc. And these young men came in very handy; they accomplished miracles, it would have been practically impossible to organize the wonderful army which Uncle Sam organized in such a short time.

Sam Goldman was a tailor; not an ordinary tailor, but an operator. And

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JEWISH

Daily Jewish Courier, June 21, 1918.

he was not an ordinary operator, but a sample maker, and really an artist in his line. He was very proud of his trade. Furthermore, he was the only American-born employee in the shop. The rest of the dozens of employees were either foreigners or Americanized Jews, Poles, and Italians. "Bernstein, Arbeitman, and Cohen" was known throughout the country as an old, established firm with a fine reputation. Old Mr. Bernstein was particularly anxious to avoid anything untoward from happening in the shop or in the office, which might besmirch the good name that he had built for his firm.

Bernstein himself, being a former tailor had little education. However, he saw to it that his son, Harry, received the best education and the best training. And when his son came home from the university with a degree, the old fellow took Harry into the shop as manager, and hoped that eventually he himself would be able to retire from the business.

Harry, however, was the opposite of his father. He always wanted to show

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JEWISH

Daily Jewish Courier, June 21, 1918.

to drills in the armory every Friday.

Then they began to tease him and to call him "tin soldier" instead of "Yankee Sam". Harry made a special point of hounding him and tried in every possible way to compel him to work overtime on Fridays. And finally they got into such an argument that Harry fired Sam--actually kicked him out of the shop. Sam obtained another job quite easily, and he was forgotten as though he had never existed.

A couple of years later the war broke out and Harry enlisted in the army of Uncle Sam to do his duty for his country. After he was sworn in, he was sent to camp, together with many other recruits. Then they began to assign them to the departments where they were best suited. Harry was assigned to the kitchen as cook and waiter. He did not fit there, however, and was transferred to the cavalry.

His first duty was to groom the lieutenant's horse, and to bring him at a

WPA (411) PROJ. 30275

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JEWISH

Daily Jewish Courier, June 21, 1918.

certain time to a certain place, to the lieutenant's camp. Harry found the work very hard. Since he was unaccustomed to working with horses, he was even kicked once by the lieutenant's horse while he was grooming him. When he finished, he brought the horse to the lieutenant and greeted the officer with the customary salute.

The lieutenant was none other than "Yankee Sam" Goldman, whom Harry had treated so unfairly and had finally thrown out of the shop.

"Hello Sam," Harry exclaimed joyfully.

" 'Lieutenant,' if you please. Private, you must know your place," Sam haughtily replied.

Abashed, Harry lowered his eyes and two big tears appeared in them. His heart was filled with regret and remorse for the ill-treatment he had accorded Sam. And he felt that the latter was justified now in taking

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JEWISH

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Daily Jewish Courier, June 21, 1918.

revenge.

But Sam did not let him brood. He slapped him on the back and said, "Harry, let bygones be bygones. Now we are both in the service of our country, and personal grudges have no place here. We must do our duty as befits loyal Americans, and thus bring honor to the Jewish name. I forgive you for all your ill-treatment."

They embraced each other, kissed, and had a good cry.

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JEWISH

Daily Jewish Courier, June 18, 1918.

SEND JEWISH BOOKS TO FRANCE

(Editorial)

Somewhere in France, at this moment, a Jewish young man lies deep in the mud of the trenches [with other American soldiers]. His eyes are focused directly in front of him, at the camp where great numbers of the enemy lie ready to pounce--as a band of barbarians pounce upon those standing in their way--because the Allied soldiers bar the way and prevent the enemy from attacking, and destroying with murderous savagery, the city of the highest development of human civilization--Paris.

Yes, his eyes look only at the foe, but his thoughts return to his home, to the peaceful environment where his Jewish education had influence over him, where his Jewish soul found its spiritual and material contentment.

He doesn't want this Jewish spirit to desert him even on the parapets of

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, June 18, 1918.

Picardy. The supreme sacrifice which he sees being made by the young men who are inspired by just one thing--their fatherland's call--only intensifies his Jewish feelings. He wants you to help bring Judaism to him, by sending over to France Jewish books and journals. For he feels that under the circumstances the written Jewish word is practically the only Jewish spiritual sustenance with which he can provide him.

Here we relay to you some of his own words:

"Somewhere in France.

"Dear editor of the Courier:

"A year ago, while I was still in the United States, I read in various Jewish periodicals that a committee had been organized to provide Jewish soldiers with books and newspapers in the Jewish language. Regretfully, however, I must write that, although I have been here in France for six months, and in various

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JEWISH

Daily Jewish Courier, June 18, 1918.

parts of the country, I have seen nothing of the sort. I very much regret this situation because the Jewish soldier who has no Jewish books must go to the Young Men's Christian Association. Do you know what you get there? You get books which do not bring the warm glow of your nation and religion to you. The words of Isaiah, 'The righteous man is lost and no one takes it to heart,' come to my mind. Not one of our Jews seems to remember the Jewish soldier 'lost' at the front.

"Who can feel the words, 'Each person should suffer penitence one day before his death,' better than the Jewish soldier? His heart yearns for his people and he looks to them for help, and yet, deplorable though it is, he cannot get it, and must seek in alien fields. Therefore I appeal to you Jews, to try to do your duty to your brethren. For they are looking to you to supply them with spiritual comfort. You are the only ones who can do anything for them, and I can tell you that when they hear that you have not forgotten them, their joy will be very great.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, June 18, 1918.

"I shall end my letter here, worthy editor, and hope that you will print it. I shall try to write you of the results it will bring.

"I remain your friend forever,

"Bennie Margolis"

Jews! When you read this letter, doesn't your heart warm for the "typical Jew" who is personified by this young Jewish soldier? Can this young man ask any less of his brethren--and with such simplicity--than that they should send Jewish books?

The Midroh (commentaries on the Bible) says that the Jews were redeemed from Egypt because of the merit of the Jewish women. The hard labor and misery suffered by the Hebrews in Egypt were insufficient reason for the Lord to have compassion upon them and liberate them from slavery. However, the kindheartedness and sympathy shown by the Jewish women made the whole cause of Jewish

WPA (ILL.) PROJ. 302/5

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JEWISH

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Daily Jewish Courier, June 18, 1918.

redemption a worthy one.

Jewish women and Jewish daughters! Will you remain aloof when it becomes necessary to make the fate of the Jewish soldiers, who lie so completely in the "hands of fate," a little pleasanter and happier?

You cannot even casually read this simple letter of an unknown Jewish young man without taking upon yourself the obligation of collecting Jewish books and sending them to the American Expeditionary Army in France.

The government supplies all the physical needs of the soldier. And yet there are people who devote themselves only to supplying the soldier with another shirt or another sweater, when he wants to have as little as possible of that stuff to lug around. But the soul of a Jewish soldier like Bennie Margolis cannot be satisfied with material things. And now there are hundreds of such Jewish soldiers in Pershing's army, and their number is increasing daily.

WPA (ILL.) PROJ. 302/5

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JEWISH

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Daily Jewish Courier, June 18, 1918.

For the soldiers in general, philanthropists maintain the Young Men's Christian Association quarters. And many Jews find a way of spending their leisure time there. But you can see for yourself that there is something lacking. And this "something" only the Jew himself can realize.

Mothers and sisters of the American soldiers, as well as their sweethearts, must answer the call of the Jewish boys. Nothing is as comforting or as encouraging to them as the feeling that their brothers in the United States always hear their call and are always ready to give them immediate aid. The Jewish soldier who comes from the orthodox and nationalistically inclined home, is in a strange land, three thousand miles from home. He certainly feels even more lonely and dejected than do the other Jewish soldiers. Still it is quite natural that Jewish books should bring some atmosphere of the home into the lives of the Jewish boys.

Jewish books, Jewish magazines and newspapers will afford them long hours of enjoyment, and at the same time they will bring back thoughts of their homes;

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JEWISH

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Daily Jewish Courier, June 18, 1918.

ORA (11) PS-1-1027

they will be regards and greetings from all their friends and loved ones back home.

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JEWISH

Sunday Jewish Courier, June 16, 1918.

B'NAI ISRAEL SYNAGOGUE HANGS OUT SERVICE FLAG
WITH SIXTY-TWO STARS

This afternoon, at two o'clock, the Englewood Jews will meet in the B'Nai Israel Synagogue, Sixty-second Street and Aberdeen Street, for the ceremony of unfurling a service flag with sixty-two stars, in honor of the sixty-two young men from that synagogue now in the United States army. A large program will be presented. The names of the sixty-two heroes are: [Translator's note: Names follow.]

The committee that has arranged the celebration consists of the following: [Translator's note: The names of the members of the committee are given.]



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JEWISH

Daily Jewish Courier, June 13, 1918.

I. DUA A SOLDIER

Co-Worker of the Courier Assigned to the Aviation Corps
(Gun-Flying)

Mr. I. Dua, a member of the editorial staff of the Jewish Courier for almost four years, will leave shortly to serve Uncle Sam in his war against Germany.

Mr. Dua was drafted lately and immediately assigned to the Gun-Flying Aviation Corps. There he will have an opportunity of showing his ability in one of the most important divisions of military service.

During the four years that he has been affiliated with the Jewish Courier, Mr. Dua has earned a fine reputation as a journalist and writer of short stories. He started with the Courier as a reporter, later became labor editor, and now upon leaving for "service", is one of the chief editorial collaborators.



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JEWISH

II B 2 d (1)

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Daily Jewish Courier, June 13, 1918.

His colleagues on the editorial staff wish him success in his "service" and hope to see him come back from the war with several medals on his chest for valor on the battlefield in the fight against the brutal foe of Freedom and Righteousness--the German Junkers.

Mr. Dua was born in Sedletz, Poland, twenty-eight years ago. As a child he was brought to Warsaw where, at the age of thirteen, he entered the revolutionary movement and for many years was known in the circles of the Bund as an able worker under the name of "Edward". He used the same pseudonym in his feuilletons in the Courier.

He came to America five years ago. And in the labor movement of this country he has also occupied a prominent niche.



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JEWISH

Sunday Jewish Courier, June 16, 1918.

FOREMAN'S REGIMENT IN FRANCE

The 122nd Artillery Regiment of the United States Army arrived safely in France. The 122nd Regiment is under the command of Colonel Milton J. Foreman, a Chicago Jew. Before the war this regiment was the First Illinois National Guard Cavalry Regiment. The regiment consists mainly of Chicago boys and received its training in Camp Logan, Texas.



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JEWISH

Sunday Jewish Courier, June 9, 1918.

CLUBHOUSE FOR JEWISH BOYS FROM THE GREAT LAKES



The Waukegan Club of the Jewish Welfare Board will hold "open house" today, Sunday, June 9. Waukegan is the nearest city to the Great Lakes Naval Station and is the favorite spot for the sailors. Among the great number of sailors are several hundred Jewish boys who have voluntarily answered Uncle Sam's call of : "War upon the Wild Beast of Berlin!"

The Jewish Welfare Board found it necessary to provide for the Jewish sailors so that they might have something to occupy them in their leisure and keep up their spirits, and so that they would not be worse off than their Christian buddies, who are supported by such a great, benevolent institution as the Y. M. C. A.

For this purpose the Jewish Welfare Board of Waukegan, Illinois has opened a clubhouse for Jewish sailors at 218 South Genesee Street, where they may spend their leisure time in reading, writing, or other forms of diversion. There they can obtain everything from a Bible to a modern Jewish book, belles-lettres,



JEWISH

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Sunday Jewish Courier, June 9, 1918.

poetry, scientific books; also all kinds of Jewish newspapers are requested. As for writing paper and other writing implements, there is no question but that they all receive as much as they need.

A special program for this Sunday has been arranged by the Board and the general public is cordially invited. The affair will begin at three-thirty in the afternoon. Mr. Samuel Schwartz, chairman of the Waukegan Branch, J.W.B., will preside. The Chicago Branch will be represented by its chairman, Judge Philip Stein and Milwaukee will be represented by its chairman, Rabbi C. S. Levy. Other speakers will be: Chaplain V. P. Williams, U. S. N. of the Naval Station; L. J. Levinger, field representative of the Jewish Welfare Board in the Great Lakes(area), and others.

A fine musical program will be given. The famous Great Lakes Orchestra will play, and the professional actors, Mr. Grossman and Mr. Sobel will entertain in order to keep the audience in a gay and happy mood.

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JEWISH

Sunday Jewish Courier, June 9, 1918.

The rooms of the clubhouse will be open to visitors this Sunday from two in the afternoon until ten in the evening. A large crowd is expected.



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JEWISH

Sunday Jewish Courier, June 9, 1918.

GARY JEWS WAVE SERVICE FLAG

Last Thursday (a week ago Thursday), in the Congregation Beth El the ceremony of the unfurling of a service flag with thirty stars was held. Rabbi Elijahu Dov Daskal delivered an impassioned patriotic speech on the theme, "The Jew as Patriot".

The stars on the flag were crocheted in the shape of a Moggen David (the six-pointed Jewish star called the "Shield of David"). The synagogue was packed, and Gary will long remember this day. Appropriate prayers were also read.



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JEWISH

Daily Jewish Courier, June 7, 1918.

CHICAGO JEWISH DOCTORS BECOME ARMY OFFICERS

Washington, June 6: A number of Chicago doctors, among whom there were some Jews, received commissions today in the Officer's Reserve Corps of the National Army. The Jewish names in the various ranks are:

Captain, Medical Reserve Corps, John A. Koppelman of 5911 South Boulevard (sic), and G. F. Kuhn of 8058 Wilson Avenue.

First Lieutenant, Medical Reserve Corps, Benjamin Kadish of 551 Grant Place; Charles P. Lapin of 1101 North California Avenue; and Sol S. Goldin of 2156 Potomac Avenue.

Second Lieutenant, Engineering Corps, National Army, Sidney Shaffer of 5330 Calumet Avenue.



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JEWISH

The Reform Advocate, vol. 55, wk. of May 18, 1918 p. 350

Lt. Col. Abel Davis of Chicago has been promoted to the rank of Colonel. He was assigned immediately to the command of the 132nd Infantry by Gen. H. D. Todd.

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JEWISH

Daily Jewish Courier, May 28, 1918.

JUDGE MACK'S BROTHER BECOMES A MAJOR

A dispatch from France announces that Captain William J. Mack, a brother of Federal Judge Julian W. Mack, was promoted to the rank of major for distinction in the service.

He left for France several months ago as a captain of infantry, after having graduated as an officer from the First Officers Training Camp at Fort Sheridan. Besides being captain, he was also the legal adviser of the Insurance Board. Now he has become a major and judge advocate. Both offices rank high, and are conferred only for great distinction.

The insurance act for soldiers was drawn up by Judge Mack, and it is only natural that Major Mack should be well acquainted with all the details of this act which is of great benefit to American soldiers and sailors. Before entering the service, Major Mack was well known as a lawyer and civic leader. He was especially



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JEWISH

Daily Jewish Courier, May 28, 1918.

active in the relief work of the local branch of the American Relief Committee.



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JEWISH

Daily Jewish Courier, May 23, 1918.

JEWISH PHOTOGRAPHER ENLISTS

Joseph D. Taloff, one of the best photographers in Evanston, has enlisted in the United States Naval Reserve and will enter the service today. Mr. Taloff probably will become the chief photographer of the school of aerial photography which will probably be opened at the Great Lakes Naval Training Station. In addition, he will have four government studios in various camps, where he will make photographs of sailors at cost price.

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JEWISH

Daily Jewish Courier, May 21, 1918.

FROM ACROSS THE SEA

Letters from Jewish Soldiers Who Are in Uncle Sam's Service in France

In previous issues of this newspaper we have published letters from Jewish soldiers in France, which were of great interest to our readers. We are now publishing a letter recently received by Mr. and Mrs. H. Greenberg, 1324 South Albany Avenue, from their son Sam, who is in the service of Uncle Sam in France.

The letter reads as follows:

"Somewhere in France,
April 24, 1918.

"My dear parents: On account of being so very busy in the last two or three weeks I haven't had enough time to write to you. Though I am still busy at present, I am taking a few minutes of my time to write to you and to let you know that I am in the best of health, feeling well and gay, and that in general I am quite satisfied with my present condition.

WPA FILED PROJ. 302/5

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JEWISH

Daily Jewish Courier, May 21, 1918.

"Our American ranks here are becoming livelier and more active each day: more men arrive daily in our branch of service from which it may be seen that we are really accomplishing something.

"I have not received any letters from you in the last ten days. At any rate, I am writing to you because I think that there are some letters for me in the mail.

"And now, my dears, how is everything with you at home? At this time it is almost spring with you; beautiful and warm weather coupled with [sic] the green parks which I am sure you are enjoying. Here where I am stationed it has been quite cool for the last eight weeks, and it is remarkable that it was much warmer here during the winter than it is now. I think though that the weather will improve soon and it will be very nice around here.

"I spent a very enjoyable evening yesterday, such as I haven't had in a long time. Some of the boys arranged some kind [sic] of a party and we had a good time. The dishes were prepared in the French style and we enjoyed the meal

MPA (ILL) PROJ. 36275

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JEWISH

Daily Jewish Courier, May 21, 1918.

immensely. I am sending you the menu of the meal which we were served. To my sorrow, I was unable to spend the entire evening there, for I had to go to the office to see if everything there was in order. I was told by my friends this morning that I missed quite a good deal of the fun, and I have therefore decided that in the future I shall manage to spend the whole evening when a party of this sort takes place.

"Please let me know how Walter is doing in Rockford? Does he write to you? Or maybe he has become a real soldier now and is ready to come over here and be too busy to write?

"I think that some of the other boys will arrive soon and then we will have some fun, although many of our boys are at the front now and are doing their part. Did you hear about the bunch that left a few weeks ago for the States to boost the new Liberty Loan there? I am interested to know whether they will come to Chicago to induce the folks there to subscribe to the Loan and also [to] tell them about the fun which they had here.

WPA (ILL.) PROJ. 302/3

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JEWISH

Daily Jewish Courier, May 21, 1918.

"That which concerns me personally I have nothing to complain about. I get my three meals daily and a place to sleep: when there is a chance to sleep and everything is well and nice with us.

"I shall write you again in a few days. With best regards to all of you,

Yours,

Sam."

WPA (LL) PROJ. 30275

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JEWISH

Daily Jewish Courier, May 15, 1918.

JEWISH BOY OF EIGHTEEN KILLED IN BATTLE

Aaron Chemirovsky, an eighteen-year-old Chicago boy, died a hero's death on the battlefields of France, fighting against the Germans whom with his life he helped to prevent from breaking through the Allies' front.

Aaron fell in combat on the first of May during a period of great hostilities, and his name appears on yesterday's casualty list issued by General Pershing. Details as to exactly where the young hero was fighting are lacking. Aaron's father received yesterday from the War Department merely a short notice which reads as follows: "With great sorrow we are notifying you that Private Aaron Chemirovsky according to official reports was killed in battle on May first".

[sic]

Aaron came to Chicago five years ago from Odessa with his father, Abraham Chemirovsky. He was then thirteen years old. He went to school for one year, and then began to learn a trade in order to become an electrician. He loved

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JEWISH

Daily Jewish Courier, May 15, 1918.

JEWISH BOY OF EIGHTEEN KILLED IN BATTLE

America from the first day of his arrival here; and as soon as America was forced to declare war on Germany, he wanted to enlist.

His father, who is a bakery worker and lives at 1836 West Taylor Street, had tried several times to keep him from enlisting because of his youth, but a year ago he left home and enlisted, and was sent to a camp in Arizona. Aaron was reluctant to wait until he reached his twenty-first birthday and be drafted. He couldn't rest after he heard the call of President Wilson for the patriotic young men to volunteer, and he enlisted.

After spending about five months in camp, he was then transported with his regiment to France where he used to write encouraging letters to his father.

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JEWISH

The Reform Advocate vol. 55, wk. of April 27, 1918 pp.278-279

The Chicago branch of the Jewish Welfare Board has been organized. It will be responsible for work done in the interest of Jewish sailors and soldiers in nearby canteens, especially the two large divisions at Rockford and the Great Lakes.

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JEWISH

Sunday Jewish Courier, May 5, 1918.

ABEL DAVIS PROMOTED TO RANK OF COLONEL

Camp Logan, Texas, May 4, Lieutenant Colonel Abel Davis of Chicago, was promoted today to the rank of colonel and appointed immediately as Commander of the 132nd Infantry Regiment.

Colonel Davis was appointed as a Lieutenant Colonel on the 26th of April and it was then predicted that he would become a full-fledged Colonel in the near future.

Colonel Davis went to Camp Logan as a Major of the First Illinois Regiment of the National Guard. Exactly on the day of his twentieth anniversary of service in the Militia, he became a Lieutenant Colonel.

Abel Davis enlisted in the First Infantry Regiment as a buck private at the time of the Spanish-American War, April 26, 1898, and continuously distinguished himself in the service; particularly so, since his regiment became a unit of the National Army after arriving in this camp.



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JEWISH

Sunday Jewish Courier, May 5, 1918.

Colonel Davis is well known in Chicago as the vice-president of the Title and Trust Company; as a former County Recorder and as a famous Jewish civic leader.



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JEWISH

Daily Jewish Courier, Sept. 20, 1917.

JEWISH BOYS WILL BE SENT TO CAMP IN MILITARY PROCESSION

The Jewish recruits of more or less Jewish communities will be sent to Camp Grant, Rockford. In every Jewish district, special committees were organized to arrange a nice farewell for the drafted Jewish young men.

The 110 recruits of the 23rd district, eighty of which are Jews, will assemble in the Local Board, 12th Street and Ashland Avenue, this afternoon, where they will be addressed by county Judge Thomas Scully, Judge Bregstone, Dr. Jacob Gartenstein, chairman of this board, Alderman McNichol and others.

The boys will be presented with nice gifts; they will then march in a body to the Illinois Central station, where they will board a train that will take them direct to the camp.

At 8:30 tomorrow morning the 120 drafted boys of the 81st district (110 are Jewish), will assemble in the Herzl school; from there they will be

Daily Jewish Courier, Sept. 20, 1917.

taken in automobiles to the Weiss-restaurant in the Loop, where they will be served a splendid dinner and be presented with gifts. At two in the afternoon they will march from the restaurant to the Grand Central station, 5th Avenue and Harrison Street, where they will board the train which will take them to the camp where they will be trained as soldiers of the National Army.

The officers of the committee, who raised thousands of dollars towards this event for the boys of the 81st district, are Frank Samson, chairman; B. Hurwitz, treasurer; and Z. B. Komaiko, secretary.

The drafted boys of the 44th district, the majority of which are Jews, will leave for Rockford Saturday afternoon, in military procession. The recruits will assemble at noon in the Marcy Bloom Center; from there they will march in a body to the Chicago and Alton station.

All recruits that are now being taken into the service are of the second mobilization call; 40% of those drafted this week are being taken into active service.

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JEWISH



Daily Jewish Courier, Aug. 27, 1917.

A MILLION DOLLARS TO HELP JEWISH SOLDIERS.

The American Soldiers and Sailors Welfare League of the B'nai B'rith has already started an active campaign to create a fund of a million dollars to help, in various ways, the Jewish soldiers and sailors in service for Uncle Sam. The welfare league will do the same thing as the YMCA does. The league will build stations near all military camps in America and later build camps also in France.

The main office of the league is located in Chicago and the work will be directed by Zigmund Levinson of Bloomington, Dr. Gershon B. Levy, general secretary; Moses E. Greenebaum, of Greenebaum Sons Bank and Trust Company, treasurer, and Dr. George Fox, of Fort Worth, Texas.

Those wishing to contribute towards the fund to help the Jewish soldiers may send their donations to Moses E. Greenebaum, 9 S. La Salle St.

Daily Jewish Courier, May 29, 1917.

They attended services in the Ohavah Sholom Congregation, where Rabbi Saul Silber offered an appropriate prayer in English for the success of America, Pres. Wilson and the American Army and Navy, and particularly blessed the Jewish boys to have good luck in their fight for their country, and to conquer the enemy.

Impressive talks were given by Judge Hugo Pam, Judge Joseph B. David, Judge Harry M. Fisher, and Congressman Adolph J. Sabath.

Upon leaving they were presented with cigars and cigarettes for which they were very thankful.

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Funeral Service, April 1, 1917.




Yesterday the Chicago Jewish Community held a military funeral for Morris Ruben, a field while serving in the U.S. Army, which was transferred into a demonstration for Russia.

A large crowd gathered at the corner of 3rd St. and North Ave., not far from the Undertaker's chapel. The procession started over College Blvd., North Ave., Division St., and Michigan St. to the Tifereth Zion Congregation.

The procession was led by a detachment of soldiers of the United States Army. It was followed by the Chicago Jewish Community, the Illinois National Guard, and the crowd.

When the procession reached the synagogue, it was met by thousands.



revised.

10. Signature, Date, and Place: David L. Davis, 1967, Washington, D.C.

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JEWISH

The Sentinel, Volumes 25-26; Week of May 25, 1917. Page 14.

One of the first to answer the call for volunteers for Unit #12, which has left the city to sail for France was Dr. Alexander H. Barnett. He is only twenty three years of age, and has already made remarkable progress in his medical studies.

It is gratifying to know that there were three Jews among the twenty three which left with Unit #12. The others were Major Milton Mandel and Capt. Joseph J. Lebovitz.

III D

JEWISH

The Sentinel, Volumes 25-26. Week of May 11, 1917. Page 2.

Mr. J. Harry Selz was elected a director of the Citizen's War Board of Chicago, which is composed of 400 representative citizens who will cooperate with the War Department and the federal government.

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JEWISH

The Sentinel, Volumes 23-24. Week of October 13, 1916, Page 9.

Julius Rosenwald, of Chicago, was appointed by President Wilson as a member of the advisory commission to be associated with the Council of National Defense created by Congress at its last session.

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JEWISH

The Reform Advocate, Vol. 53, Wk. of July 21, 1917. p.812.

Judge Julian W. Mack of Chicago has been appointed by Samuel Gompers, chairman of the sanction committee on compensation for soldiers and sailors. Judge Mack has been authorized to draft laws covering separate allowances for dependents of men in the military and naval service, compensations for injured sailors and soldiers, and pensions for widows and dependents.

WPA (111) 10001.20278

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JEWISH

Daily Jewish Courier, Sept. 25, 1916.

UNVEILING OF MEISENBERG'S MONUMENT HALTED

Yesterday, the Meisenberg family halted the ceremony of the unveiling of the monument of Sam Meisenberg, the Jewish sailor from Chicago who was killed by Mexicans when an American expedition besieged Veracruz. The Order of the Western Star buried the hero in the Waldheim Cemetery, and established a special fund by taxing all its members for the purpose of erecting a monument.

The ceremony was to take place yesterday afternoon, and a large crowd had gathered. But before the chairman had time to say anything, the Meisenberg family created a disturbance. Evidently, the Meisenbergs weren't even invited to the ceremony; nevertheless, they came and asked for a certain amount of money that the Order had allegedly promised them. They threatened that they would not permit the monument to be unveiled unless they got the money. The Meisenbergs won, and the ceremony was not performed.

Edward, brother of the dead sailor, himself an ex-soldier, acted as spokesman

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Sept. 25, 1916.

for the Meisenbergs. Before he started to speak, he turned over his watch to his mother, indicating that he was ready to use his fists, if necessary. This is what he said:

"I demand that no public demonstration take place here, because it is only an advertising scheme of the Independent Order of the Western Star. I will not permit the ceremony to continue, and as an ex-soldier I will use my physical strength to enforce my demand."

The crowd became excited as Eddie looked for the officers of the Order. When he found them, he said: "Your Order offered my parents the grave where my brother lies at rest. It was agreed that the Order should tax its members, and half of the proceeds were to go toward a monument and the other half, to my parents. You collected \$1400 and my parents haven't received a cent. You did not even invite us to the dedication. You shall not exploit my brother's grave for an advertising scheme. The dedication will not be held and you can tell this to your members who have gathered here."

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Sept. 25, 1916.

The crowd left and only the Meisenbergs remained at the grave. The officers of the Order, the ex-Grand Master, Nathan M. Brenner, the secretary, I. Shapiro, and Joseph Swartz denied Edward's assertion that the Order had promised to give the Meisenberg family any money.

MPA (LL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Sept. 22, 1916.

A MONUMENT ON THE GRAVE OF A JEWISH HERO

This Sunday a monument will be placed on the grave of the Jewish hero, Sam Meisenberg, who was one of the first American sailors to be killed in the occupation of Veracruz, Mexico, by American troops, April 21, 1914. The ceremony will be an elaborate one. The principal speakers will be Congressman A. J. Sabath, Judge Joseph Sabath of the Superior Court, and others.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Aug. 24, 1916.

JEWS IN UNCLE SAM'S ARMY

(Editorial)

As revealed in a report coming from the Mexican border, the number of Jewish soldiers in the army and militia of the United States would surprise even Jews. As far as the Gentiles are concerned, they, who nurture the fancy that Jews are afraid of a gun, will rub their eyes in amazement.

According to this report, there are as many as 6,000 Jews in the army and navy. Assuming that the regular army consists of 100,000 men and the navy of 30,000, then the Jews constitute about five per cent [of the armed forces]. If in America there are three million Jews, they constitute only three per cent of the total population. This means that Jews furnish a larger number of soldiers than any other nationality.

Even more surprising is the numerical roll call of Jews in the militia. According



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JEWISH

Daily Jewish Courier, Aug. 24, 1916.

to the report there are eighteen thousand Jews in the National Guard! This sounds exaggerated. But even this exaggeration shows that there must be a great number of Jews in the militia. Now, let anyone come forth and say that the Jews in Russia or elsewhere seek to evade military service because they are afraid of a gun!



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IV (Jewish)

IV (Bohemian)

JEWISH

Daily Jewish Courier, Aug. 21, 1916.

SABATH CAN ADMIT TWO STUDENTS TO MILITARY ACADEMY

The Jewish Congressman from Chicago, Adolph J. Sabath, can now admit two students into the United States Military Academy. Young Jewish men who desire to become officers in Uncle Sam's army may send him their applications. Congressman Sabath sent us the following statement, explaining the procedure to be followed by applicants:

"Thanks to the bill of May 4, 1916, I will have the authority this year to propose two candidates for admission to the Military Academy. An applicant must be between seventeen and twenty-two years of age. He must also possess a high school education or its equivalent.

"Applications should be addressed and forwarded to my office in Washington not later than September 15, because I intend to hold a formal examination in order to give the successful students a chance to prepare themselves for the final examinations given by the military officers.



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JEWISH

IV (Jewish)

IV (Bohemian)

Daily Jewish Courier, Aug. 21, 1916.

"Applications should be forwarded to the following address:

"A. J. Sabath,

"Member House of Representatives,

"Washington, D. C."



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JEWISH

Daily Jewish Courier, Aug. 11, 1916.

LIPSHULTZ APPOINTED CAMP SERGEANT

Dr. George W. Lipshultz, a member of the Legislature and of the Illinois Medical Corps, was appointed yesterday as camp sergeant of Camp Dunne. He replaces Colonel Jacob Frank.

Colonel Frank, who is now chief sergeant of the Illinois National Guard, will leave shortly with Governor Dunne on an inspection tour of the Mexican border.



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JEWISH

The Sentinel, Volumes 21-22; Week of June 30, 1916, Page 2

Mayor Maurice Woolman is forming a Chicago light artillery regiment. Twelve hundred men have volunteered to join the organization and Mayor Woolman has been chosen commander. He has served in the regular army and the Illinois National Guard.

WPA (H.L.) 100-100000

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JEWISH

The Sentinel, Wk. of Feb. 11, 1916. Vols. 21-22, p.10.

Lieutenant-Colonel Leo Wampold, quarter-master of the Illinois National Guard is dead. He was a member of the old clothing firm of Cahn, Wampold and Co. He was connected with military life in Chicago from 1893, when he organized the old Chicago City Troop.

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Daily Jewish Courier, May 15, 1914.

JEWISH

/FUNERAL SERVICES HELD FOR JEWISH HERO/

The Jewish hero, Samuel Meisenberg, is not to be found among the living any more. With the greatest honors that any nation can bestow on her beloved son, whose name will forever be read in the history of our mighty nation, he was brought here to Chicago for his eternal rest.

The governor, mayor, United States and state senators, congressmen, rabbis, and many prominent Chicago citizens, together with several hundred thousands of other citizens have honored the hero by eulogizing the fallen Jewish sailor and the race of which he is a descendant.

About 9 A. M. the parents, sisters, and brothers of Samuel Meisenberg arrived at the chapel of Weinstein and Neirman for the final farewell to their beloved son and brother.





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JEWISH

Daily Jewish Courier, May 15, 1914.

The mother could not hold back her tears and her hysterical cries were so heartbreaking to the many thousands in and around the chapel that they also could not hold back their tears.

The great mass of people remained silent and stood at attention when the body was carried out of the chapel for the funeral procession. The parents and close relatives stood close to the hearse except the mother, too weak to stand, who was placed in an automobile to follow the procession. The streets around, and the street where the procession passed by, were massed with people. On the roofs, and at windows, men, women, and children were waving American flags, honoring the dead hero who had shed his young blood in defense of the American flag.

Never before in the history of Chicago, has the public paid such great honors to any one of its citizens, as was witnessed yesterday at the funeral procession of Samuel Meisenberg.....

Daily Jewish Courier, May 15, 1914.

The street cars and other activities in Douglas Park came to a standstill. Everybody took an interest in this funeral procession, and stood amazed looking at the great honor given that Jewish youth who sacrificed his young life for his adopted land, which is at present at war with Mexico.

All military and civilian bodies assembled at Ogden and California avenues, where they met the hearse and the honorary pallbearers.

The hearse at that point stopped, and Captain Robert Reoh, of the United States Army, rode out at the head of the procession, signaling for a stop. Governor Dunne, Mayor Harrison and Senator Lewis were already waiting at the Marks Nathan Orphans Home. These three officers

Daily Jewish Courier, May 15, 1914.

were received by a committee consisting of Mr. Benjamin J. Schiff, Samuel Phillipson, A. Margolis, A. Turner, and Dr. Switon, the superintendent. While waiting for the funeral these three prominent gentlemen were taken through all parts of the orphans home. When the funeral procession reached the home, the governor, Mayor Harrison, and Senator Lewis, were stationed at their designated places. Then over one hundred Jewish orphans from the home, in their Boy Scouts uniforms, with flags in their hands, and with their band, marched out on the street, and got in line with the other uniformed bodies.

The participants in the funeral procession were as follows:

(Military and civic organizations, official groups, social and fraternal organizations, etc., were listed here).

Daily Jewish Courier, May 15, 1914.

Before the funeral procession reached the Anshe Knesses Israel Synagogue, Cantor Millkowsky with his choir met the hearse at a distance of a few blocks, where he stopped at the head of the procession and sang the usual Jewish funeral hymns.

The procession stopped at the synagogue, and eight soldiers carried the body inside, where the large audience suddenly stood up to pay honor to the dead Jewish soldier. While the casket was being taken in to the synagogue to be placed near the holy ark, the large Chicago band played a funeral march, which made quite a sad impression on the great throng of people who were standing outside waiting for the speakers to get through with their eulogies.

A holy silence reigned in the synagogue, when Mr. Salk, the president of the synagogue, introduced Mr. B. Horvitz, the chairman of the funeral

Daily Jewish Courier, May 15, 1914.

committee. Mr. Horvitz expressed his deepest sympathy and also the feeling of the entire Jewish public in Chicago, which mourns the loss of this Jewish youth who made the supreme sacrifice. He depicted the ways of Russia and Roumania, who bury their fallen soldiers right on the battlefield.

No other country in the world pays honor to its dead soldiers like this mighty nation.

Mr. Horvitz also related how the Jews in Roumania mobilized themselves and went to the battlefields against Bulgaria.

Roumania, solemnly promised the Jews full equal citizens right as compensation for their patriotism but no sooner had the clouds passed and danger of war was over, than the Roumanian government withdrew its promise, and the Jewish soldiers remained with no equal rights.

Daily Jewish Courier, May 15, 1914.

The rabbi of the synagogue, Mr. Ephraim Epstein, was the next speaker. His eulogy caused many of his listeners to weep.

Mayor Carter Harrison was the next to eulogize the young Jewish patriot.

Governor Edward F. Dunne, in the name of the state, expressed the sentiment of all citizens of all classes who are united in this hour of sorrow, over the death of the young patriot, who in such short time in this country, adopted American ways and customs, and got into the habit of such love and respect for his new adopted land that he was ready at a moment's notice to shed his blood in a war against nation who dared to touch the honor of the United States. As soon as the governor was through with his heart-touching eulogy, Cantor Millkowsky and his choir sang some more traditional Jewish funeral hymns. The chairman then introduced our Jewish Congressman A. J. Sabath.

Daily Jewish Courier, May 15, 1914.

His eulogy was as follows:- "There are no words which I can utter, that can add to the gratitude and respect the city of Chicago has shown our hero, Samuel Meisenberg, the defender of the American flag. I must however express my happiness over the fact that these foreign young men, especially the Jewish young men, were the first ones on the list when they were needed to defend the honor of our land and flag.

"This land of ours is the biggest land under God's Heavens, a land which has done so much for the oppressed and the tortured. It was this spirit that took Samuel Meisenberg to Vera Cruz, Mexico, where he gave his life for the cause of freedom and brotherly love."

Daily Jewish Courier, May 15, 1914.

Mayor Harrison praised the Jews in his eulogy, which was as follows:

"We have assembled here today to bestow the last honor on a young man, who presented the most cherished gift he possessed to his country. Yes his country, although he was born in a foreign land. It is because he was loyal to the land which adopted him, that we have witnessed in the last few days the respect shown to this young man by the American nation. When his body and those of his comrades reached New York, the President of the United States, members of his cabinet, the army, navy, civil authorities and a million people or more, joined in honoring these fallen heroes. In Chicago, hundreds of thousands of people bowed their heads in sorrow while the procession passed through the streets. Tens of thousands of people passed by the casket of this young Jewish hero while he lay in state at the City Hall.

Daily Jewish Courier, May 15, 1914.

"It is said that the race of which Meisenberg is a descendant, has no homeland, but in this case a Jew who came with his children from Russia to America, in ten years made this his land. This family thought so much of its newland, that one of the children sacrificed himself for its honor."

Judge Hugo Pam, also gave a eulogy.

Rabbi Saul Silber spoke as follows:

"None of us knows what is in store for us, even to the next minute. On the South of us, we see a great crisis, but when the time comes to bring freedom to an oppressed nation, thousands of us assembled here,

Daily Jewish Courier, May 15, 1914.

will do the same as this young Meisenberg and his comrades did."

A few words from Dr. Joseph Stoltz: - "Not since the day when Osseer Levy, one of twenty-three Jewish pioneers at New Amsterdam in 1654, applied for military duties, and was refused because he was a Jew, have the grandchildren of the Maccabees shirked military duties. With great pride and happiness, they have taken their part in all war conflicts since the battle of Bunker Hill."

Senator Lewis also spoke suggesting the inscription for his monument:

"Samuel Meisenberg, born a Jew, lived like an American and died a patriot."

Daily Jewish Courier, May 15, 1914.

At the end of the services the eight soldiers acting as pallbearers carried the casket out for the funeral procession to the cemetery. Among the many beautiful wreaths of flowers, one of unusual size conspicuously placed, was from President Wilson. The card on the President's wreath bore only two words - "The President."

At the cemetery further ceremonies and speeches had been arranged. Cantor Reichlin, accompanied by his choir, rendered a vocal selection from a Hebrew prayer. Then the United States Marine Corps played the navy funeral march which was followed by three salutes fired by eight soldiers. Finally the casket containing the body was lowered into the open grave.

The parents, sisters, and brothers of Samuel Meisenberg, returned to their home where they will observe the week of mourning according to the Mosaic law of Israel.

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JEWISH

The Reform Advocate, Vol. 47, No. of May 16, 1924. p. 313.

Samuel Leisenberg who fell at the American occupation of Vera Cruz, was buried on the 14. Funeral services, rarely equaled in extent in Chicago were held in honor of the dead boy. He was the first Chicagoan to fall in the battle.

The services were attended by the governor, the mayor, the Illinois senators and representatives and many judges and legislators. Shoulder to shoulder with them stood tens of thousands of Chicago's people. The president of the United States sent a wreath.

The city's determination to honor Samuel Leisenberg came to a climax at noon on Thursday when the body was borne into the synagogue of Congregation Anshe Mesheges Israel, preceded by a military and police escort. Here, in the presence of the distinguished officials and the members of the congregation, the last rites were performed. The funeral procession included more than 1,000 members of the Illinois National Guard and U. S. Marines, in uniform.

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JEWISH

Daily Jewish Courier, Apr. 26, 1914.

THE ORGANIZATION OF A JEWISH REGIMENT.

Captain H. Weiss who is a veteran of the Spanish-American War, in which he was promoted to the rank of captain, has with great energy started the organization of a Jewish regiment of soldiers. This regiment is to be ready at a moment's notice when this country gets in to war and orders come for marching to the battlefield. The members of Knights of Zion and the Montifiore Guards have already joined the regiment and plans are made to form a whole Jewish brigade of volunteers for the United States Army against Mexico.

Any Jewish young man desiring to volunteer in the Jewish regiment, may send in his application to Captain Weiss, Room one, West Side Trust and Savings Bank at Halsted & 12th Streets.

The Reform Advocate, Vol. 47, Wk. of April 25, 1914. p. 525.

Samuel Meisenberg, son of Mr. and Mrs. Mayer Meisenberg, living on Racine Ave., is numbered among the sailors who lost their lives in the Vera Cruz engagement of April 21.

Secretary of the Navy, Josephus Daniels sent the following telegram to the bereaved family. - "Let me express my deep sympathy in the loss of your son at Vera Cruz, Mexico, April 21, 1914. His patriotic course has placed his name high on the roll of those who lay down their lives for their country."

Samuel Meisenberg was a wireless operator and enlisted at the Chicago Naval Training Station, last June.

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JEWISH

WPA (1/1/1961) 30/73

Daily Jewish Courier, Apr. 23, 1914.

JEWISH BLOOD FOR AMERICAN HONOR.

Samuel Meisenberg, a young Russian Jew of 22, was one of the first four victims on the battlefield at Vera Cruz, Mexico, in defense of the American flag. War is a horrible event. Nevertheless whenever war is declared, it is to us Jews a special spiritual delight, to see how we "foreign patriots" voluntarily surrender our lives to internecine strife. Naturally, fun is made of Jews in the army. However, we know that this ridiculous fun-making is inherited from the old-timers, when the Jew did not have the opportunity of showing how he could defend his fatherland or his adopted land.

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JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Apr. 23, 1914.

Hundreds of years of slavery could not destroy the real heroic spirit of the grand children of the Maccabees. Just as soon as they come to a free country they usually do what they ought to do. They show themselves first in peace, first in war, and first in love for their new fatherland.

Samuel Weisenberg's sacrifice will win us recognition. Our neighbors, who looked upon us "foreign patriots," especially upon the Jewish district on the West Side, with contempt, will in the near future think differently of these foreigners.....

It is rather difficult to reassure a father and mother in the bereavement of their son who was fatally shot down in the prime of life. We believe, however, that we express the opinion of the Chicago Jewish community by extending our sympathy and our condolence to Mr. / Mrs. Weisenberg.
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JEWISH

WPA (L) 100 102/10

Daily Jewish Courier, Apr. 23, 1914.

It is not merely their bereavement, but also the bereavement of the entire Chicago Jewish community. And when the body of this young victim shall be brought to Chicago, all the Jews of the city will be mourners and will follow the casket of the young Jewish man, whose life was sacrificed for America's honor.

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JEWISH



Daily Jewish Courier, Oct. 22, 1913.

MORGENTHAU REGARDING CHIEF JUSTICE RUFUS ISAACS.

Special to the Courier.
New York, October 21. -

Henry Morgenthau, the new American Ambassador to Turkey, was today the guest of the Eastern Council of Reformed Rabbis, who, in his honor, gave a banquet at the Majestic Hotel. The Jewish Envoy expressed satisfaction over the fact that England has elevated a Jew to the high office of Chief Justice. He stated that in these troubled times, Jews can look forward and gain comfort from the fact of the high position accorded Rufus Isaacs. He himself is happy to have accepted the position of Ambassador to Turkey from the largest republic in the world and he believes, many Jews will rejoice in having a Jew represent America in Turkey.



Daily Jewish Courier, Oct. 22, 1913.

"In Turkey I shall live as a Jew; I believe the Christian institutions will come under my supervision, but I shall not forget my duty to all Jewish institutions that are worthy of their name."

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JEWISH

WPA (ILL) PROJ 302/5

The Jewish Standard, January 9, 1909. -

JEWISH SOLDIERS IN UNITED STATES ARMY TO BE RECOGNIZED.

Whereas, Recognizing the force of religious influence upon the morals of our citizens, the government of the United States does provide and maintain chaplains of various religious denunciations, to minister to the moral wants of the soldiers and sailors in the United States Army and Navy, and

Whereas, There are at the present time no chaplains provided for such soldiers and sailors of the Jewish faith; now therefore, be it

Resolved, That the Federation of Jewish Organizations respectfully petition Congress, the President, and the Secretaries of War and Navy to establish the office of chaplain in the Army and Navy of the United States for the religious comfort and well-being of Jewish citizens

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JEWISH

The Jewish Standard, January 9, 1909.

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enlisted in the Army and Navy of the United States, and be it further

Resolved, That a copy of these resolutions be sent to Congress, the President and the Secretaries of War and Navy.

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JEWISH

WPA FILE PROJ 30

The Reform Advocate, Vol. 21, Wk. of May 4, 1901. p.340.

Henry Greenebaum was the first president and Joseph Frank the first secretary of the Concordia Club. This Jewish organization fostered patriotism in the hearts of its members during the war, and cultivated a public spirit among them. With the assistance of the Jewish non-members, it raised a company of volunteers for service. The company was sworn in and after electing Jacob La Salle, captain, and M. Frank, lieutenant, marched from the club to the railroad depot where they entrained for Camp Butler, near Springfield. There the company was incorporated in the 82nd Illinois with Fred Hecker as colonel. Col. Hecker was later succeeded by Col. Ed. S. Solomon.

The Concordia Club also aided materially in the raising of the funds for the establishment of the first Jewish hospital in Chicago.

The Reform Advocate, Wk. of September 3, 1898. p.41.

Capt. Milton J. Foreman, Quartermaster of the First Illinois Cavalry, was welcomed home Thursday night by the members of the Beefsteak Club, of which he is president. Capt. Foreman recounted the hardships through which the First had passed while awaiting a call to the front.

WPA (U) PROJ. 2025

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JEWISH

WPA FILE #1013027

The Occident, October 31, 1884.

THE "AMEND HONORABLE."

We are pleased to announce that the Colonel commanding E. B. Knox, First Regiment I. N. G., has rescinded his action in the affront offered to the four young Jewish recruits, which, as we surmised, was inspired by some mug-wump of an imbecile German fanatic in Company K now in course of formation.

The following is a letter addressed to the four gentlemen:

"I am directed by the Col. Com'dg. to say that if you will come to the armory on Friday night next, the sergeant in charge of the new company now being organized will reinstate you in said company.

Very respectfully,

J. M. Eddy Jr.

Capt. 1st Inf. I. N. G.

Adjutant.

The Reform Advocate, wk. of Jan. 2, 1892. pp. 357-358.

"CHICAGO JEWS IN THE LATE WAR."
Excerpts From An Article By Frederik Mayer.

In the December issue of the North American Review there appeared an article by J.M. Rogers in which he stated that during 18 months service, he did not remember meeting one Jew in uniform or hearing of a Jewish soldier. Furthermore notwithstanding the fact that he traveled for 25 subsequent years among old soldiers, never did he meet anyone that remembered serving with Jews.

Hon. Simon Wolf refutes, in the Washington Post of Dec. 10th, J.M. Rogers' statements. He not only points out that gallant services were rendered for the Union by Jewish citizens, but **thoroughly** disposes of all the groundless charges.

The Jewish population of Chicago, at the outbreak of the Civil War, could scarcely have attained a higher figure than six or seven thousand souls. It was certainly far below ten thousand, and at that time there existed

The Reform Advocate, wk. of Jan. 2, 1892. pp. 357-358.

but three congregations.

Hon. Simon Wolf furnishes a long list of names derived from official and other sources. It may prove interesting to learn how some Jewish gentlemen of this city participated in the war.

In Chicago, the name of Edward S. Solomon is present in all minds. The first company he raised was formed almost entirely of Jews. Brigadier General Solomon left Chicago in 1870, being appointed Governor of Washington Territory. He had entered the regiment as Lieutenant-Colonel and had commanded the 82nd Illinois.

Joseph Gruenhut was captin of one of the companies raised in this city, and raised, too, in but a few days. He was promoted to the captaincy of the 82nd and is a brother-in-law of Edward S. Solomon.

Another company, composed mostly of Jews, was formed by the Concordia Club. It mustered nearly 100 strong. It was Captain La Salle who commanded this

The Reform Advocate, wk. of Jan. 2, 1892. pp. 357-358.

particular company. Wm. Loeb, the well-known resident of this city was a lieutenant under Captain La Salle. The 82nd was 1,000 strong. About 10% of these being Jews.

Not a company of this regiment was devoid of Jews and they proved themselves to be excellent soldiers.

Chas. Herrick of Chicago is but another example of one of those plucky Jews who, enlisting first for a period of three months, undertook to serve their country's cause for three years.

Captain Frank is another well known militaire. He enlisted in Chicago and was elected first lieutenant of Company C of the 82nd Illinois, in which he served about two years. He was at Chancellorsville and at Gettysburg from first to last. Captain Frank fought under Gen. Carl Schurz on several occasions.

The above mentioned names are but a few of the Chicago Jewish soldiers who did their duty during the Civil War.

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JEWISH

The Occident, Nov. 30, 1884.

[BIOGRAPHY OF HON. JACOB GROSS]

The name of Hon. Jacob Gross stands out. Mr. Gross was born February 11, 1840 in Jarokswiler, Rheinpfalz, Germany. He received a common school education and came to Chicago in 1855, when he joined three of his uncles established in business in that city. For one year after his arrival he was a pupil in the Brown School of Chicago, after which he learned the tinsmith trade with Messrs. Greenebaum and Sons. After serving his apprenticeship he went to Wighton, Cook County, where two of his brothers-in-law kept a country store, and clerked for them till the outbreak of our Civil War. He enlisted in Company B, 82nd Illinois Regiment, as Private, August 14, 1862. Among the battles in which he fought were those of Chancellorsville, Va.; Gettysburg, Pa.; Lookout Mountain, Messaca,, and had his right leg shattered at the battle of Dallas, Ga.; May 25, 1864. This necessitated the amputation of his leg above the knee. He lay in the hospital at Chattanooga and Nashville till November. After convalescing he was transported to the Marine Hospital in Chicago, and in February, 1865, he received his

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JEWISH

The Occident, Nov. 30, 1884.

honorable discharge from the army. After his discharge from the army he passed a thorough course in a commercial college in Chicago, and was next appointed deputy clerk in the only police court which Chicago could then boast of. Thrice he was elected collector of the West Town of Chicago, and in 1872 he was chosen by popular suffrage for the responsible position of Circuit Court Clerk, the term being four years. Twice he was re-elected. At the fall election of 1880 he received a larger vote in Cook County than the late lamented President Garfield.

III. ASSIMILATION

E. Youth

Organizations

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JEWISH

Chicago Jewish Chronicle, October 20, 1933.

Rev. Dr. Ernest Fremont Tittle, pastor of the church and one of the outstanding liberal Methodist ministers of the country, welcomed those present in a manner which will long be remembered because of its warmth and assurance of his personal pleasure at the opportunity for a partnership between Jew and Christian for the purpose of helping civilization.

Dr. Albert I. Cohen, one of the younger members of the Northwestern University Faculty under whose guidance the Jewish group was organized last year and who interested B'nai B'rith Hillel Foundation Commission in giving Northwestern University a Foundation to the B'nai B'rith Hillel Commission.

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JEWISH

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Chicago Jewish Chronicle, October 20, 1933.

Dr. Philip L. Seman, a member of the commission and the head of the Jewish People's Institute of Chicago, accepted the Foundation in behalf of the commission in the absence of President Alfred M. Cohen, who was unable to attend owing to the trip to Europe which he and Dr. Rubinow are making.

He told of the work of the Foundation at the various universities as observed by him on his visits and in turn, on behalf of the commission, presented the Foundation to Dr. Walter Dill Scott, president of Northwestern University. Dr. Scott thrilled the audience with his speech of acceptance and accepted the Foundation as an agency of the university to round out the work being done by the university.

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JEWISH

Chicago Jewish Chronicle, October 20, 1933.

TELLS OF B'NAI B'RITH WORK.

Fred Bernstein, representative of District No. 6 on B'nai B'rith Hillel Commission, presided. In his opening remarks he called attention to the fact that B'nai B'rith was celebrating its 90th anniversary; that the dedication exercises were part of the 10th anniversary celebration of the B'nai B'rith Hillel Foundations. Mr. Bernstein stressed the fact that B'nai B'rith represented no particular group of Jews and no particular phase of Jewish life; that after ninety years of active life it still held to its original program of "uniting Israel." "B'nai B'rith," said the chairman, "has no fixed policy and never had unless its program of uniting Israel could be considered a fixed policy. Its activities change with the needs of the times. It sought to defend

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JEWISH

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Chicago Jewish Chronicle, October 20, 1933.

and protect the fair name of Israel whenever that was necessary. Today, B'nai B'rith has come to the conclusion that the Jew was suffering mostly from ignorance of the Jew. Therefore, the main activities of the order today are through its anti-Defamation League which seeks to keep the non-Jew informed and to make him understand and appreciate the contribution which the Jew has made and still is making to civilization, and through its B'nai B'rith Hillel Foundations it seeks to inform the Jewish students who will be the Jewish leaders of tomorrow, thus preparing them to carry on the traditions which have come down from our ancestors and to better equip them to meet the challenges that come from without."

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Chicago Jewish Chronicle, October 20, 1933.

STUDENT COUNCIL HEAD SPEAKS.

The first president of the Student Council, Marvin Finder, spoke eloquently on the subject assigned to him, "What the Students Hope For," and Rabbi Jacob Singer, the first director of the Foundation, who is giving his services without compensation, delivered the address of the evening. Rabbi Singer said that the exercises were really a rededication and that through the foundations B'nai B'rith was attempting a recreation of the age-old Jewish traditions. He prayed that the child would grow into maturity, bringing joy and satisfaction to the great order which has made possible the splendid work being done among Jewish university students.

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JEWISH

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Chicago Jewish Chronicle, October 20, 1933.

Rabbi Charles Shulman of Glencoe Temple, delivered the invocation and Rabbi A. L. Lassen, president Chicago Rabbinical Association, brought greetings from the Chicago Rabbinical Association pledging their hearty support and cooperation to the new Foundation.

Both Rabbi Singer and the chairman conveyed to President Scott and Rev. Tittle the appreciation of B'nai B'rith Hillel Commission of the fine spirit of cooperation and the splendid courtesy exhibited in their sincere cooperation.

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JEWISH

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Chicago Hebrew Institute Observer, November 28, 1929.

DR. SIRKIN LODGE OF JEWISH NATIONAL WORKERS ASSOCIATION BEGINS MEETING
AT INSTITUTE.

Beginning Sunday evening, December 1, the Dr. Sirkin Branch of the J. N. W. A. will begin its meetings in the Jewish Peoples Institute. This branch which is named after Dr. N. Sirkin, one of the pioneers of the Poale Zion movement, and well known Jewish publicist, consists of a group of young men and young women who help actively the various progressive movements in Jewish life generally, and the organized labor movement in particular, believing them to represent the most constructive and positive force in the whole Zionist structure.

The branch has also a cultural program arranged for every meeting, consisting of lectures and discussion on various subjects of Jewish and worldly interest, including current literary events and social and economic problems. A feature of the club's activities is the periodical club newspaper, edited by Dr. R. Hurovitz, with contributed articles by the members. The branch

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JEWISH

The Chicago Hebrew Institute Observer, Nov. 28, 1929.

is now arranging a series of public lectures for the Winter months. The first of these lectures will be given Friday evening, November 29, at Roosevelt Hall, 3447 W. Roosevelt Road, by Dr. Jacob Shatsky, well known Jewish scholar of New York, on the subject - Jewish Characters in World Literature. The second lecture will be given Friday evening, December 6, also at Roosevelt Hall, by Dr. Chaim Greenberg of New York, one of the most eloquent speakers of our time. He will speak on - The Philosophy of Job.

The feature program for the next meeting, on Sunday evening, December 1, 8 P. M., in the Disraeli Room, will be - The Spoken Newspaper. All interested are invited.

WPA (111, 200) 30321

Chicago Hebrew Institute Observer, August 15, 1929

Aleph Zadek Aleph. An Editorial

What do you know about A.Z.A? Do you know that Aleph Zadek Aleph is an international organization? Did you know that there are 12 chapters of A.Z.A. in the United States and Canada? It is disheartening to discover how many of our Jewish people are unaware of this wonderful movement A.Z.A.

Readers, you probably wonder why the term disheartening is used in a previous sentence. This author believes he is fully justified in portraying thus a situation he believes exists. But why take valuable space to define a part of speech? It is the writers opinion that the best manner in which he could clarify himself is to tell you all about Aleph Zadek Aleph; Its ideals; Its endeavors; and why it needs your cooperation.

Aleph Zadek Aleph is the subsidiary organization of the world-wide organization B'nai Brith. The B'nai Brith which is organized to eradicate Anti-Semitism, for many years realized that its hope of success lies in the youth of the Jewish race. Accordingly, the first chapter of Aleph Zadek Aleph was instituted in 1923, by the B'nai Brith Lodge at Omaha, Nebraska. It was but the manifest destiny, for an order banded for the perpetuation of the beautiful symbols of Judaism, to make the rapid studies and wonderful progress as did Aleph Zadek Aleph.

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Chicago Hebrew Institute Observer, August 15, 1929.

In the six years of its existence, its chapters increased from 1 to 112 and its national membership from 30 to 8,000.

The Constitution of the order has for its preamble the desire for the enrollment of every desirable Jewish youth from the age of 16 to 21 and development of the mental, moral and physical qualities of the member. Although the order has all the aspects of a college fraternity, inasmuch as it has a secret ritual, pass-word, handshake and emblem, it does not aim to be as exclusive as the aforementioned.

It is in this manner, by instilling into the heart of the Jewish youth a desire to dedicate himself to honor, to truth, and to virtue, that we can hope to hasten the day when all mankind will acknowledge the common fatherhood of God and the common brotherhood of man.

Chicago Hebrew Institute Observer, January 28, 1929.

One of the most dominant factors in the American Jewish life of today is the B'nai B'rith organization. While the latter is mainly an organization devoted to the betterment of the adult American Jew, it has shown a remarkable wisdom in focusing part of its attention, and resources also, towards the strengthening of the Jewish younger generation. The means for doing this has been incorporated in a nation wide B'nai B'rith organization, known as the Aleph, Zadek, Aleph.

This national organization has groups throughout the country, with various regional counsels governing them. Among the prominent Chicago groups is the West Town Chapter, which, before its merging with the national movement was the Institute Boys Democracy. The activities of the group, composed of about twenty-five young men ranging in age between eighteen and twenty, are many and varied. While all of them bear some definite universal aspect, each is distinguished by its purpose in bringing about a Jewish consciousness among the membership. The Jewish youth problem is a serious one, and it is an inspiration to see this group of sincere young men, enthusiastically engaged in an intensively Jewish project. The program

Chicago Hebrew Institute Observer, Jan. 28, 1929.

of the group includes among its many secular forms, a concentrated study of Jewish history, Jewish problems, and Jewish culture.

Speakers are frequent at the meetings. Typical of the latter was Rabbi David Rosenbaum, who lead an earnest discussion on some modern aspects of Jewish life. Not content with accepting blindly views on a subject so close to them, the members presented numerous questions and logical arguments in refuting or accepting many of the ideas presented to them.

Debating, too, finds its place among this club's activities, and in this part of the program, there is also evident an intense Jewishness. Typical of the subjects debated, is the following: Can Anti-Semitism Be Eradicated? Before an audience that filled the women's lounge, four of the young men of this club presented the attitude of American Jewish youth to the ever present problem of anti-Semitism, in a manner that showed their full consciousness of the seriousness of the problem.

III EAnnals of Ramah Lodge #33-1929.- P.43.

The B.Y. Girls (B'nos Yisrael) is a junior group of the Women's Auxiliary of Ramah Lodge, founded in February, 1928. It is a social and cultural organization founded to spread Jewish learning and to foster the highest ideals of Jewish womanhood. This organization is patterned along lines similar to the A.Z.A. Boys' Fraternity of the B'nai B'rith.

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JEWISH

The Daily Jewish Courier, February 10, 1928.

YOUNG JUDAEA COLUMN

by

Fanny Slobod.

PALESTINIAN RALLY.

The curiosity of the hundreds of the Young Judaeans, who have been awaiting the Palestinian Rally, will soon be satisfied. On Sunday afternoon at the Northwest Jewish People's Institute, 1243 North Wood Street, the secret will be let out. The editor after much persuasion, was let in on the secret, but she has sworn not to give it away.

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The Daily Jewish Courier, February 10, 1928.

However, the secret is a nice one and the Young Judaeans will enjoy it. Just see that your leader gets you there and be on time as the program starts promptly at 2:30 p. m. After the rally is over the leaders will be entertained by the members of the B'nai Yehuda and Junior Daganah clubs and they are therefore requested to remain after the program is over. Remember the day, Sunday, February 12; the place, the Northwest Jewish People's Institute, and be prepared for one of the most entertaining events of the year.

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JEWISH

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The Daily Jewish Courier, February 10, 1928.

DEBATING LEAGUE.

Are girls better debaters than boys? Is America destined to become the greatest Jewish educational center in the world? What center will have the honor of holding in its midst a champion debating team? Who will win the silver loving cup? All these questions will be answered next Sunday at the Palestinian rally, when the Beth Gan girls led by Bertha Degan, and the Ain Harod boys led by Sidney Acberman, will debate in the final round of the intermediate league.

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JEWISH

The Daily Jewish Courier, February 10, 1928.

Miss Degan and the other members of the clubs at Beth Itzchok are certain the girls will carry away the honors. The members of the Emek and Mr. Aikerman are just as certain that the honors will fall to the boys. It doesn't matter for whom you are rooting, the urgent item is to be there. It has taken several weeks to go through the elimination contests but now everyone is ready for the climax. Be sure to be present.

REUNION DANCE.

Former Young Judaeans and present workers and friends are looking forward with great eagerness to the evening of Saturday, February 18, for it is on that evening that Chicago's reunion dance will be held. The dance will be entirely informal and is not a couple affair. It will be held in the South Ball Room of the Stevens Hotel.

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JEWISH

WPA (11-10-1928) 100-111

The Daily Jewish Courier, February 10, 1928.

THE CHECKER TOURNAMENT.

One of the features of the Palestinian rally this week will be a Checker Tournament. The tournament will be divided into divisions: Senior and Junior, and each district is to have a representative in each division try out for honors. Suitable awards will be made to the winning team in each district.

NATIONAL EXECUTIVE.

At the rally also, this Sunday, an additional representative from Chicago to the National Executive Committee will be selected.

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JEWISH

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The Daily Jewish Courier, February 10, 1928.

SCRAP-BOOKS.

Lena Brodsky, in charge of the Palestinian rally has requested that all clubs desiring to display their scrap-books can bring them along on February 12th.

NATIONAL REGISTRATION.

Revised hand-books, with very interesting information, have been received by all registered Young Judaeans; together with a membership card. If you have not received one of these, your club has not registered and you cannot participate in any of these events.

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JEWISH

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The Daily Jewish Courier, February 10, 1928.

MID-WEST CONFERENCE.

Reservations have already been received from St. Louis, Denver and Cincinnati for the Mid-Western Conference to be held in Chicago February 18, and 19. Many more cities expect to send delegates. Chicago will do its best to be a cheerful host for these visitors when they arrive.

Chicago appreciates the unusual honor which has been awarded to it in making the conference, and can assure the visitors that they will not be disappointed. All leaders and workers are asked to be present at the various sessions. A registration fee of one dollar will be charged.

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JEWISH

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The Daily Jewish Courier, February 10, 1928.

The program follows:

Saturday evening, - opening session, Stevens Hotel, South Michigan Avenue & 8th Street. Chairman Sigmund W. David, Chairman of Advisory Board of Chicago Young Judaea. Greetings, S. J. Borowsky, Executive Chairman, National Young Judaea; Max Shulman, Chairman Mid-West Zionist Region. Singing led by Harry Coopersmith, Director of Music, Chicago Board of Jewish Education. Young Judaea Reunion Dance, South Ball Room, Stevens Hotel.

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The Daily Jewish Courier. February 10, 1928.

Sunday sessions at the Jewish People's Institute, 3500 Douglas Boulevard. Sunday morning - Club Material, Chairman, Dr. David Reiss, St. Louis, Superintendent of Associated Hebrew Schools of St. Louis. Discussion on "Materials for Club Work," led by S. J. Borowsky. "Special Aspects of Supervision in Young Judaea," S. Strauss. "Club Dramatics," Stella Dubow. Sunday afternoon - Club Methods. Chairman Mrs. Rose Shanoff. "Methods of Teaching that may be Applied to Club Work," by Jacob Golub, Supervisor Hebrew Schools of Chicago. Discussion on "Methods and Special Problems in 'Young Judaea' Club Work," led by Dr. I. Schour, President of Chicago Young Judaea.

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JEWISH

The Daily Jewish Courier, February 10, 1928.

Demonstration on "Music in the Club", by Harry Coopersmith. Arts and Crafts. Afternoon tea will be served during the discussion.

Sunday evening - Buffet Supper, Chairman, Rabbi Eugene Kohn of Youngstown, Ohio. Symposium, led by Dr. Dushkin, "Young Judaea and its Relationship to Jewish Education in the Community and the Jewish Community Center" to be participated in by representatives from various cities. Singing.

LIBRARY.

Chicago Young Judaea's Library is developing. Already forty-three volumes have been obtained. The Stars of Tel Chai recently contributed ten books.

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JEWISH

The Daily Jewish Courier, February 10, 1928.

David Hirsch of the Zionist office has donated another book-case. All we need now is some additional material. Miss Ada Quiat has collected over forty dollars and more is to come. All books contributed are endorsed with the donor's name, and a seal is placed in them. Books in English, Yiddish and Hebrew are welcome. Send them to Sam Strauss, Executive Secretary, 155 N. Clark Street.

Louis Agranat has brought up a plan which Chicago Young Judaea is to follow in honoring Mr. Strauss. An album will be purchased and in this album will be inscribed the names of all the Young Judaeans in Chicago. Clubs are asked to see that their members are present at the next meeting or two, so that everyone may have an opportunity to honor Mr. Strauss.

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JEWISH

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The Daily Jewish Courier, February 10, 1928.

GALILEE.

The boys of the Macanaim Club have made arm bands for each member. These bands are very attractive, being made with a blue background and white letters. The club boasts a membership of nineteen. The checker team, which is to represent the North Side at the rally, is practicing diligently for the championship of the city. The team consists of Emanuel Julius, Seymour Simon and Sigmund Deutch. Lester Carmel is the leader.

The Daily Jewish Courier, January 20, 1928.

YOUNG JUDAEA COLUMN

by

Fanny Slobod.

DEBATING LEAGUE.

The climax to the debates will occur on Sunday, February 5, when the two winning teams will debate of the subject: "Resolved That America Is Destined To Become The Greatest Jewish Educational Center In The World." This subject was chosen as a fitting close to the previous topics which were along educational lines.

On Sunday, January 22, the Hammond Juniors and the members of Ain Harod will enter the last lap of their journey to see who will debate in the finals with the girls from Beth Gan. The subject of this debate is: "Resolved That A Jewish University Should Be Established In the United States."

RECEIVED (ALL INFORMATION)
JAN 21 1923The Daily Jewish Courier, January 20, 1923.

The Hammond Hebrew Juniors have the affirmative and the boys from Ain Harod the negative. The debate will take place at the Jewish People's Institute, 1243 N. Wood Street, at 2:30. A delegation will meet the Hammond representatives at the Randolph Street Station and the members of the Beth Alpha Club will entertain them after the debate is over.

Chicago is anxious to return the hospitality extended to them when they were in Hammond. Both clubs feel confident of victory and the judges are going to have a difficult time making a decision.

GEVA'S IDEA.

The idea for an Intermediate Debating League was suggested by members of Geva, better known as the "Yakosh Juniors" and one of their members, Rudolph Rosenberg, has handled all the arrangements. Preliminaries were held and thus selections made.

WPA (U.S.) PROJ. 304

The Daily Jewish Courier, January 20, 1928.

CHECKER TOURNAMENT.

Elimination contests in the various districts are being held in order that two teams may be selected to take place in the finals which will be held on Sunday, February 5. A Junior and Senior team will be chosen from each district and then the various teams will compete against each other in the finals.

Galilee will hold its elimination contest on January 22, and the South Side on January 29. The Emek will also hold its elimination contest soon. Trophies will be awarded to the winners in each division.

EXECUTIVE REPRESENTATIVE

Every registered club will be entitled to cast a vote for the individual **it thinks** should be selected to the National Executive Council on February 5.

The Daily Jewish Courier, January 20, 1928.

The nominees are Abe Quiat, Jonas Meyers, Lena Brodsky, Lester Carmel and Fanny Slobod.

REUNION DANCE.

For the benefit of those young Judaeans and their friends who will attend Chicago Young Judaeans' Dance at the Stevens Hotel on Saturday, February 13, we want to make it plain that the dance is strictly informal and not a couple affair. In fact, couples will be discouraged because this dance will be a mixer and its main purpose will be to make the attendants acquainted with one another. Chicago Young Judaeans' Reunion Dance will be an affair that will be different."

The Daily Jewish Courier, January 20, 1923.

It won't be one of those dances where young men and young women come up and sit around gazing coldly at one another. A special committee has been appointed to see that the young people mix. Chicago Young Judaea ranks among the leaders in its educational work and its friends will discover that it can rank as a leader in sociability as well.

MID-WEST CONFERENCE.

Chicago Young Judaea will be host to a large group of young Judaeans from out of town on February 18, and February 19. On those two days will take place a Mid-West Conference to which leaders from as far east as the State of Ohio and as far west as the State of Colorado will be invited.

The Daily Jewish Courier, January 20, 1923.

Chicago Young Judaea is aiming to make this conference one that will not be forgotten by its visitors. Any young Judaeans who can accommodate a guest are asked to see Sam Strauss.

LIBRARY

Miss Ada Quiat reports that she has collected quite a bit of money for the Young Judaeans Library. Two dollars is being asked from each club and with this money books will be purchased and the names of the clubs inscribed thereon. Isaac Siegel recently contributed a book to the library and the latest contribution is a set of "Lansberg's Legends of the Jews." This was made by a friend of Young Judaea. For the information of our readers we wish to say that books in Hebrew, and Yiddish are as welcome as books in English.

The Daily Jewish Courier, January 20, 1923.

The Young Judaeen Library is being used primarily by the leaders and not by the children as seems to be the belief among some. Contributions will be welcome and will be properly acknowledged and young Judaea's friends are asked to help make the Young Judaeen Library a place for the emanation of Jewish knowledge.

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JEWISH

The Daily Jewish Courier, January 6, 1928.

YOUNG JEWISH COLUMN

by

BENNY ALON

That promises to be the most outstanding event Chicago Young Jewish has ever had occasion to participate in is scheduled for the middle of February. This will be a gathering of Young Jewish leaders from throughout the Middle West for a conference. Leaders from as far west as Denver and from as far East as the State of Ohio will be invited to send delegates.

It has been a great many years since Chicago has had an inter-city convention of any sort and this conference, it is hoped, will lead to the **strengthening** of the entire Middle West.

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JEWISH

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The Daily Jewish Courier, January 6, 1928.

Chicago's Young Judea has a big task before it in making all the arrangements for the outside guests, but Chicago is ready and willing to do this and promises all out-of-town delegates a conference which will be both educational and entertaining.

DEFINITE DATE SOON

While a definite day has not been set at this time, by next week the date will be forth coming. In the meantime leaders and workers in Chicago should be prepared to co-operate in every way, so that our visitors can point out Chicago as one of the strongest Young Judean Centers in the country.

The Daily Jewish Courier, January 6, 1928.

The Palestinian rally is to be in the hands of the South Side leaders, who have declared that they will make it one of the outstanding events of the year. The definite date has not been set and this is awaiting the decision on to the Mid-West leaders conference as it is possible that the rally may form a part of the program. In spite of the fact that the time is indefinite, the South Side leaders group has already started to plan the program in which clubs from the entire city will participate.

DEBATING LEAGUE.

When our readers receive this copy of the Jewish Courier, the winning teams in the semi-finals of the Intermediate Debating Contest will already have been chosen. Beth Gan debated B'nai Yehuda at Congregation Beth Itzchak on Wednesday evening, January 4, and on the same evening Marchavia debated Ain Harod as to whether the boys or the girls won and whether it was decided

The Daily Jewish Courier, January 6, 1928

that the establishment of Jewish parochial schools should be encouraged by the Jew. In the United States we will have to tell our readers next week.

NATIONAL EXECUTIVE COMMITTEE

Chicago Young Judea is entitled to one more member on the National Executive Committee in addition to Ben Eddin, Dr. Isaac Schur and Sam Straus, who are already on this Committee. The following people have been nominated for this position and one of them will be chosen by the Young Judeans at the Palestinian rally:- Jonas Meyers, Lem Brodsky, Ad Quist, Lester Carmel and Fanny Globod.

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The Sunday Jewish Courier, January 2, 1928.

"HANOAR HOIVRI" JEDIDY TAVEL '28 IN TIFRER.

A general meeting of the "Hanoar Hoivri" was held Sunday, January 15, at the Jewish People's Institute, at 7:30 P. M. sharp.

The large attendance and enthusiastic spirit of all the members indicated the interest of the Jewish youth of Chicago in Jewish problems, in the revival of the Hebrew language, and the creation of a permanent Hebrew cultural and social center for the Hebrew speaking youth of Chicago.

M. Schiff, former secretary of the "Hanoar Hoivri," addressed the audience in Hebrew, pointing out the duties and responsibilities of the Jewish youth in this great historic moment of our national and cultural renaissance, and urging the members to lend their assistance and whole hearted support to the progress and development of this organization.

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The Sunday Jewish Courier, January 2, 1928.

A. Lieberman, ex-president of the "Honor Holivri," **made** a brief report on all the social and cultural activities of this organization in the past, and outlined its prospective activities for the future.

Courier, September 23, 1927.

YOUNG JUDEA COLUMN.

We have been thinking for some weeks about the wonderful progress Chicago Young Judea is making. We have outlined the plans for the future and have in all ways indicated that the local organization is functioning well. However, since the Young Judea Convention, there has been a noticeable lack of comment on the National Organization. The convention was a glowing one. Plans were made and resolutions passed which we felt would mean a big year ahead, not only for the local organizations throughout the country, but for National Young Judea as a whole. We were happy. We thought that the National Office would continue the good work of last year and that this year Young Judea as a whole would outdo itself in activity. We waited patiently, expecting to hear from our National headquarters about plans for the New Year. Time passes, not a word from the National Office. We thought surely at the beginning of September, we would hear something. Nothing came. Then the question arose, why? What had happened to all the spirit and enthusiasm which had been evident at the convention. Why this sudden death? Here is the answer.

ZIONIST ORGANIZATION NOT SUPPORTING YOUNG JUDEA.

The Zionist Organization has refused to give financial support to National Young Judea. An organization cannot possibly exist without funds and surely

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the members of Young Judea, children, cannot expect to finance it. The Zionist Organization was proud of Young Judea, when that group was organized. Then there were only a few scattered clubs. Now when Young Judea has grown to a group numbering several hundred throughout the country, when it can and is a vital factor in Zionist activity, the parent has seen fit to disown it and to let the child wonder without assistance. The Zionist Organization has seen fit to lay out money for sinecure positions and to aid minor causes, but when it comes to Young Judea, the organization which holds the future of the Zionists in its hand refuses to lend cooperation. Why? That question we would like to have the Zionist Organization answer.

WILL TEND TO ANTAGONIZE MEMBERS.

We need a National Office for the National Office acts as a guardian over all local clubs and we need that point of centralization to give our children the feeling that they belong to a live group. But what are we to tell them now? Are we to tell them that the Zionist Organization which they have been taught to honor as the group doing outstanding Palestinian work has refused to support them? Are we to continue to have them raise funds for the Jewish National Fund and for the Keren Hayesod, when Young Judea is crying for funds - for funds which will enable them to carry on the educational work of Young Judea?

Courier, September 23, 1927.

We have told our boys and girls about the Zionist Organization and in many instances have so inspired them that their enthusiasm has been passed on to the parents and the parents have joined the Zionists. But can we continue to speak in such glowing words about the Zionists when they refuse to aid the very cause which is their life?

The editor, for one, feels that we cannot do so. We cannot go on honoring the Zionist Organization when they entertain this attitude. And it is not only the children who will be affected. The young men and young women who are giving their time and energy for Young Judea are happy to do so. These young men and women for the most part are the highest type of Jewish individuals, educated and idealistic. In four or five years it will be these young men and women who will be leaders in the Zionist Organization. They too, and the editor has had the opinion of more than one, feel that something is wrong somewhere.

ZIONISTS SHOULD ACT.

We don't know what it is. We don't know who is responsible, but if there are any readers of this column who have influence with the Zionist Organization and who know the value of Young Judea, we ask them quite sincerely to

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approach those members of the Zionist Organization who are balking against giving Young Judea the, to them, small sum needed to maintain the executive offices and to point out to them the mistake of allowing the child to wander.

We want to see Young Judea progress. We want to see the spirit of the convention come back. We want to continue receiving the services of the National Office. If Young Judea is to live, it needs a central point.

LEADERS MEETING.

In spite of the heat, quite a number of workers and leaders gathered last Thursday, September 8, for the meeting at the Young Judea office. Young Judeans were glad to welcome back into their midst Dr. Schom who recently returned to the city with his wife. The two are planning to again become active.

SENIOR LEAGUE.

The Senior League is soon to be recognized. Mr. Aronson and Mr. Goldberg are taking this responsibility upon themselves and will announce the opening

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meeting soon. Boys and girls, sixteen to eighteen, will be invited to attend the meetings of the Senior League.

NEW CENTERS.

The question of the advisability of organizing new centers aroused a lot of conflicting opinions. Mr. Edidon, who has had a great deal of experience in these matters, was of the opinion that Chicago Young Judea should not exert themselves in organizing new centers, but that the energy should be spent in strengthening our present centers. A motion to the effect that no new centers be organized was made but failed to pass. Therefore, attempts will be made to form new centers in various portions of the city, but the old centers will not be neglected.

LIBRARY.

Chicago's Young Judean Library will become an actuality in the very near future, if the present plans are realized. All clubs will be asked to pledge two books and in addition friends and leaders are asked to send whatever books they may care to donate to the Young Judea Office, Room 516, 155 N. Clark St. Mr. Hyman Marcus has been asked to work out ways and means

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of making the library grow. In addition to our own library, the Public Library will be asked to have a Jewish shelf at the Young Judea office and in any other vicinities Jewish books may be in demand.

NATIONAL FUND.

Mr. Louis Agranat is anxious to complete his report of Young Judea's part in National Fund work and asks that all clubs having money in their boxes, get this to him at once. All clubs which have not boxes can secure these at the Young Judea office.

RALLIES.

Four get-togethers for the Young Judeans will occur during the coming year. The first of these will be the convention on October 23. This will be followed by a Chanukah rally in December, and by a Spring rally. Details for the conventions are in the process of being formulated.

Courier, September 23, 1927.

LEADERS' ORGANIZATION.

The question of the functioning of the Leaders' Organization as a whole, resulted in quite a heated discussion. The group seemed to be about evenly divided into those who thought that an Executive Council should decide all matters for the Leaders and those who thought all matters should be submitted to the group as a whole for ratification. It was finally voted that the Executive Council idea should govern. With this method, each center will be entitled to two representatives at the Executive Council, chosen from the members at large. As it was getting late, the meeting adjourned with many matters of importance still awaiting decision. These other subjects will be thrashed out at the Leaders' meeting, to be held in the very near future.

ORGANIZATION OF CLUBS.

Most of the clubs have already started to meet again but those Leaders who have not called their groups together are requested to do so at once so that all of us will be functioning by the time the New Year arrives.

The Daily Jewish Courier, August 17, 1927.

AN OUTSTANDING YEAR FOR CHICAGO AVUKAH.

The year 1927-1928 promises to be a year of outstanding achievements for Chicago Avukah. Under the leadership of its president, S. William Halperin, an intensive education and practical program is being worked out. A marked improvement has been shown in the calibre of the material presented at the bi-weekly discussion meetings at the Hadassah Clubroom, where carefully prepared papers by various members of the organization are read and discussed. A new feature of Avukah work has been the organization of a Hebrew class for beginners under the direction of Mr. Chizuk, who with Mr. Simon Agranat, the chairman of the Discussion Group, deserve the hearty commendation of the organization for their excellent work.

The Daily Jewish Courier, August 17, 1927.

Mr. Arthur Goldberg and Mr. Harry Iseberg, our debating managers, are both hard at work making preparations for an active year. Miss Ruth Fish, at present serving as temporary corresponding secretary in the absence of Miss Jeannette Rubin, is actively endeavoring to organize an Avukah weekly seminar under the leadership of a widely known scholar in Jewish philosophy and history. Mr. Hymen Smoler, last year's president and one of our most active members, is busy working out plans for the presentation of an Avukah cultural forum. Mr. George Fisher, one of the hardest-working and reliable workers in Avukah, heads a committee to complete preparation for an excellent series of Sunday monthly meetings.

In addition to these excellent co-workers, Mr. Halperin has to aid him a group of faithful and devoted officers and Executive Committee members. With such cooperation and enthusiasm the year should be one of unparalleled success in every way.

with (L.L.) PROJ. 30000

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Courier, August 3, 1927.

CHICAGO CHAPTER OF AVUKAH.

The cultural program of Avukah for the year has been initiated through the launching of a series of six discussion meetings for the Summer months. At each of these meetings, papers by various members are read, followed by a general discussion on the part of the audience. The subjects have been carefully selected by a committee, and they cover chiefly two broad ideas - problems of modern Palestinian life.

The first of these discussion meetings took place on Wednesday evening, 8 p.m. July 13, at the Hadassah Club Room, 8 S. Dearborn St., Room 915. Mr. Aubrey Mallach read a paper on "A Perspective of American Jewry." On July 27, the Hadassah Club Room was the scene of the second discussion meeting. Here Miss Jeanette Rubin read a paper on "American Jews and Zionism" while Mr. S. William Halperin followed with a paper on "American Jews and Zionism." At both these meetings the attendance was excellent, while throughout a very intelligent discussion was maintained. The next discussion meeting will take place at the Hadassah Club Rooms on Wednesday evening, August 10, at 8 p.m. Mr. Harry Iseberg will read a paper on "A History of Jewish Youth Movements in America," and Mr. Simon Agranat will present a paper on the subject, "What

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Courier, August 3, 1927.

can Avukah do for Zionism and Palestine?" All Jewish young men and women are invited.

On Monday evening, August 1, a meeting of the Avukah Executive Committee took place, with Mr. S. William Halperin presiding. A number of important matters were discussed with reference to enlarging the scope of Avukah's educational and practical program for the coming year.

Courier, July 24, 1927.

YOUNG JUDAEA COLUMN. By Fanny Slobod.

Chicago Young Judaeans are going to have the time of their lives at the annual picnic to be held Sunday, August 14, at Harm's Woods.

Jonas Meyers Heads Executive Committee.

Because of the resignation of Meyer Handler as President of Chicago Young Judaea, Jonas Meyers was unanimously elected Chairman of the Executive Committee at a meeting of leaders held Tuesday evening, July 12, at the Young Judaeans office. He is the leader of the famous Hakoah Juniors which produced Charles Saltzman and during the past year has done some fine work in Emek Yizrael, where he is supervisor. Due to his efforts, the number of clubs were doubled. Also Jonas was very active in the Young Judaeans Magazine Campaign and aided greatly in making it a success. Jonas has some fine plans for the future of Chicago Young Judaea which he plans to put into execution at once so that when a new president is elected next Fall he will not have so much work to do.

New Name For Leaders' Group.

The Leaders' Group feels that its name is not indicative enough of its purpose and so the Executive Committee is planning on several new names to submit to

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Courier, July 24, 1927.

the leaders which will be more in accordance with the aims of the organization. Next Fall more stringent rules with regard to membership with this group will be enforced so that the Young Judaeans can be assured of the finest kind of leadership and supervision.

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JEWISH

Courier, July 21, 1927.

ALEPH ZADIK ALEPH.

The Albany Park, South Shore and Maywood chapters of the Order Aleph Zadik Aleph of the Independent Order B'nai B'rith are to hold their first joint excursion Sunday, July 24. This excursion will be to Michigan City. Final plans have been completed by the A. Z. A. Junior Council to make this trip a huge success. Friends of the A. Z. A. fraternity members are cordially invited to participate in this excursion.

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JEWISH

The Reform Advocate, Volume 72; Week of November 6, 1926.....Page 458.

The Young People's League of the United Synagogue, Midwest Branch is a new organization in Chicago. It had its first conference here less than a year ago.

The major problem facing Judaism and Jewry in America today is bringing the younger generation to the synagogue. That is the task of Y. P. L., and its efforts are receiving the co-operation of the conservative rabbis of Chicago and their congregations.

A Youth's Night will be held on November 26, in all the conservative congregations in the city.

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JEWISH

The Reform Advocate, Wk. of June 26, 1926, p.737, Vol. 71.

One of the pioneer self-governing boys' clubs - the American Boys' Commonwealth - will dedicate its new clubhouse at 3036 W. Roosevelt Rd. on June 27.

The boys' organization, with a membership of over 500, is sponsored by the Young Men's Jewish Charities. It came into existence about five years ago and during its short history has become one of the most-widely known boys' clubs in America.

The A. B. C. has the distinction of holding the National Debating Championship of the Boys' Club Federation, which they won two years ago at the national convention in Washington. For many years, boy orators of the A. B. C. have assisted the Mayor's Safety First Commission by speaking at large gatherings and on the radio.

The chief aim of the club is to build boys into fine citizens by instilling in them at an early age the duties and obligations of good citizenship. At the weekly meetings, which are conducted with all of the decorum and orderliness of the best parliamentary bodies, the boys are frequently addressed by men and women of note. Among those active in the work of the A. B. C. are Judges Henry Horner and Hugo M. Friend and Gen. Abel Davis.

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The Chicago Jewish Chronicle, Wk. of June 25, 1936. Vol. 8, p.3.

The Adath Bnai Israel Hebrew League will celebrate the dedication of its new home on June 26, and 27, at 3513 Douglas Blvd.

The Hebrew League is organized for the purpose of promoting and fostering the study and observance of traditional Judaism, observance of the Sabbath being a pre-requisite for membership in this club.

The organization takes an active part in all communal affairs. It is the leading Mizrachi Zionist organization in the city, and is interested in the National Fund, Keren Hayesod, and has played an active part in the United Palestine Appeal. It is also a member of the Union of Orthodox Hebrew Congregations.

The officers of the organization are: Mr. Abba Abramovsky, president; Miss Eva Aronson, vice-president; Mr. David Weiss, secretary; Mr. Dave Rosenberg, treasurer.

Mr. David Sacks is chairman of the building committee.

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JEWISH

The Jewish Forward, February 7, 1926.

WPA (ILL) PROJ 10215

WORKMEN'S CIRCLE TO WIN JEWISH YOUTH.

Jewish life in the United States has entered a new phase. With the sudden cessation of immigration and the practical disappearance of the green horn, the Jewish masses are rapidly becoming Americanized, not assimilated, acclimatized best describes what is going on. If by assimilation we mean the sloughing of those peculiarities that constitute our Jewishness, if the word is taken to mean intermarriage and all that this conveys then we are just as far from that as we were thirty years ago. Acclimatized, however, is another thing.

Wherever Jews have lived for the past two thousand years and more, they have not failed to acclimatize their Jewish life. Living under the Romans and the Greek was different from being in ancient Palestine. Jewish life in Spain, in France, in Italy, in Poland, and now in America, has borne the unique characteristics of every age and every clime.

The Jewish Forward, February 7, 1926.

And yet the golden chain was not broken. Each generation continued to carry on. The Jews have changed their language many times, adopting and adapting new Jargons suited to their peculiar needs; they have changed their manners and their occupations, their gebardines and their ideas, but they did not cease to be Jews. We have little to fear from acclimatization in America. The American Jews will doubtless look, talk, and act differently from their Polish or Russian brethren, but only outwardly. Intrinsically and essentially the Jew in the United States will be just as Jewish as the Polish or Russian Jew.

But this process of acclimatization is not a painless one, nor is it unattended by grave dangers, unless care be exercised. When old wine is poured into new bottles, something of the precious bouquet is lost, if the work be not done by patient and loving workers.

It is to the credit of the Workermen's Circle the great Jewish Fraternal

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The Jewish Forward, February 7, 1926.

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order, that it has seriously tackled the problem in a way that augurs well for its solution. Alone of the many Jewish orders the Workmen's Circle has attacked the job in a workmanlike manner, courageously and sanely.

A bridge must be built to open the river of time which separates the European born fathers from their American-born sons. A technique, somehow, must be evolved, a way found, to unite present day American-Jewish life with the idealism of the older generation of Jewish radicals. How shall such harmony be produced between two generations, two distinct, if not conflicting, worlds? How make the father understand his native American son and how prove, to the modern Jewish youth, that his father brought from the Old World spiritual values which deserve to be respected and preserved? Upon the answer depends a great deal.

With all my soul, I am convinced that the American-Jew of the future will be a poor individual indeed, unless he becomes imbued with the ideals his father bore so gloriously and unselfishly.

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The Jewish Forward, February 7, 1926.

WPA, Q251, 100, 130275

American-Jewish life of the next twenty-five or fifty years will be vulgar and stupid, devoid of beauty and meaning, if the children of the first generation come empty handed into the national life.

It is by no means surprising that the Workmen's Circle has undertaken the task of building the bridge between the old and young generations, forging the golden chain that shall unite in a bond of mutual understanding and love the fathers and the sons, the immigrants and the natives. For what other Jewish organization of national scope is so suited to do this work than the Workmen's Circle?

From every part of the United States the demand has arisen among members of the Workmen's Circle that junior leagues be organized at once for the purpose of training the future membership of this splendid Jewish order. This demand is growing more insistent daily. At the last convention a resolution empowering the home office to begin the work was almost unanimously adopted and this decision was ratified by an overwhelming majority of the membership.

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JEWISH

The Jewish Forward, February 7, 1926.

There are too many indications that the native-born children of Jewish immigrant will fall a prey to cheap "Americanization" unless they be taken in hand at an early age. The moral obtuseness of so many native-born Jews, their indifference to ideals, lack of understanding of politics, economics, literature, music, and social movements; their apathy to the finer things become all the more glaring when contrasted with fine sensitiveness of the Jewish student youth in Russia.

To teach the Jewish youth in America to understand the world we live in, pride in the pioneering work of their fathers, a humanitarian point of view, - such is the task before the Workmen's Circle.

Therefore the Jubilee Convention authorized the home office to set its machinery in motion organizing junior leagues. Membership in a junior league is now open to sons and daughters of Workmen's Circle members over the age of sixteen. The activities of these leagues should be exclusively social and educational and auxiliary to the parent organizations.

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The Jewish Forward, February 7, 1926.

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The gatherings should be devoted to literary discussions, debates, entertainments, dances, theater parties, hikes and so forth. The home office is prepared to help the branches organize junior leagues with special literature, lecturers, organizers, and so forth. In this work the Labor Lyceum can be of the utmost assistance by providing necessary accommodations for the activities of these groups.

Sons and daughters of Workmen's Circle members! prepare yourselves for the great task. Make yourselves worthy of taking over the magnificent endowment, the cherished ideals of your fathers; may they be safe in your lands! The Workmen's Circle of the future is beckoning you. Will you not **respond** to the call?

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JEWISH

The Sentinel, Volumes 59-60; Week of July 3, 1925. Page 7.

The Inter-High Jewish Educational League came into being about a year ago upon the initiative of Dr. A. M. Dushkin, the executive director of the Jewish Education Committee.

The purpose of the league is to rekindle in the hearts of the large number of Jewish high school boys and girls the flame of Judaism and to make them aware of their duty as Jews.

The league has at present three branches, at Marshall, Medill, and Tuley High Schools. It is the aims of the leaders of this movement to extend its work to other high schools where Jewish pupils are to be found in large numbers.

The Inter-High Jewish Educational League is a branch of the Jewish Education Committee of the Chicago Charities.

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REF. (ILL.) PROJ. 30275

Chicago Hebrew Institute Observer, April 21, 1925.

The Poale Zion Juniors Club is a group of boys and girls between the ages of fourteen and seventeen. The following is a course of lectures to be delivered within twenty weeks:

1. Beginnings of Peoples - introductory lectures. a. Mankind: Its origin and first achievements. b. Primitive Societies: Hide-bound life and beliefs. c. Tribal origins and births of peoples.
2. Beginnings of the Jewish Peoples. a. Biblical and legendary lore about Abraham. b. Idolatry: Manifestation of the wondering mind of mankind. c. Monotheism.
3. The Patriarchs. a. The institution of Patriarchy. b. Abraham, Isaac, and Jacob. c. The early migrations of the Hebrews. d. The migration of the Israelites to Egypt.
4. Egypt and the Return. a. Ancient Egypt: The people and beliefs.

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Chicago Hebrew Institute Observer, April 21, 1925.

b. A sojourn of several centuries - Joseph. c. Contact with Egyptian culture. d. The Exodus - Moses. e. Moses - the first and greatest teacher and leader.

5. Tribal Organization in the Desert. a. The remaking of the Jewish people in the forty years wandering and fighting. b. Preparation for the land. c. Spiritual acquisition - the Torah. d. Moses, the teacher.

6. The Israelites in Canaan: Period of Judges. a. Conquest of the land; strengthening of the people. b. Joshua: Cementing of the people. c. The Judges: Lack of central political organization. d. The Judges: Changing fortunes of the union of Israelitish tribes among hostile neighbors. e. Periodic straggling from Mosaic law and form of worship, and imitation of neighboring tribes.

7. A Kingdom and a Nation. a. The prophet Samuel: A maker of kings. b. King Saul: Foreign conquests. c. King David: Expansion and internal centralization. d. King Solomon: Material prosperity and spiritual development. The Temple.

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Chicago Hebrew Institute Observer, April 21, 1925.

8. The Decline and Fall of the Hebrew Kingdom. a. The division into Israel and Judah. b. Comparison of the two kingdoms. c. The fall of Israel. d. The fall of Judah.
9. The Prophets. a. The early prophets: Elijah, Elisha, etc. b. The later prophets: Isaiah, Hosea, Amos, Jeremiah, etc. c. The Judaism of the later prophets.
10. Babylon and the Partial Return. a. The Jewish communities in Babylon. b. The Jewish communities left in Palestine. The Samaritans. c. The Return Under Cyrus: Ruler of the Persian Empire. d. The Scribes: Ezra, Nehemia. The rebuilding of the Temple.
11. Palestine under Foreign Rule. The revolt. a. Palestine, a protectorate under Persia. b. Palestine under Alexander the Great. c. Palestine under the Egyptian Ptolemies. d. Palestine under Syrian rule. e. The Maccabean revolt. Chanukah.

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Chicago Hebrew Institute Observer, April 21, 1925.

16. The Jews in Medieval Europe: A recital of woes. a. In Catholic Spain: The inquisition and expulsion. b. In Catholic France: The various persecutions and exiles. c. In Germany: Inferior position of the Jews. d. In Italy: The tempering influence of the Popes. e. In England: The early prosperity and early exoression. f. In Finland: The haven of refuge. Menasseh Ben Israel. Spinoza.

17. The Jews in Medieval Europe: a. The Messianic outbursts. b. The Jews in Poland and Russia. c. Closed inner life: Talmudism and Chassidism. d. Glimpses of America.

18. The Nineteenth Century. a. Harbingers of Enlightenment: Moses, Mendelsohn. b. The shift of the center of Jewry to Russia and Poland. c. The emancipation of Western Eurone. d. The rise of Nationalism. e. Zionism and Theodore Herzl.

19. The Twentieth Century. (prior to the war). a. The Jews in Russia

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Chicago Hebrew Institute Observer, April 21, 1925.

and Poland. b. The Jews in America. c. Jewish literature: Hebrew and Yiddish. d. Jewish Nationalism.

20. The War and Today. a. Jewish participation in the war. b. Disastrous effects of the war on the Jewries of Europe. c. The Jews today. d. Jewish participation in modern civilization. e. Anti-Semitism and the answer. f. The logic of Zionism. g. Palestine today.

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The Chicago Chronicle, Wk. of February 13, 1925. Vol. 5, p.4.

day. There is also the ideal of scholarliness, fortified by the awarding of merit badges for attainment in various branches of Jewish learning.

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The Reform Advocate, Vol.68.Wk. of Dec.27, 1924.--Page 727

FORMATION OF MEDILL JEWISH EDUCATIONAL SOCIETY.

This organization is made up of students of Medill High School, interested in the study of Jewish Education. The society aims to organize classes in Jewish History, Literature, and the Study of Hebrew.

Mr. David W. Pearlman, Registrar of the College of Jewish Studies, is the leader of this group. This group meet every other Sunday at the J.P.I,

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The Reform Advocate, Vol.67.Wk.of July 5,1924.--Page 819.

**B'NAI B'RITH ESTABLISHES HILEL FOUNDATION FOR JEWISH
EDUCATION IN AMERICAN COLLEGES.**

A committee, consisting of Judge Fisher, Rabbi Louis Mann, Leon L. Lewis, and Rabbi Benjamin Frankel was appointed by Adolph Kraus, President of B'nai B'rith, to visit the University of Wisconsin, to establish a Hilel Foundation for the Jewish students attending this university.

The Hilel Foundation aims to give the Jewish students in the American Colleges an education in Jewish social, cultural and religious problems. This foundation was established last semester at the University of Illinois, under the direction of Rabbi Frankel.

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JEWISH

Daily Jewish Courier, Feb. 26, 1924.

A VISIT TO YOUNG JUDEA

by

A. Mallach

(In English)

It was at the Midwestern Zionist convention, held quite recently at the La Salle Hotel, that I first heard that there were Young Judea Clubs in Chicago; for until then I was under the impression that this organization had no members whatever in this city. At the convention, however, I met some of the older members of the club, and also Mr. Haluskah, the director of Young Judea in Chicago. The description he gave me of Young Judea activities was intensely interesting, and I did not hesitate to accept his very kind invitation to visit the club that meet every Saturday night at the Talmud Torah at Rockwell and Hirsch Streets.

It was not a very fine night for going out, when I visited the Young Judea

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Daily Jewish Courier, Feb. 26, 1924.

a couple of weeks later, and I expected to find at the utmost twenty or thirty members present. I was, therefore, very pleasantly surprised to find at least a hundred there; boys and girls of all ages from twelve to eighteen were contributing their share in making the Talmud Torah building a hive of Jewish and Zionist activity. What surprised and greatly delighted me, at almost the first minute of my entrance, was the sight of two boys, neither of whom above fourteen, heatedly discussing Mr. Zangwill's then recent speech in New York; and they argued about it with a knowledge of Judaism and Zionism that would have been commendable in someone twice their age. I felt that even if the Young Judea movement had done no more than to teach these two boys what they knew, it had a good reason for existing, and that there was also a good reason for the older members of the Chicago Jewish community to so support them as to make then the strongest body of Jewish Youth in the city. Mr. Haluskah then saw me, and after asking me to go round the building and see the club working, he had to leave me; the numerous duties he had in taking care of the fourteen clubs that met there would not

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Daily Jewish Courier, Feb. 26, 1924.

allow him to stop long.

The first room I entered happened to be occupied at that moment by the Young Judea Council, and I decided that I would "listen in" on the proceedings for a while, so as to get some idea as to what the clubs as a whole were doing. The Council consisted of two representatives from each club; it was, therefore, a rather mixed gathering, and I was prepared to hear some unusual opinions, and I was not disappointed. They were at that moment discussing the constitution of the Council, that had been submitted by a committee of the Council formed for that purpose. Everyone took part in the debate, from young girls of twelve or thirteen to young men of eighteen, thus making it extremely interesting.

I left the meeting and went across the hall to another room. A boys' club was meeting there, boys of about thirteen or fourteen. There were about twenty-five present, and as this meeting promised to be interesting, I

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Daily Jewish Courier, Feb. 26, 1924.

thought that I would stay there for a while and see what they did. They were having their business meeting, and their president, a boy of about fourteen, was in the chair; he conducted that meeting far better than I have seen some people, who are old enough to be his grandfather, do. After all the business had been concluded, the literary part of the evening commenced. Their leader, Mr. Rushkin, spoke to them on the future political state in Palestine (a subject that I, in my ignorance, would have pronounced as far too high above their heads, for them to understand intelligently). They, however, understood it very well and afterwards discussed it with almost the experience of veteran Zionists. I have visited this club since then, and I have seen that this was not an exceptional evening. I have heard them argue about the action of Flavius Josephus in leaving the Jewish ranks, and going over to the Romans, as if they had actually lived at that time, and were trying to convince Josephus himself of the error or otherwise of his ways.

I never expected to find the children so well versed in things appertaining to Judaism and to Jewish history, and I came to the conclusion (afterwards

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JEWISH

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Daily Jewish Courier, Feb. 26, 1924.

proved to be erroneous) that this club was far better than the rest, and I thought that if I visited the other clubs, I would find my opinion to be correct. It was hard to believe that young boys and girls would spend their Saturday evenings, week after week, to learn things appertaining to Judaism. It was only later that I understood that because of the system on which the organization is worked, because of a judicious admixture of work and play, and because of the method in which knowledge is imparted to the members, the work is made really attractive to all concerned.

From the club above-mentioned, I went to a club composed of girls about thirteen years old. When I came in, their leader was reading them a story from the Young Judean, the official organ of the American organization. The children were listening with rapt attention, and drinking in every word that was being said; they were intensely interested in everything that their leader was saying, even my entrance hardly caused them to look round, let alone lose attention.

Now I was beginning to believe; I had seen that Young Judea is making Judaism

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and Zionism matters of vital importance to these boys and girls; it is making them feel the true value of everything that is Jewish. But I was not yet quite convinced; I thought that the movement is only interesting to the younger children, I thought that when they grow older, when they begin to take an interest in more things, when their outlook upon life becomes broader, they would no longer be attracted by Young Judea. I learned that this idea too was erroneous when I visited another club, this time a club composed of almost young men, boys of sixteen or seventeen years of age; and that is where I saw what may be called the results of Young Judea work, not the final results, however. There I saw the members themselves giving talks on Jewish affairs, not a leader this time, but the boys themselves. One boy that I heard, was speaking on the prospects of Zionism under the new British cabinet; another I heard speak on the Jewish relationship with the Arabs in Palestine. I also heard one of them give his first of a series of talks on Biblical history. The speakers all displayed a wonderful knowledge of their subjects.

I then realized what a fine thing Young Judea is; I realized how important it

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Daily Jewish Courier, Feb. 26, 1924.

is that every Jewish child should be given the opportunity to become a Young Judean, because I realized that these boys and girls are our future Zionists, these are the men and the women of the future who will be the governing factor in the renaissance of the Jewish life in Palestine.

It is the imperative duty of every Jewish parent to see that his sons and daughters, from the age of twelve to the age of eighteen, join the Young Judea, whose object ought to be known to everyone; it is "to advance the cause of Zionism; to further the mental, moral, and physical growth of the Jewish youth, and to promote Jewish culture and ideals in accordance with Jewish tradition". No persons with anything like a Jewish upbringing can have anything against this aim, not only can they not have anything against it, but it is their duty to help Young Judea to extend itself so as to embrace the whole of the Jewish youth in Chicago within it.

Meetings are held every Saturday evening at the Talmud Torah at Rockwell and Hirsch Streets, and also at the Temple Judea Community Center at 1227 South

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Independence Boulevard.

An appeal is made to all those boys and girls who are interested, or those who think that they may become interested in the Young Judea, to come to the meetings. Everybody will be welcome.

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JEWISH

Daily Jewish Courier, Apr. 26, 1923.

A JEWISH CENTER IN THE WEST SIDE

(Editorial in English)

Jewish youth in the West Side of Chicago has no center. That it needs one goes without saying. There are innumerable Jewish clubs, societies, organizations, the objects of which are educational, intellectual, literary or social, which have no adequate meeting places and no guide for their activities.

Not only is there a need for a center for our youth, but for our adults as well. There is no Jewish intellectual center on the West Side, no Jewish literary center, no Jewish social center, and no Jewish library either. The only way to meet all these actual requirements is to establish one center to accommodate the young and the old, the literate and those in need of an education, the poor and [the] rich. The center, it should be understood, must serve Jewish purposes and must be permeated

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JEWISH

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Daily Jewish Courier, Apr. 26, 1923.

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III A with a Jewish spirit. It must foster noble Jewish aims and aspirations. It must be the cementing power in the community, a source of Jewish idealism and the central point for all the Jewish activities in the Lawndale District. The Jews in the Lawndale District are no longer immigrants. They are all thoroughly Americanized. The number of newcomers from across the seas is insignificant, and therefore the center to be established can concentrate all its activities on the cultivation of the Jewish spirit and Jewish ideals. The American school will take care and does take care of all Americanization work. If the center to be established in the Lawndale District will bring up a good generation of Jews in Chicago, it will ipso facto also serve the purposes of a better citizenship, for a good Jew, true to the traditions of his people and to everything that is noble in Judaism, is of necessity a good man and a good citizen. He is ethically minded, a lover of justice and a seeker of truth, and hence the center to be established can best serve the purposes of Americanization and the purposes of creating a better citizenship by being thoroughly Jewish

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Daily Jewish Courier, Apr. 26, 1923.

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III A in spirit. Such a center is a real need and is worthwhile having.

If the leaders of the community, who are interested in the establishment of such a center, will approach the solution of the problem from the point of view we have here presented, their appeal for a center will meet with a generous response on the part of the Jews in the Lawndale District. If the leaders of the community indicate their willingness to establish a Jewish center to meet the educational, intellectual, religious, artistic, literary and recreational needs of the Jewish community on the West Side, there will be not a single West Side Jew who will not contribute his share toward the building fund.

In our humble judgment, the center to be established at the cost of a million dollars should have a modern Hebrew school to accommodate at least five hundred pupils of both sexes, a Jewish library to be the Jewish library of the Jewish community of Chicago, a synagogue and educational facilities for old

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JEWISH

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Daily Jewish Courier, Apr. 26, 1923.

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III A and young, and courses in Jewish history and literature as well as in Hebrew, besides playgrounds, meeting halls, etc. The educational and intellectual policies of the center should be left in control of a Joint Board consisting of prominent West and South Side Jews who know something about matters Jewish and who are familiar with the intellectual and educational needs of the West Side. The other activities, can be left to the Board of the present Jewish People's Institute. This seems to us to be a sufficient basis for co-operation between the West Side Jews and the present Board of the Institute. Such co-operation will result in much good for the community and will greatly contribute to the creation of a united Jewish community in Chicago. The West Side Jews must not feel for one single moment that they are being imposed upon philanthropically but they must feel that they are on equal footing with the rest of the community and that their co-operation is accepted and welcome.

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JEWISH

Daily Jewish Courier, Mar. 23, 1923.

BUILD A DAM

(Editorial)

When a river overflows its banks, a flood is unavoidable, but before it overflows its banks, something can be done to hold back the threatening deluge. A dam can be built to check and drive back the rising waters. We Jews in the western countries are in a situation today similar to a house near a river whose waters are constantly rising and threatening to inundate and destroy the house. The fast and turbulent life in the western countries undermines the basis of Jewish life.

The environment in which we live is washing away section after section of the Jewish nation. The youth is slowly but surely drifting away from us; the Jewish mother has no interest in the Jewish education of her children; the intelligentsia are gradually leaving us, and even the masses of Jews are losing sight of their Jewish consciousness. Around us swirl unfriendly waters

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Daily Jewish Courier, Mar. 23, 1923.

and our house stands in danger of being swept away. It is still not too late to build a dam against these unfriendly waters which are rising higher and higher and are threatening to engulf us.

Truthfully speaking, we have always built such dams. What else have served as fences and walls against unfriendly waters, if not dams? But never have dams been as necessary to protect the Jewish house against unfriendly waters as today, because never have we been so exposed to the danger of assimilation as today. We must help any group of people who wish to build or help build a dam because they are doing the work that every conscientious Jew should do.

In Chicago there is a group of young Jewish men known as the "Adath Bnai Israel". These men are engaged in building a dam. They seek to attract the youth to Jewish traditions; they are organizing the youth on a religious and nationalistic basis; they are helping to restore the Sabbath and all the other great institutions of the Jewish religion; they are doing everything they possibly can to build a dam, and it is, therefore, the duty of every

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hundred members, Judaism in Chicago would assume a different appearance. The stronger such groups like the Adath Bnai Israel become, the better it will be for Judaism and for the preservation of Jewish life. Groups like the Adath Bnai Israel, stand like an iron wall between the Jewish people and the threat of assimilation, because they are building a dam against unfriendly waters which threaten to destroy our house.

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Daily Jewish Courier, Aug. 14, 1922.

LARGE CROWD ATTENDS THE BANQUET OF THE SONS OF
ISRAEL ASSOCIATION

Last night a large crowd of members and friends of the Sons of Israel Association, 1113 South Ashland Boulevard, celebrated the tenth anniversary of the founding of the Association. They held a banquet at Lieberman's Zion Kosher Restaurant. The young men and women enjoyed themselves around attractively served tables. National, Chasidic, and other songs filled the hall.

Rabbi Saul Silber, in a long speech, told of the activities of the Sons of Israel Association with regard to the Jewish life of Chicago. Other speakers were: Rabbi Starobinski, Rabbi Rosenbloom, P. Stein, B. Matthew, Potemkin, S. Kramer, I. Abel, and others. A telegram of greetings, received from the Young Mizrachi [Orthodox wing of Zionist organization] of Palestine, was read at the banquet.

Many students of the Hebrew Theological College were present at the banquet. The celebration lasted until late at night. Rabbi Judah Leb Siegel was the

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Daily Jewish Courier, Aug. 14, 1924.

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IV toastmaster.

A mass meeting for tonight has been arranged by the Sons of Israel Association, at the Congregation Kehilath Jacob, Madison Avenue and Douglas Boulevard. Rabbis Shach, Ephraim Epstein, and Jordan, as well as members of the Association, will address the gathering. A large crowd is expected.

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JEWISH

Daily Jewish Courier, Aug. 9, 1922.

AFTER TEN YEARS

(Editorial)

Ten years ago today, a group of young, Orthodox Jews founded the Sons of Israel Association, at 1133 South Ashland Boulevard. The Association was an organization of Orthodox youth, which sought to strengthen Judaism within its own ranks and to spread and strengthen Jewish traditions among all the Jewish groups of Chicago. The mere fact that there is such a group of idealistic young men in Chicago, and that their organization could continue to exist for ten years and to be effective during all those years, inspires as much joy as the sight of an oasis in the desert.

The Sons of Israel Association has not increased its membership to any great extent during the ten years of its existence. The entire membership of the Association and its four branches is about three hundred. The Association, has, nevertheless, shown itself to be of considerable importance. It has produced

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Daily Jewish Courier, Aug. 9, 1952.

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II D 8 a number of rabbis, among them Rabbi [Benjamin] Daskal, Rabbi Rosenbloom,
III C and a few others. The Sons of Israel Association is an active organiza-
tion. Neither its leaders nor its members are asleep. Representatives
of the Sons of Israel Association can be found at every meeting which is devoted
to Jewish affairs. Members of the Association can be found at meetings to
consider the problem of kosher food, at relief meetings, at Herer Hayesod
["exchequer" of World Zionist Organization] meetings, at Zionist meetings, and
so on. They not only perform general Jewish work in Chicago but they do all
the Mizrachi [Orthodox group in Zionist organization] work in Chicago because
most, if not all, of the members of the Sons of Israel Association are also
Mizrachi members, whose basis of activity is the Basel program.

The young men of the Sons of Israel Association should be given credit for their
initiative and activity. For a long time they maintained a Jewish employment
bureau for those who wished to observe the Sabbath. They have always shown and
proved that they take their Judaism seriously. The young men of the Sons of

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Daily Jewish Courier, Aug. 9, 1922.

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II D 3 Israel Association seek to increase and broaden their own knowledge
III C of Judaism, besides being active in all spheres of Jewish life in
Chicago. They have a Talmudic study circle every Saturday. They
arrange a series of lectures during the year on various Jewish subjects. Many
of them are studying and are trying to educate themselves as Orthodox Jews.

It is a credit to Chicago as well as a credit to these idealistic and serious
young Jewish men that the Sons of Israel Association, an active, effective and
idealistic group, has lived to celebrate its tenth birthday anniversary. One
can be sure that the Chicago Orthodoxy has a future because young active forces
live within it, because hundreds of young Jewish men are to be found in Chicago
who seriously devote themselves to the Jewish problem and to their own education
in Judaism.

The Sons of Israel Association deserves the sympathy and support of every Orthodox
Jew in Chicago because these young men of today will be the leaders and repre-
sentatives of tomorrow. We congratulate the Sons of Israel Association upon

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Daily Jewish Courier, Aug. 9, 1922.

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II D 8 the celebration of its tenth anniversary. We hope that it will continue
III C in the future, as it has in the past, to strengthen Judaism in Chicago
and that it will continue to participate in all Jewish affairs.

The only way to help strengthen Judaism in Chicago is to be active. The members of the Sons of Israel Association have been active up to now and they will surely continue to be so in the future.

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JEWISH

Daily Forward, Feb. 4, 1922.

HOW THE RADICAL WORKERS ARE REARING THE YOUNG GENERATION

A new, lively, energetic project has been started in one of the Workers Circle's largest schools on the Northwest side. This school is conducted by the Socialist Institute, Le Moyne Street. This new project consists of the establishment of children clubs and the introduction of a series of contests.

On the program of the Workers Circle's schools, from their inception, much pressure was applied to the children clubs.

First, the children clubs are the best and perhaps the only means with which to develop within the child a sense for social and common work.

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Daily Forward, Feb. 4, 1922.

Second, the club is the best place for the child to show his natural inclinations and abilities, and develop his mental character, his independence, and all that he is to do, and does do.

The management of the clubs, however, encounters many technical difficulties, especially when the time is short, for the schools are open every day in the week, with classes until 8 P. M.

To take an evening off from school is something they do not wish to do. But where there is a will, there is a way. The management and the teachers have gotten together, and so far have founded two important clubs: one, the Young Builders Club, which consists of

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Daily Forward, Feb. 4, 1922.

children of higher education, who for certain reasons had to leave public school. This club has drawn a number of high school students, who enrolled in the Workers Circle's school. The second, the Children Circle Club, consists of only small children from 7 to 9 years of age.

The love and inspiration of the children for their clubs is so great that the slightest sign of misbehavior, which means expulsion, is immediately rectified.

The training value of the club cannot be overestimated.

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Daily Forward, Feb. 4, 1922.

An example of such a characteristic fact: A seven year old boy of the Children's Circle, who had spent his two cents for candies instead of paying his dues, made the entire membership of forty-five children demand the child's expulsion, and had it not been for the intercession of the supervisor, the child would have been expelled. He was compelled to make all sorts of promises, promising to pay four cents at the next meeting, and never again commit such a crime.

Now another fact: Some time ago the Daily Forward came out in large red letters, on the occasion of the pardon and freeing of Debs. The executive happened to bring a Forward to the school, and the children, after reading the news of Debs' pardon, had some secret arguments

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Daily Forward, Feb. 4, 1922.

in reference to this news, which finally resulted into a secret meeting. The result of the meeting was that they hung large photographs of Mr. Debs, decorated with red ribbons and flowers, on the wall of the main hall. At the regular meeting held two days later at their own initiative, they presented a play the features of which were Debs' arrest, conviction, and freedom.

At every meeting, the children carry out their own plans and programs of plays, songs, recitations, and debates. Every child is eager to bring out his best.

To what extent the sentiment of solidarity is being developed among the children through the clubs, is adequately illustrated by the

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Daily Forward, Feb. 4, 1922.

following examples:

Last Friday the children of the Circle's school elected their officers for the coming three months. Two of them were candidates. The one who was elected came running to the director, begging and pleading that his friend, his opponent, should serve as his substitute every other week, that is, that the time for which he was elected be divided between the two.

Not long ago, the club of the older children, the Young Builders, on ~~their~~ own initiative and with hardly any outside assistance, carried through a beautiful literary and musical program which was



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Daily Forward, Feb. 4, 1922.

witnessed by more than four hundred children and many adults. Now they plan to enlarge the school library with the most modern literature for children.

At their next meeting, a general debate is to take place, the subject of which will be the Constitution: whether or not it is constitutional to take away the constitutionally guaranteed citizen rights of a person who declares himself for free speech and against war, as in the case of Mr. Debs. Aside from that, the clubs have special committees to look after the hygiene of the children, seeing to it that they wash their faces and hands. There are also other committees whose duty is to look after the members in case of sickness and to investigate why some of them stay away from school for any length of time.



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Daily Forward, Feb. 4, 1922.

Two contests have been going on in the school for some time. One on writing compositions and the other on Jewish riddles. These contests are being carried on with unheard of success. The children are writing compositions on various subjects. They especially take a great deal of interest in writing about worker's children. A part of their compositions consists of letters and greetings to Mr. Debs, on his freedom.

All the compositions are submitted to a committee of judges, and the best compositions carry off prizes.

According to the answers of the children to the Jewish folks-riddles, you can readily see that this school can and will accomplish. For



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Daily Forward, Feb. 4, 1922.

example, some one asked one of the boys a riddle; viz., Who is poor himself but makes others rich? "A worker," nearly all answered. Another riddle was asked: Whose death was mourned by all nations of the world? "Karl Marks," was the immediate answer.

In conclusion, we can frankly state that the Northwest Side school of the Workers Circle for children clubs will be a great success in the near future.

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Daily Jewish Courier, Jan. 27, 1922.

N. W. Y. W. H. A. HAS BIG YEAR AHEAD

(In English)

The North West Young Women's Hebrew Association plans to do three or four times the work that was done last year. This young rapidly growing organization plans to realize this year their aim of building a Jewish Community Center on the North West side, which is a long felt need in that part of Chicago. This entire district has not now one suitable gathering place. The proceeds of their big program for their annual dance at the Parkway Hotel on December tenth and of their other social affairs have swelled their Building Fund considerably. A centrally located Community Center for the Jewish population of the North West side is much needed, and will be welcomed enthusiastically.

At the meeting of January twelfth, it was voted that two vice presidents would be needed to carry forward the extensive plans laid down. Mrs. Sadie Smith Siegel, who was elected Vice-President on January fifth, was voted First Vice-

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Daily Jewish Courier, Jan. 27, 1922.

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President, and Miss Rose Catrum Second Vice-President. Miss Rose Ostrum was appointed Chairman Social Committee, Miss Florence Dick Chairman Membership Committee, Miss Rayda Posner Chairman Publicity Committee, and Miss Helen Lieder Chairman Educational Committee. The new Board of Directors will hold a special meeting on Thursday, January twenty-sixth, to complete plans for the activities of the organization for the coming year. The plans include a "Y. W." monthly paper, a Dramatic Circle, bigger Athletic activities, a Home Nursing Class, and regular dances, and socials and joint socials with the North West Y. M. H. A. There will be a Theatre Party, Bunco Party and Joint Social with the N. W. Y. M. H. A. during February.

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Daily Jewish Courier, Oct. 27, 1921.

A VISIT TO THE YOUNG MEN'S HEBREW ASSOCIATION

by

Sol Pozner



After I visited the Young Men's Hebrew Association and became well acquainted with the members, their program and activities, I really regretted that I had not paid my visit two years ago when they began to build this organization, and that during these two years I had not helped them in their laudable activity.

The home of the Young Men's Hebrew Association is located in the very heart of the Lawndale district, at 3350 Douglas Boulevard, where the Jewish life overflows with activity. This organization helps to maintain Jewish life, injects new blood into the veins of Jewish youth, warms their souls, arouses in them a

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desire to participate in Jewish public life, and strengthens their love for their people.

What kind of work could be more important for us than the work of keeping our youth with us, our youth that is becoming more and more estranged from us every day? What organization is better fitted to do that kind of work than the Young Men's Hebrew Association, whose members are young American-Jewish men, who are true Jews and true Americans, who know the needs of the American youth and try to satisfy them through education, social activity and amusements? This is really the reason why in the two years of its existence this organization has reached a membership of seven hundred young Jewish men and five hundred young Jewish women, and has built for itself a beautiful home with all the conveniences. The membership keeps on growing and the activity of the organization increases every day.

The aim of the Young Men's Hebrew Association, as formulated in its official

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monthly magazine, is as follows: "to improve the moral, spiritual, social and physical condition of the young Jewish men and women, to help the Jewish community by all possible means, and to inspire and defend the lofty ideals of Americanism and Judaism".

By its love, its seriousness and devotion to the undertaking, the organization is realizing, within the means at its command, the above program. To give the reader a clear conception of their work, we shall relate briefly their program of activity. First on the program comes educational activity, which is being realized through lectures, classes and discussions. A series of sixteen lectures about Jewish national affairs has recently begun there. The lectures are given every Monday evening. Every Friday discussions are conducted on current events.

A fine Hebrew class, with Harry Morris as its president, gathers there once a week to study Hebrew. Young Judeans, a class of boys from ten to fifteen years



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of age, with Mr. Iran Flagg as the director, study Jewish history and become acquainted with Jewish traditions.

Besides these lectures, discussions and classes, the organization as a whole, participates in public welfare work; it helps, according to its means, all public Jewish activities. Recently they helped to found an association in the Lawn-dale district to see that the neighborhood is kept clean.

The educational work and public activity does not cover the entire program of the Young Men's Hebrew Association. In the program there is a point about improving the physical condition of the Jewish youth and this point has not been neglected at all. This work is being conducted there through a series of sports activities: baseball, football, basketball, wrestling, boxing and soccer games. The members told me proudly that their soccer team is at present the first and only Jewish team in the world. The director of athletics there is Mr. Albert Gottlieb,



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who is considered an expert in his field.

The members of the Young Men's Hebrew Association enjoy, besides athletics, spiritual recreations also. They possess a beautiful library with a fine selection of books, they have a chess club and they issue their own monthly magazine. Mr. Abe Stein, a member of the chess club, represents the organization at all official chess tournaments and has won the championship of the State of Illinois, which is considered a great honor for his club.

The magazine The "Y" News has the following staff: Samuel Kaplan, editor-in-chief, Oscar S. Kaplan, associate editor, Harry Kaplan, sports editor, Anna Grad, reporter, Edith Gunansky, staff typist, Max Haber, business manager, Rose Yurkoff, circulation manager, and Louis Breskin, Yetta Waxman, and Louis Schatz, advertising managers.

The most noble achievements of the Young Men's Hebrew Association are: the true



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American spirit of democracy that reigns there, the love and serious attitude towards their work which prevails in every department, and particularly the Jewish atmosphere that permeates the place. Those Jewish-American young men, who join in playing ball games, wrestling and boxing, will not smoke a cigarette on Saturday. They have attached a Mezuzah to their door. [Translator's note: parchment scrolls with inscriptions from the Bible, attached to the doorpost.] Mr. Oscar S. Kaplan, associate editor of the magazine, a son of Rabbi Isaac Kaplan, rabbi of the Rouser Congregation who is much interested in the institution, proudly drew my attention to the Mezuzahs.

The Young Men's Hebrew Association will celebrate on November 19 its second anniversary with a huge celebration at the Ashland Auditorium. There is no doubt that it will be a great success, if we are to judge by the intensive activity of the members who are working for the success of the undertaking as energetically as bees.



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The officials of this organization, which has grown so fast in such a short time, are: Isidore Shapiro, president, D. J. Horowitch, vice-president, Oscar Kaplan, corresponding secretary, Jack Rose, recording secretary, Charles Medowsky, financial secretary, Morris Rose, assistant financial secretary, Dr. J. London, treasurer, and Max Hofberg, custodian.

The women's organization always works in harmony with the men's organization, helps in all important social work, has its own drama group and is independently active. The officials of the women's organization are: Miss Anna Cohen, president, Sylvia Pizer, acting president, Augusta Shapiro, vice-president, Eleanor Glickman, corresponding secretary, Gertrude Gore, financial secretary, Ethel Gothold, recording secretary, Ruth Klaimish, treasurer and Molly Gerwitch, marshall.

The Young Men's Hebrew Association's clubrooms are open not only for members, but also for outsiders who are always cordially welcomed. It is a community center

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where every decent young man and young woman may enter and may become a member. It is a fine organization which not only justifies its existence, but which also deserves our fullest support.

Daily Jewish Courier, Oct. 29, 1920.

YOUNG MEN'S HEBREW ASSOCIATION OF CHICAGO

The Young Men's Hebrew Association of Chicago is a reality. It has already proven itself a potent factor in Chicago's Jewish community. Young Men's Hebrew Associations are national institutions. Every city that has a Jewish community of average size has a Young Men's Hebrew Association. Some of these associations are housed in small clubrooms, but the vast majority have modern buildings, large and beautiful, with every facility and convenience for welfare, educational, social, and athletic work--in short, every conceivable facility for carrying on the noble work for which the Young Men's Hebrew Associations of the United States have been established. Young Men's Hebrew Associations in the large cities have greatly benefited the Jewry of those cities; they have been recognized as essential institutions in all Jewish communities.

Chicago has lagged behind every other city for a long time. Jews of other cities, when they visit Chicago, are dumbfounded when they learn that

Daily Jewish Courier, Oct. 29, 1920.

Chicago does not have a large Y. M. H. A. Building. "What in the world is the matter with the Jews of Chicago? Why haven't they recognized the need of a Y. M. H. A.?" they ask.

The Y. M. H. A. of Chicago has undertaken to answer this question. Only twelve months ago, five young men organized the present Young Men's Hebrew Association of Chicago. The organization now numbers 350 aggressive, ambitious, active members. In the short period of twelve months, these pioneers have accomplished wonders. Their educational, athletic, social, and welfare activities have established them in this city and have brought praise and expressions of appreciation from many men who are well known in Jewish activities in Chicago.

The Young Men's Hebrew Association has purchased a temporary home, a home which will serve their purposes until they can realize their dream, which is to have a bigger, better, more beautiful building--an institution of which Chicago Jewry can be proud. The temporary home is located at 3350 Douglas

Daily Jewish Courier, Oct. 29, 1920.

Boulevard, and will be occupied by the organization during the second week of November, at which time a huge dedication ceremony will take place. But the building needs furniture, and in order to raise funds to purchase the necessary furniture, a dance has been arranged for Saturday night, Halloween, October 30, at the Ashland Boulevard Auditorium, Ashland Boulevard and Van Buren Streets. This hall, also known as the Car Men's Hall, is beautiful and spacious, and will be nicely decorated. The music will be the most delightful modern dance music, furnished by a fourteen piece band under the direction of Cottle and Wagner, masters in the art of syncopation.

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Daily Jewish Courier, Aug. 28, 1919.

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SOCIETY OF SONS AND DAUGHTERS OF ISRAEL MIZRACHI

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II F The nationalistically minded and religious Jews will be happy to learn that the youth organization, Society of Sons and Daughters of Israel Mizrachi, has finally purchased its own institute at 1113 Ashland Boulevard, thereby insuring its permanent existence.

The plight of the native-born Jewish children, who have grown up and have been reared far from Jews and Judaism, is tragic. Had their whole environment been non-Jewish to begin with, had the parents themselves lived under different conditions, had they been better assimilated into the life of the community, had the children been adjusted to their immediate surroundings and thereby estranged from Jewish national life, then at least they would be closer to the American mode of living. But the father, who wants to be known to the outside world as an American, conducts himself at home in the same manner as he did in the old country.

The child, who has been brought up with no systematic Jewish education, has,

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nevertheless, noticed that his dad's conduct and way of life differ from that of his Gentile friend's father. If the child who neither accepts nor understands his father's way of life, has, nevertheless, made no effort to adjust himself to another [way of] life, he will grow up a wild, strange creature. Since he has abandoned his own [people] and has been unable to adjust himself to the others, because he did not understand his own and because the others were strange to him--we can easily imagine what will happen to such a child. They are merely the withered leaves on the Jewish national tree.

However, there were Jews who were aware of this situation in Jewish life in America. They saw that if our children were permitted to follow this path, we would soon have no Jews in America....for if the younger generation should cease to exist in a nationalistic sense, then our national existence is over. Thus the decision was finally made to found an organization which would take the younger generation under its protection and would strive to give it a nationalistic, Jewish education. Such an organization would offer the children fresh inspiration

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and would convert them into loyal and devoted children of their own people, who would be in a position to carry on the emblem of Judaism in America. This organization is the Society of Sons and Daughters of Israel, which now numbers more than two hundred members, young boys and girls. It has three branches: one on the West Side, in the Douglas [Park] neighborhood, and on the North Side. This organization also has several branches of the so-called Youth Society Sons of Israel, which is made up of the younger group, who are being prepared to become members of the Society of Sons and Daughters of Israel when they reach a certain age.

Mr. S. London, who is now in New York, deserves a great deal of credit for the founding of this organization. At first, the membership consisted only of pupils of the [Hebrew] Theological College. Later, as the organization developed, it also admitted girls, who will be the teachers of the future generation.

Apart from the basic principle of observing the Sabbath and other religious traditions, the Society of Sons and Daughters of Israel stresses the importance

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of cultivating a sound nationalistic sentiment among its members.

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Every Tuesday and Saturday the members meet and lectures are given

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on Jewish history, the Bible, Hebrew literature, and even a course in

the Talmud. The unofficial leader of the organization is Mr. Z. Mathew,

but officially the organization has a general executive committee, consisting of all the chairmen and secretaries of each branch. They meet once a month to transact current business. The meetings are not held in common: the boys meet separately from the girls.

In order to have a permanent headquarters for their ever-growing membership as well as a place for their ever-expanding library, the Society of Sons and Daughters of Israel purchased the building at 1113 Ashland Boulevard at a cost of \$4,500.--\$1,500 cash and a mortgage on the balance. A formal celebration will soon take place.

It is to be hoped that the local Orthodox Jews will realize the great importance of this organization and that will help it to carry out its plans. The

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Daily Jewish Courier, Aug. 1, 1919.

SMALL TOWN NEWS

At their special meeting, the directors of the Z'ire Adath Israel of Chicago, Mr. Philip Stone, chairman, decided to organize twenty-five new Z'ire branches in Chicago.

Last Tuesday, a meeting was held in the Kalegrav Hebrew school, Mr. A. Rubenstein, principal, where a hundred children of twelve years of age and older, have formed a separate branch of the Z'ire of Chicago. Mr. Solomon J. Robins of Northwestern University delivered a brilliant address and explained to the children their duties as members of this important organization. Meetings, during the next few months, will be held in different parts of the city. We solicit the support of all the Jews in Chicago.

[Editor's note: The Z'ire Adath Israel represent the extreme Orthodox Jews of America, who were opposed to Zionism, and the establishment of a national homeland in Palestine.]

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JEWISH

Sunday Jewish Courier, June 15, 1919.

YOUNG JUDEA CONFERENCE

Yesterday evening the Young Judea of the Middle Western States opened their conference at the Jewish Educational Center, Fifty-Ninth Street and Michigan Avenue.

Delegates came from Wisconsin, Michigan, Iowa, Ohio, and Indiana. Including the Illinois delegation there were close to a hundred young men and women in attendance.

From the New York Central office came Mr. H. Newman who showed highly educational slides depicting the activities of the Young Judea. The audience received them with great enthusiasm. Today the meetings will be held in the Congress Hotel. A very important program has been arranged.

For the successful preparation of this conference we owe a vote of thanks to



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Sunday Jewish Courier, June 15, 1919.

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Rabbi A. Cohen of the Rudfie Tzadic Shule (synagogue) who worked untiringly toward this end.

It is expected that as a result of this conference, the Chicago Young Judea will become a solid and stable organization which will organize activities for the benefit of Chicago's Jewry.



Chicago Hebrew Institute Observer, December 1918-January 1919.

Young Judea

Name	Purpose
B. O. Society-----	Study of Jewish History -----
Hadassah Buds-----	Jewish History-----
Judea Athletic Club-----	Young Judea Work and Athletics-----
Sunshine Club-----	Young Judea Work-----
Yaldah Judeans-----	Young Judea Work-----
Judea Maidens-----	Young Judea Work-----
Young Judea Leaders-----	Leadership of Young Judea Clubs-----
Pollyonna Girls-----	Spreading Joy-----

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Chicago Hebrew Institute Observer, December 1918-January 1919.

NORTHWEST BRANCH

Name of club	Purpose
Arawana-----	Athletics-----
American Progress-----	Benefit-----
Bonapels club-----	Social Education-----
Clinical Club-----	Scientific-----
Council Club-----	
Daughters Israel-----	Benefit-----
Eagles A. C.-----	Athletic Social-----
First (Cal?) Ladies Auxiliaries-----	Aid-----
Girls City Club-----	Girl welfare-----

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Chicago Hebrew Institute Observer, December 1918-January 1919.

Dates of Meetings-----	Sex-----	Number of Members-----	Leaders-----
Every Tuesday-----	Male-----	Sixteen-----	Juniors-----
Second and Fourth Sundays---	Male-----	One-hundred and twenty---	Adults-----
First and Third Tuesdays---	Female---	Sixteen-----	Juniors-----
Second and Fourth Mondays---	Male-----	Fifty-----	Adults-----
Every Thursday-----	Mixed-----	Forty-----	Junior and Seniors.
Second and Fourth Tuesdays--	Female---	Eighty-five-----	Adults-----
Second and Fourth Sun.-----	Female---	Fifty-five-----	Adults-----
Sunday afternoon-----	Male-----	Twelve-----	Juniors-----
Every Tuesday-----	Female---	Thirty-five-----	Juniors-----

Chicago Hebrew Institute Observer, December 1918-January 1919.

Name of Club	Purpose
Girls Social Circle-----	Socialize-----
Girl Scout, No. 28-----	
Illinois O. B. A.-----	Fraternal-----
Independent Sports Club-----	
Jolly Club-----	Social-----
Kaplan Violin Club-----	
Krinker Ladies Club-----	Benefit-----
Leavitt A. C.-----	Athletic Social-----
Meyer K. Nelson Club-----	Social-----

Date of Meetings	Sex	Number of Members	Leaders
Every Saturday Evening-----	Female-----	Fifteen-----	Juniors
Every Monday-----	Female-----	Thirty-two-----	Juniors
Fourth Wednesday evening-----	Mixed-----	Fifty-seven-----	Adults
-----	Male-----	Fifteen-----	Juniors
Every Saturday evening-----	Female-----	Five-----	Juniors
Sunday Afternoon-----	Mixed-----	Fifteen-----	Juniors
Third Wednesday evening-----	Female-----	Seventy-----	Adults
Every Tuesday-----	Male-----	Fifteen-----	Juniors
Fourth Sunday-----	Mixed-----	Eighty-----	Adults

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Chicago Hebrew Institute Observer, Dec. 1918: Jan. 1919.

YOUNG JUDEA.

What the Maccabees School is to the former Hebrew instruction given by us, the Young Judea is to what formerly was our Sunday School. The Young Judea movement is nation wide and has branches in every city of the country; in fact, in our own city there are a number of branches, of which we are one. There is a branch in the Lawndale District and one on the Northwest Side, one on the South Side, and several others. The Institute Judea is quite a movement. It offers instruction in Jewish history and in Jewish traditions.

The Festival Club, which the Institute conducted for a number of years and which prepared for the celebration of festivals on Jewish holidays as well as on legal holidays, has been turned over to the Young Judea and, through that club, all celebrations are now given. The plays produced are purely of a historical character, dealing with the portrayal of the events for

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Chicago Hebrew Institute Observer. Dec. 1918: Jan. 1919.

which the holiday is being celebrated. Where allegorical or symbolic figures are introduced, the greatest care is taken that they correspond with and typify only such conceptions as are in keeping with the Jewish conceptions of folk lore. The celebrations are usually given for Purim, Passover, the Feast of Tabernacles (better known as Succoth), Log B'omer, etc.

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Chicago Hebrew Institute Observer, December, 1918.

The Daily Maccabees Folk School.

The daily Maccabees Folk School opened its classes in the Hebrew Institute a year ago; it now enters the second year, closing a chapter of wonderful experiments, in the field of free national and rational education for the children of the Yiddish labor masses in whose interests this young institution was founded. There are already six classes with a daily attendance of 150 children. The curriculum represents a considerable list of subjects which make up the following departments of Yiddish culture:

1. The Department of Yiddish. a. The Yiddish language, grammar, rhetoric and composition. b. The Yiddish literature, analysis, characteristics of the classical works.
2. The Department of Hebrew. a. The Hebrew language, grammar, rhetoric and composition. b. The Hebrew literature (Biblical and modern).
3. The Department of Yiddish History. a. Legends, sketches of historical heroes. b. History (ancient, medieval and modern).

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Chicago Hebrew Institute Observer, Dec. 1918.

4. The Department of Yiddish Folk Lore. a. Tales, fables, proverbs.
b. Customs, traditions. c. Plays, games, dances. d. Folk songs.

The medium of intercourse in all departments except the Hebrew proper, is the Yiddish language. In it are also conducted all matters concerning the work of the school, all documents and items being published in that language. The recognition of the administration of Yiddish as the official language, and the introduction of it as the medium of intercourse puts the education of the Jewish child on a sound basis. It is in this fact where the progress of that school lies. The Mother-tongue creates the Yiddish atmosphere, puts the pupil in normal conditions of mental development and makes him love the classwork. The children are really proud of their spiritual home. No wonder they love it with such an ardor, they study with such zeal.

The pedagogical board which is under the supervision of the Federated committee of the Poale-Zion of Chicago may certainly be congratulated upon

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the success and progress which the Maccabees revealed in knowledge during the week of the examinations some months ago. The exhibition of the pupils' compositions in Yiddish, Hebrew, History and Singing, held in the Assembly Hall in the Hebrew Institute on the evening of the Flag Festival, was a marvelous occasion. These compositions concerning the standard works of classics, such as Y. L. Peretz, Sholom-Aleichem, M. Rosenfeld, Yehoash, A. Reizen, P. Slonimsky and others showed a high degree of intelligence which the pupils of the higher grades attained within comparatively a short time.

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Sunday Jewish Courier, May 19, 1918.

CHILDREN'S WORLD
The Poale Zion Youth Club

I C In these stormy times, when thousands of active Jewish young men are
I G being drafted into the general military service and hundreds of others
I E are enlisting in the Jewish Legion, there is yet so much work to be
done! It is a consoling thought--fortunate, if you wish--that there
is a group of Jewish boys and girls who are ready to take over and assist in
the work of their older friends. They are striving thereby to develop the
necessary intelligence, knowledge and feeling to be worthy of participating
in the sacred work. I refer here to the forty new members of the Poale Zion
Youth Club. A careful scrutiny of the activities of this Club during the
last three months will justify beyond any doubt the estimate of them expressed
above.

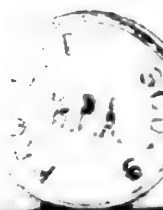
As soon as the former Young Maccabees Branch 'D' had declared itself to be



Sunday Jewish Courier, May 19, 1918.

hereafter "The Poale Zion Youth Club", it decided that its first and paramount task is that of education and study of the sacred ideals for which it stands. For this purpose, the Club under the leadership of the engineer Emanuel Paperno immediately established a class in socialism under the direction of Friend I. Berkenblith. He also engaged Friend B. Sherman to lecture on "The Development of the Zionist Ideal", and Friend Oreshkos on "The Development of Jewish Literature." There have already been given some highly interesting and instructive lectures on these subjects, which will continue for some time.

On Sunday, April 28, the Club made a visit to the Art Institute where a member of the Institute staff addressed the Club on "Egyptian Art". More such visits to the Art Institute and lectures on art have already been organized. Add to them lectures, discussions, and debates by and among the members themselves, and you will have some idea of the educational activities of the Poale Zion Youth Club.



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The members of the Youth Club also recognize the fact that it is necessary to participate actively in the practical work of the realization of our ideal. Consequently, we see them acting on committees, collecting funds for the Palestine Fund, selling "shekels", seeking signatures on registration cards, and knocking at the doors of Jewish homes on Sundays for the benefit of war sufferers. Perhaps the finest piece of work which the Poale Zion Youth Club has done so far is the resolution of greeting to the local conference of workers for Palestine, a resolution which the club drew up and upon which it obtained the signatures of twenty-five National Youth Clubs comprising a total membership of 2100. Within a week's time the Poale Zion Youth Club was successful in organizing for Palestine 2100 Jewish youths, the majority of whom were far, far away from the Zionist idea! This is really an extraordinary and praiseworthy accomplishment.

Considering their achievements, is it any wonder that the members of the Poale Zion Youth Club expect to double its membership during the month of May,



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the month of the campaign for members? For they must realize that Jewish youth respects such work and is anxious to fling themselves into it. And Jewish youth will answer the call!



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Chicago Hebrew Institute Observer, January, 1918.

YOUNG JUDEA of the CHICAGO HEBREW INSTITUTE.

By Minnie D. Isaacs.

While walking through the Hebrew Institute any afternoon and seeing the many classes in singing, dancing, elocution, gymnastics, story-telling and cooking, the meetings of the Festival Club and Sabbath School; all conducted for the purpose of giving happiness to the boys and girls, one feels that there is no room for another activity here - that all that can be done to develop the moral and aesthetic sense of the boy and girl coming in contact with the Institute, is already being done. Yet the Institute fosters a phase of club life for Jewish boys and girls of twelve years of age and over that stimulates their interest in all educational opportunities afforded them and trains them for Jewish service, namely, the Young Judea Clubs. This organization aims to inculcate a love for the studies of Jewish history, tradition and the Hebrew language; to instill a loyalty to the Jewish race, and to encourage its members to work for the realization of Zionists' hopes. The club program includes the discussion of current Jewish topics, inter-club debates

WPA (ILL.) PROJ. 30215

Chicago Hebrew Institute Observer, January, 1918.

games and the celebration of all Jewish festivals. Through entertainments and various affairs, members of Young Judea Clubs are afforded the opportunity of meeting girls and boys of various sections of the city and are thus unconsciously sowing the seeds of a better understanding between the young of their own age from various districts of the city, that will bear fruit when they will be mature men and women. In addition to all this, membership in Young Judea gives its members an interest in common with the older members of their families; it also binds together the Jewish youth of the entire land by common ideals and, owing to the recent declaration of statesmen in favor of a home for the Jewish people in Palestine, now causes its young members to rejoice with the Jewish youth of the entire world that they can behold the dawn of a new era for the Jewish people.

The Hebrew Institute Center of Young Judea is one of the many centers now conducted in various sections of the city. It was organized in August, 1917, by the Young Judea organization of Chicago, which is the local branch of the National Young Judea movement with headquarters in New York. During the past season, the club programs, as well as all

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Chicago Hebrew Institute Observer, January, 1918.

entertainments, were under the direction of Miss Ruth Eisenberg. She was assisted by a faithful band of Young Judea club leaders who devoted much time to the work during a trying Winter. Mr. Louis Gould is president of the Leaders' Association of the Hebrew Institute Center. The outstanding fact of the season's activities at this Center is the deep interest displayed in a distinctly Jewish program, by its members. This has encouraged the club leaders and others interested in the movement to arrange an ambitious program for the Center. Miss Rose Bloom is now supervisor of Young Judea activities. She recently secured the cooperation of former pupils of the Hebrew Institute Sabbath School and former members of Junior Zionists Clubs. An interesting program has been outlined. All meetings will be held on the Institute playground and purposeful play will be given Young Judeans.

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WPA (ILL.) PROJ. 30775

The Reform Advocate, Wk. of September 8, 1917. Vol. 54, no. 108-110.

An active campaign has been started to spread the Young Judea movement in all sections of the city. The plans call for the establishment of groups of boys and girls clubs in Hebrew schools, congregations and Jewish social centers over the city.

Young Judea is a national league of the Jewish youth. Its aims are to foster Jewish study and observance and to further the Zionist movement. In addition to conducting clubs, it publishes several periodicals, issues various Jewish booklets for the young, and celebrates the Jewish festivals by holding demonstrations.

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Sunday Jewish Courier, Apr. 15, 1917.

all Zionistic tasks and, in view of the great progress that the movement has made, it may proudly claim credit for the small portion which it has contributed to it.

The Hahcaila deserves heart-felt felicitations on its tenth anniversary.



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Daily Jewish Courier, Sept. 8, 1916.

WHAT'S NEW IN TOWN

The students of the Progressive Preparatory School, on August 27, organized themselves into an English-speaking Congress organization under the name, "Students Congress Organization". The object of this organization is to stimulate interest among the Jewish youth in the Jewish Congress movement. The next meeting will be held Sunday, September 10, at 7 P. M. in the assembly hall of the Progressive Preparatory School, 1208 North Hoyne Avenue, near Division Street. Mr. Cohen will speak on "The Jewish Congress and Its Mission". Students of other schools are welcome.



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Sunday Jewish Courier, Sept. 3, 1916.

THE JEWISH CLUB OF THE BOROUGHS, NEW YORK

Four sessions of Chapter Four of the Young Maccabees were held during August, three literary and one social. We succeeded in opening a class with Dr. Max Polnick as instructor. History is taught each week before the beginning of the meeting. Anybody may enroll in the class, even those who do not belong to the club.



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Daily Jewish Courier, Aug. 29, 1916.

JUNIOR DAUGHTERS OF ISRAEL

Worthy Editor: At a meeting of the Adas B'nai Israel which was held last night, the importance of organizing young girl's clubs, under the name of "Tzieroth B'noth Israel", was discussed. A committee was appointed which immediately swung into action. And through the initiative of the writer of these lines, we succeeded in organizing twenty-five girls, from ten to fifteen years of age, who will hold their first meeting on Sunday in the club rooms of the Adas B'nai Israel, 1133 West Twelfth Street, at 2:00 P. M.

These clubs aim to draw our Jewish daughters closer to the Jewish religion, to arouse in them a love for everything sacred in Jewish life, to study Jewish history and particularly to create a Jewish environment for young girls who should revere everything which has a truly Jewish character.

Parents who want their children to benefit from Judaism and to acquire a knowledge of Jewish history are requested to support this undertaking by sending



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their children to 1133 West Twelfth Street.

Respectfully yours,

Miss Robinson, organizer.



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Sunday Jewish Courier, Aug. 13, 1916.

TWO NEW CLUBS FOR BOYS

On the Northwest Side two Zionist Junior Gates have been organized, Tziere Zion and Young Judea. Children from thirteen to fifteen years of age are admitted into the former and children from eleven to thirteen are admitted into the latter. They will hold meetings every other week in the Ezrath Israel Congregation, Artesian and Potomac Avenues. They will hold their first meeting today at 2 P. M.

Those parents living on the Northwest Side who want their children to become acquainted with Jewish affairs should send them to the meeting of these clubs, where they will be taught how to become good Jews.

The Zuraboval Junior Gate has also been active on the Northwest Side for the past three years. Children from fifteen to seventeen years of age belonging to this club are familiar with all Jewish interests and are so active in the Zionist movement that the grown-ups envy them.



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Sunday Jewish Courier, Aug. 13, 1916.

For information apply to the organizer of these Zionist clubs, Mr. Louis Agronaut, 1411 Milwaukee Avenue.



The Sentinel, Volumes 23-24; Week of August 11, 1916, Page 10.

FROM AN ARTICLE ON THE BOYS BROTHERHOOD REPUBLIC BY

RALPH LEE GOODMAN, ITS FIRST MAYOR.

Mr. Goodman and Jack Robbins spent many days discussing the formation of a boy's club. Finally, a meeting was held with seven boys in attendance. The work of organization was then begun and in about six months, on May 8, 1914, a club governed like a municipality and named the Boy's Brotherhood Republic was instituted.

The Boy's Brotherhood Republic is non-sectarian and at the present time composed of two hundred boys, ninety per cent being Jewish. It has its own mayor, city clerk, treasurer, council, judge, prosecuting attorney and chief of police. The various branches of the work are divided among boards including the citizenship, investigating, and employment committees. The aim of the Boy's Brotherhood Republic, is to do uplift work among boys.

Daily Jewish Courier, Aug. 11, 1916.

WHAT'S NEW IN TOWN

The Adas B'nai Israel [Congregation of the Sons of Israel] will celebrate their fourth anniversary August 13 at their club room, 1133 West Twelfth Street. Four years have already elapsed since this group was organized, and in these four years it has accomplished many things in the field of Judaism.

This Verein has a membership of two hundred boys and girls who spend most of their time working for this club. Among them are a number of American-born youths who are ardently devoted to the work of the club. They have also organized a girls' club called "Daughters of Israel". Also those who observe the Sabbath have branches on the North Side and in the Douglas Park district. This Verein has also organized clubs called the "Tzierie Adas B'nai Israel" for boys ten years and older.



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JEWISH

Sunday Jewish Courier, Apr. 2, 1916.

A NEW CLUB ORGANIZED

To the Editor:

Please print the following in your children's section:

We, the pupils of Shaari Tzedek School, 3221 Altgelt Street, which is under the supervision of Samuel Schnitzer, have organized a club under the name of Bnai Israel Club. It is our aim to become interested in Jewish problems and, above all, to learn what other children are doing for the war victims. We have decided to take some money from our treasury and send it to our unfortunate brothers and sisters abroad.

Respectfully yours,

The Officers.

Daily Jewish Courier, Mar. 5, 1916.

THE YOUTH MOVEMENT



There is a youth movement on foot for the purpose of improving Jewish life in the community by acquainting themselves with the Jewish language, literature, history, etc. This movement is growing from day to day, and there is no doubt that at least one thousand Jewish youths have organized and joined different Jewish clubs. We can also state that there are already five hundred young Maccabees taking quite an interest in this new movement.

It is interesting, however, to note the position of the adults, mediators, welfare workers, and others, to the youth movement; the interest they take in the youth, and the attention they give them.

Now, I will say something special in reference to the young Maccabees' clubs. The young Maccabees' organization is the largest youth organization in Chicago to stand on the top of the ladder in the youth movement. I am personally wrapped up in the Maccabean youth's welfare, and have particularly noticed the position of the Jewish public at large toward the youth and their new movement. I hope that the Chicago Jews will show their interest in this youth movement and understand the importance of the problems of these

Daily Jewish Courier, Mar. 5, 1916.

young people, remembering the old saying, "Our youth is our future, and our youth is our nation." So now, will you Jews take a hand in this movement in behalf of the Jewish youth. And, it would be so gratifying to the children. They would be so thrilled by the phenomenon of new faces in the movement!



Chicago Hebrew Institute Observer, December, 1915.

Young Judea.

On Wednesday and Sunday evenings, September 20-24, conferences of Jewish clubs were held for the purpose of organizing a Young Judea Council. The Young Judea movement proposes to awaken the Jewish consciousness of boys and girls by interesting them in the reading of Jewish literature, the study of Jewish history, the celebration of the festivals, the observance of Jewish traditions and participation in Zionist activity. The movement has made considerable advance during the past few years, securing the affiliation of 340 clubs, totaling a membership of over 8,000 boys and girls between the ages of twelve and twenty-one years.

Mr. David Schneeberg, the national secretary of Young Judea, is making an extended stay in the city in order to establish Young Judea in Chicago.

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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

The Young Maccabees.

The retaining of the Jewish youth within its folds is what stamps the Hebrew Institute as a Jewish institution. Practically all of the children's activities can be and are duplicated in settlement houses and other social centers like the Institute. There is, however, one juvenile organization among the multitude of other children's activities at the Institute which is distinctly and purely Jewish in its work, aims, and aspirations. We have reference to the Young Maccabees.

They aim to implant and perpetuate a knowledge of and a love for all that is Jewish, its language, literature, history and traditions in the hearts and minds of the American Jewish youth. From the day the Maccabees came to the Institute, to the present time they have received almost paternal interest and care at the hands of the Institute officials. We have watched them take root on Institute soil and grow to the splendid organization it is today. Through able leadership

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Chicago Hebrew Institute Observer, December, 1915.

and good work the Maccabees succeeded in establishing similar clubs on the South Side and the Lawndale District.

The Maccabees have a history of their own and each step gained was wrought with difficulties and obstacles. The beginning was very humble indeed, in comparison with what it is now. Indefatigable industry, perseverance and faith in the good there is in the work, are the factors which account for our success. About three years ago the Poale Zion and Jewish National Workers Alliance had first conceived the idea of establishing a "Yiddish Folks Shulle." This was started under the initiative of B. J. Shapiro with the cooperation of influential and prominent men in the community, such as Mr. Harry Lipsky and others. For a while we used the John M. Smyth Public School for our meetings. The enthusiastic support of these two organizations ensured the success of the Young Maccabees as they started out on their onward march.

Due to financial difficulties this activity was given up and the workers for

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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

this idea were discouraged and broken in spirit. At this critical period, Mr. Elias Kipnis, the able and energetic leader of the young Maccabees took up the leadership of the disorganized Maccabees, brought them again to life, and succeeded in building up an organization of which the Maccabees, their friends and the Institute are justly proud. Mr. E. Kipnis' first far sighted policy was to bring the Maccabees under the proper and logical environment and a Jewish atmosphere and so he organized them at the Chicago Hebrew Institute - the natural home for such a distinctly Jewish organization. They started the organization with as few as ten members. Today the Young Maccabees count ten clubs with a total membership of over five-hundred. Eight of these clubs meet at the Institute and more are to be organized in the near future.

The affairs of the clubs are conducted by the Federative Committee, consisting of the supervisor, the teachers and representatives from the various clubs. The object of the Maccabees as stated in their Constitution is to develop a knowledge and a love for the Jewish nation and Jewish culture and tradition.

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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

In order to develop this they teach the children to read, write and speak in Yiddish and in the advanced classes in Hebrew, they take up Jewish history, literature, folk songs, Jewish drama, etc. The clubs meet on Sundays, morning, afternoon and evening. The age of the children vary from nine to sixteen.

The Young Macabees have extended their work outside the club room. They have organized a Children's War Relief Conference and succeeded in getting the cooperation of a number of other juvenile organizations. These conferences are held semi-monthly at the Institute. The proceeds go to the children of the war zone. The loyalty and devotion displayed by the children in their collecting, was worthy of admiration. This fine spirit of self-sacrifice will go a long way towards building up the character of the children. A successful tag-day brought in as much as \$1,500. From time to time the Young Maccabees present Jewish plays. One of these was very successfully presented on March 18, Purim, and another one on April 19. Both plays were entertaining and interesting. The Poale Zion and the Jewish National Workers Alliance have

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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

grown to be quite influential of late in the Jewish community, and the support given by these two organizations to the work of these clubs is valuable and helpful.

After the holidays, the Young Maccabees will greatly extend their activities at the Institute. Four extra rooms were engaged for special club work. A large staff of club leaders has been provided for and the work promises to be more intense than ever before. The teaching will be conducted in accord with the program adopted by the Hebrew Teachers' Federation. A Jewish library will in all probability be installed by the Young Maccabees at the Institute. Mr. E. Kipnis is also planning to establish a Jewish kindergarten, provided the necessary funds can be raised for its maintenance. The registration for the Summer took place on Thursday, the 20th, and all day Sunday, April 23.

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JEWISH

The Sentinel, Vols. 11-12, Wk. of November 14, 1913. p.17.

The People's Order of Chicago, a new Jewish fraternal order, installed its officers on October 29. The organization is composed mainly of young Jewish Americans with modern and progressive ideas of fraternalism.

The officers are: Samuel Micon, president; Saul Druker, first vice-president; Max Baum, secretary; A. Bryer, treasurer; M. Schuffman, financial secretary, and Abe Mills, guard.

WPA (11) 1930-31

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JEWISH

YOUNG JEWISH VERBAND

Daily Jewish Courier, Nov. 4, 1913.

THE YOUNG JEWISH VERBAND.

Last Sunday, in New York there was a gathering of 150 delegates representing eighty organizations of American Jewish Youth. They united into one group (the Verband) organizing as a national unit, with a national committee and a national council to regulate the work throughout the entire nation.

The purpose of this uniting or Verband is to have all Jewish organizations, whose functions are social or educational in scope, work cooperatively under one basic idea and to help each other in words and deeds. The program, thus far, is limited, yet it carries the seed from which, in the near future, will blossom a mighty Jewish organization, that friend and foe will have to reckon with.

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JEWISH

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Daily Jewish Courier, Nov. 4, 1913.

Let more and more national organizations be built, with any variety of objectives, yet in the end they will eventually intertwine into one large national organization, which will surpass the old Jewish organizations of Eastern Europe.

Every Jewish community or Federation that is founded only on a single aim, such as to regulate Jewish charity or to control religious matters, will no sooner come into existence than its narrow undertakings will have to expand and sooner or later, whether voluntarily or involuntarily, it will have to take its stand on all Jewish problems and seek a solution for them.

Among Jews it is especially difficult to limit our problems whether of the home, the synagogue, charity or national interests. The Jewish Talmud Torah (school) is not of interest to the synagogue Jew only.

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JEWISH

WPA (ILL.) PROJ. 1115

Daily Jewish Courier, Nov. 4, 1913.

Every Jew is interested in giving a Jewish education to the new generation and wishes to have a voice in the matter. And, when the New York community took under its supervision the Jewish education it had to contend with the demands of hundreds of thousands who, at first, were not thought to be in the least interested in Jewish problems.

The same is true of the charity organizations. The old-fashioned hospitality has developed into a modern immigration home and the immigration questions are such that they cannot be solved by simply extending charity. It is related to the national problem of Jewish life everywhere and with political and economic conditions of Jews throughout the world. Such an old institution as alms giving, to become modern, to partake fundamentally in

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JEWISH

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Daily Jewish Courier, Nov. 4, 1913.

the Jewish migration question, must come in contact with all new Jewish problems from Nationalism to Zionism, that cannot be put aside with a smile or a threat. One feels this responsibility and diligently seeks to find a solution.

The founding of a Charity Federation must sooner or later lead to the organization of a Jewish community that will embody in its active program all Jewish matters, and seek means to solve all those problems in our Jewish life. The organization of a Jewish community is the forerunner of a national organization. The fact alone, that Jews of various states gather to discuss Jewish problems, will in itself establish the true direction that seeks to find the root of all Jewish troubles and thus eradicate them.

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JEWISH

WPA (ILL) 2602 27 11

Daily Jewish Courier, Nov. 4, 1913.

All active workers who have Jewish problems at heart welcome with joy the national organization of the Jewish youth in America. They hope it will outgrow the bounds of this great country, extend a friendly hand to our brothers on the other side of the ocean and together build a universal Verband of all Jewish youth for the uniting and strengthening of their dear old people.

Daily Jewish Courier, July 14, 1913

ADAS BNAI ISRAEL

WPA (ILL) PROJ. 30275

Very few readers know that a society of Jewish orthodox youth exists in Chicago under the name of Adas Bnai Israel of Chicago.

Very little is heard about them. In winter they can be heard through small announcements in newspapers advertising a lecture. During the summer they are completely dormant.

The present leaders of this society are apparently far from being business men. They can not and do not know how to popularize their society throughout the city. Most of them are members of a house of worship. Nevertheless, the society itself is very good and laudable in its mission.

The Adas Bnai Israel was established according to the model of the New York Adas Bnai Israel. The founder's aim was to disseminate the sublime ideals of Judaism. Their hall is a place for young people who have, at one time, studied and want to preserve whatever they acquired in Hebrew school and Yeshiva. All young men and women belonging to this society are workers and students, and yet they all observe the Sabbath. They are all modern orthodox Jews in the fullest sense of the word.

On the Sabbath (Saturday) and holiday mornings they have their own quorum of

Daily Jewish Courier, July 14, 1913

worshippers, their own cantor and rabbi. Everything is conducted according to the traditional Jewish customs.

It is grand to witness how a group get together on Sabbath and holiday afternoons, many extremely Americanized, and study assiduously in two separate departments. In one department, Pentateuch, Solomon, Yitzhaki's commentary, and the prophets are taught. In the other, Talmud. Their instructors are selected from their own group. From time to time they invite rabbis and other prominent speakers to address them.

They are in possession of a few books. It can not be called a library. We do not know who donated these books. They lack books. Of those which they have, not one book is of modern literature.

This society was organized by twelve young men who were graduates of the Yeshiva Eitz Chaim (Tree of Life Theological Seminary). Now the society has more than one hundred good-standing members.

They all live in harmony. If anyone should be unemployed or lose his job on account of the Sabbath, all members are willing to help him in any possible way.

In the beginning they held their meetings in the Yeshiva Eitz Chaim, afterwards in the Wood Street Talmud Torah. As they grew in numbers and became richer,

Daily Jewish Courier, July 14, 1913

they rented an apartment on 12th Street.

In general, it is a good phenomenon. It shows that in this country, in America, where the chief aim of the average man is money, money and money, where the youth spend their time in dance halls, a Jewish movement, which is more than welcome, can spring up.

The Sentinel, Wk. of September 8, 1911. Vols. 3-4, p.17.

A movement is on foot to organize what may be termed the Jewish Boy Scouts. It will resemble the Boy Scouts of America, but will be composed entirely of Jewish youths.

It is not generally known that for several years past there have been similar organizations on the West Side, called the Volunteers of Zion, the Herzl Scouts, and the Rothschild Guards. These boys have regular drills and follow the lines of strict military discipline in conducting their societies.

The Occident, June 18, 1885.

MEETING OF THE YOUNG AMERICAN HEBREW ASSOCIATION.

A special meeting of the Chicago branch of the Young American Hebrew Association was held last night at 134 Pacific Avenue for the purpose of greeting Mr. David Stickles, the general agent sent out here from New York for the purpose of perfecting the Chicago organization and placing it upon a higher plane.

The association is national, and there is a branch in every city in the United States, but for some reason this branch has not met expectation. It has, however, been organized but three months, and has done some good work in that time. Its objects are to assist the deserving, no matter what their nationality or color; unemployed men are given work or found transportation to other cities where they think they can find employment. Others are given outfits of goods to sell and so forth.

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JEWISH

The Occident, June 18, 1885.

The organization here has spent about \$50 in three months; found work for several and assisted many to get to other places. But the object of Mr. Stickles' visit is to suggest and devise means whereby its labors may become more effective. There is an international association in London. Sir Moses Montefiore and Baron Rothschild being interested in it. Nothing definite was settled upon at this meeting, but steps will be at once taken toward securing a permanent location for the headquarters, which have hitherto been located at 134 Pacific Avenue.

WPA 1111 PROJ. 1027

The Jewish Standard, June 13, 1908.

WPA (ILL.) PROJ. 30270

JEWISH YOUNG PEOPLES SOCIETIES.

Claremont Literary Society - President N. Schwartz.

Hampden Club. - 333 Hampden Court. Bruno Heller, 1541 Oakdale Ave., Secretary.

Harmonie Club - President, Theo Mayer.

Henry George Club - Secretary, Alyce Abel - Club U. C. Lee I. Lemger.
Sioux City, Iowa.

Mark Twain Club - J. M. Kaplan, Secretary.

Metropolitan Club - 42nd and Grand Blvd. H. T. Speisberger, 1440 Monadnock Block, Secretary.

Phoenix Club - 478 Ashland Blvd. Manuel Asher, Secretary.

The Jewish Standard, June 13, 1908.

WPA FILE # 100-10270

Ravisloe Club - Oscar M. Wolf, 1503 Schiller Bldg., Secretary.

Standard Club - E. S. Hartman, 108 La Salle St., Secretary.

Desoath Club - Alpha Chapter, Leroy L. Schloss, 674 48th Place, Secretary.

III. ASSIMILATION

F. Special
Contribu-
tions to
Early American Development



Forward, Mar. 25, 1924.

the faster the Jewish population grew the stronger the Jewish spirit became and the more sincere their consciousness.

The history of how the Jewish pioneers of Chicago settled and expanded, building along strict Jewish community life, reads like an endless story. Every step these pioneers made was connected with self sacrifice, the true idealistic sacrifice.

The obtaining of matzohs, for instance, was for the Jewish pioneers of Chicago one of the most difficult tasks. The method of baking matzohs in those days was very primitive. Sometimes they had to be imported from other cities many weeks or months in advance.

The Manishevitz's Matzoh firm, of Cincinnati, was the first to supply the Chicago Jews with matzohs [unleavened bread] and other matzoh products.

Thirty-six years ago, when the Manishevitz's Matzoh bakery was first founded and became known far and wide among the Jews in America, Chicago was one of the first communities to send for many orders of its products.

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JEWISH

The Sentinel, Volumes 23-24; Week of November 10, 1916, Page 6.

In the political movements for the abolition of slavery, the Jews took a leading part in creating public opinion. As early as 1853, a fugitive Negro, arrested by a U. S. Marshal, was liberated by a crowd of Chicago citizens led by Michael Greenebaum.

In the evening of that day a meeting was held to ratify that act. The first official call to organize the abolition movement was signed by George Schneider, Adolph Loeb, Julius Rosenthal, Leopold Mayer, and a man named Hanson.....four Jews among the five leaders of the German population of Chicago in a great humanitarian gesture.

WPA (ILL) PROJ. 30222

III. ASSIMILATION

G. Immigration
and Emigration

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JEWISH

Chicago Jewish Chronicle, October 27, 1933.

It has long been contended by the Zionist leaders that the anomalous position of Hadassah had enabled that organization to retain its full autonomy, and at the same time to meddle at will with the affairs of the Zionist Organization of America. After a bitter fight, a sub-committee of Hadassah and Mr. Rothenberg worked out a solution of the problem, which was adopted by the convention after a heated debate.

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JEWISH

Chicago Jewish Chronicle, October 27, 1933.

THE NEW AGREEMENT.

The new understanding between the two organizations is featured by the following points:

1. There shall be a joint standing committee between Hadassah and the Zionist Organization of America for joint work.
2. Hadassah shall be entitled to a small representation in the Zionist convention.
3. Hadassah shall pay \$7,500 a year to the Zionist organization.

100-30275

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JEWISH

Chicago Jewish Chronicle, October 27, 1933.

4. Hadassah shall pay its Shekel Tax directly to the World Zionist Organization.
5. Women may be admitted to the Zionist Organization of America, but the Hadassah shall be the official Women's Zionist Organization of America.

WPA (ILL.) PROJ. 30275

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JEWISH

Chicago Jewish Chronicle, October 27, 1933.

OLD OFFICERS RE-ELECTED.

At the business session of Tuesday, all of the old officers were re-elected for the coming year. Miss Henrietta Szold of Jerusalem is the honorary president; Mrs. Samuel V. Halperin of Brooklyn remains as president; Mrs. Robert Szold, Miss Pearl Franklin, Mrs. David Greenberg and Mrs. Henry Harris are vice president; Mrs. Samuel J. Rosenson, treasurer; and Mrs. M. P. Epstein, secretary.

WPA (ILL.) PROJ. 30275

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JEWISH

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Chicago Jewish Chronicle, October 27, 1933.

Resolutions adopted included one for a counter-boycott of Germany as an answer to the German boycott of Jews.

SEEKS HOSPITAL FUNDS.

A nationwide campaign to raise \$200,000 for the building and maintenance of Hadassah University Hospital and a graduate medical school in Jerusalem was launched, following a report by Mrs. Halperin, who stated that the situation of German physicians made this step imperative.

Hadassah, with a membership of 40,000 distributed throughout thirty-six states, Mrs. Halperin stated, was faced by the "unthinkable, unbelievable tragedy of the savage attack upon a loyal and devoted section of its own citizenry by the present Hitler leaders."

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JEWISH

Chicago Jewish Chronicle, October 27, 1933.

Pledges of \$30,000 were made by various chapters. These included Boston, \$10,000; Chicago, \$10,000; lower New York region, \$5,000; Detroit \$3,000 and smaller sums.

Support for the campaign was pledged by the American Jewish physicians' committee, which informed the convention that Dr. S. Goldwater, former health commissioner of New York City, had consented to go to Palestine to help draft plans for the hospital.

WPA (ILL.) PROJ. 30275

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JEWISH

Chicago Jewish Chronicle, October 13, 1933.

MEMBER OF PARLIAMENT FROM ENGLAND AT ZIONIST MEETING IN CHICAGO.

A public reception was tendered by the Zionist Organization of Chicago last Tuesday at the Hotel La Salle to Barnett Janner, member of Parliament of England, and Mrs. Archibald Silverman of Providence, R. I.

Mr. Janner, a noted Zionist leader, drew a striking contrast between the hopelessness that has enveloped German Jewry and the bright prospects in Palestine. "In Parliament," he said, "members of all parties have repeatedly protested against German atrocities. The English people are thoroughly aroused, and protest meetings have been held by the hundred throughout the country, most of them of a non-Jewish initiative."

"Jewish achievement in Palestine has made England particularly aware of how creative is the Jewish spirit," Mr. Janner stated. "Palestine is the most effective answer to the attacks of our detractors. Today it is

WPA (ILL.) PROJ. 30271

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JEWISH

WPA (ILL.) PROJ. 30273

Chicago Jewish Chronicle, September 15, 1933.

JOTTINGS

by

H. L. M.

Now that Max Shulman has been elected president of the Zionist Organization of Chicago, it is hoped that he will put his long experience in the movement to good use and revive the organization. The time is opportune for real intensive and constructive work and all that is necessary for the new incoming executive committee is to plan its work systematically and carry it out with that determination which, in years gone by, has made the Zionist Organization of Chicago the outstanding group in Jewish life in the community.

Chicago Jewish Chronicle, September 15, 1933.

We are happy to know that Rabbi Gerson B. Levi is gradually, though reluctantly, falling in line and beginning to think of Zionism and Eretz Israel in the light of the day. It must be a bitter pill for him to swallow, but he is man enough to accept the medicine in the proper spirit. While he cannot free himself completely from his prejudices against Palestine, he nevertheless realizes that it is today the only solution for the Jewish problem, and especially for the present unfortunate situation in Germany. Rabbi Levi is the last of the Mohicans and it is good to see that he is reading the handwriting on the wall so understandingly. He is not the only one. Many other men of his calling, who were bitter antagonists and opponents of the cause of Zion, have "seen the light" and joined the fold. We shall be glad to pay a membership in the Zionist Organization of Chicago, for Dr. Gerson B. Levi, if he will only say the word that he is ready to join. We can assure him he will be received with open arms - and put to work.

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JEWISH

Chicago Jewish Chronicle, August 18, 1933.

EXHIBIT OF PALESTINE AND BEZALEL ART WORKS AT THE FAIR.

The exhibit of works of art of the Bezalel School of Palestine, which was the feature of one of the official Art Days, July 29, at A Century of Progress at the Illinois Host Building, drew wide-spread comment. The exhibit consisted of Bezalel and Palestinian art objects, including etchings, illustrated books, ceremonial objects, olive wood novelties, and other handicraft. The notable program included many well-known speakers, and the Bezalel Chapter of Avukah served as host.

An exhibit of Palestine art objects is now being shown during the month of August on the eighth floor of the Fair, State & Adams streets. Palestine is represented by Bezalel works, as well as by other artists.

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JEWISH

Chicago Jewish Chronicle, July 28, 1933.

JOTTINGS

by

H. L. M.

Hadassah! What a glorious and inspiring chapter you have written in the annals of Zionism. Your workers and leaders in Chicago were the pace makers and path-finders for this noble endeavor. Your efforts in creating the world famous \$50.00 give-or-get dinner has inspired many communities in the country to follow your example. You have steered your ship in peaceful waters, for years, mindful of your goal; the healing and succor of the sick and the needy in Eretz Yisrael. You have been the pet of Chicago Jewry because of your devotion, your sincerity, and the intelligence with which you have conducted its affairs.

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JEWISH

MPA (ILL.) PROJ. 302.1

Chicago Jewish Chronicle, July 28, 1933.

You have created an organization which has become the finest of its kind in the country. You have never lost your head but kept clear of all entanglements.

And now for some unknown reason, all this has unfortunately changed. We were not backward in calling attention to this undesirable change. Mr. Max Korshak is peeved at our straightforward constructive criticism. He evidently does not know that Chicago Hadassah was born in our home and that we were its god-father, so to speak. For twenty years we have nourished and helped Hadassah with all that was within our means until it has become all-powerful and with this power lost its balance. Arrogance has taken the place of fortitude, and dictatorship has supplanted conciliation.

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JEWISH

WPA (L.L.) PROJ. 30275

Chicago Jewish Chronicle, July 28, 1933.

Political "deals" and Jesuit tactics are an everyday occurrence. We have no personal grievances or axe to grind with Hadassah. We wish it well. It deserves it. But if the present conduct of its leaders is permitted to continue without being challenged, we fear for the future of that most worthy organization. The mere fact that one man, whom some of the Hadassah leaders do not like, would be present at the Herzl Memorial meeting caused them to refuse to honor the memory of Dr. Herzl. What stupidity. The leaders of Hadassah were ready to make a "deal" with the Zionist organization to carry out their pet peeve, and that is not fair to Hadassah, nor to its good name, and the sooner they realize it the better it will be for all concerned. Hadassah has a powerful influence on the Jewish women of Chicago and we hope that it will continue to exercise that influence for the good of Hadassah and for the good of Chicago Jewish women.

Chicago Jewish Chronicle, July 21, 1933.

JOTTINGS

by
H. L.M.

The recent election in Chicago for delegates to the Zionist Congress showed how poorly the Zionists of Chicago are organized. It also shows how small their membership is. Out of a total vote of 2,080, the Poale Zion received 838 votes. The next in line were the Mizrachi, with 644 votes, while the Zionists, together with Hadassah, received the inspiring and tremendous number of 328 votes!

Chicago Hadassah leaders showed themselves as poor sports. Instead of taking their medicine like fighters who lost a skirmish and prepare for another fight, they sit down and whine. They have resigned from the Administrative and Executive committees of the Chicago Zionist Organization - good and well. But

Chicago Jewish Chronicle, July 21, 1933.

not content with that, they have drawn up a set of resolutions, which is published in this issue, forwarding a copy to all the members of the Executive Committee, saying that because the President of that organization offended them in some way, he is to be read out of the movement and decapitated at sunrise. Why these Hadassah leaders are so vindictive, no one seems to know. They evidently forgot to take into consideration the action taken by the Zionist Organization of America at its convention held recently in Chicago, that they are to be severed from participating in the councils of the Zionist Organization of America, and that they should continue to do their work independently. As good sports they should swallow whatever indignities may have been heaped upon them in the heat of controversy, and continue their labors in spite of it. By doing that they would win the hearty applause of the Zionists and the satisfaction of their own hearts that they are doing Zionist work not for glory and applause, but for a cause which is dear to them.

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JEWISH

Chicago Jewish Chronicle, July 21, 1933.

Bickering and backbiting and stirring up dissention and turmoil within the organization are not in the true spirit of Hadassah. There is too much work to do, which Hadassah has been doing so nobly in the past, to find time to stoop to such tactics. The sooner they forget about it the better for all concerned.

NYH (111) 100-11-1000

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JEWISH

Chicago Jewish Chronicle, July 21, 1933.

LIGHT VOTE CAST IN ZIONIST ELECTION.

Reports from the thirty leading cities of the United States, including New York, on the voting for delegates for the 18th World Zionist Congress to be held this year in Prague, Czechoslovakia, showed a smashing victory for the Poale Zion-Zeire Zion group of the Zionist movement. In a total vote of 15,529 votes tabulated from the thirty cities, the Poale Zion-Zeire Zion gathered 7,806.

The Mizrachi ran second with 3,418 while the combined vote of the general Zionists and the Hadassah was only 3,047. The Brith Trumpeldor-Revisionists received 857 votes, and the Democratic-Revisionists got 405 votes.

Chicago Jewish Chronicle, July 21, 1933.

Only 2,080 votes were cast by shekel-payers in Chicago at the election last Sunday for delegates to the World Zionist Congress this August. The Poale Zion-Zeire Zion led with 838 votes for their list, followed by the Mizrachi with 644 votes, the General Zionists and Hadassah combined with 328 votes, and the Revisionists with 126 votes.

The vote of the combined General Zionists and Hadassah was a great disappointment, as they had been expected to head the list, and instead came out a very bad third. The Poale Zion-Zeire Zion received active support from the Pioneer Women and the Worker's Organizations.

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100-101) PROJ. 302.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

THE ZIONIST CONVENTION.
(FIRST SESSION)

With a message of "cordial greetings and best wishes" from President Roosevelt and a declaration that "the calamity that "the calamity that has overtaken the six hundred thousand Jews (600,000) in Germany has cast a shadow over everything in Jewish life," the Zionist Organization of America opened its convention.

Morris Rothenberg, president of the Zionist Organization of America, denounced Chancellor Hitler's anti-Semitic drive in a report to the National Executive Committee.

Chicago Jewish Chronicle, July 7, 1933.

"The calamity that has overtaken the 600,000 Jews in Germany has cast a shadow over everything else in Jewish life," he said. "Its colossal character and the terrible consequences accompanying it become more apparent with the lapse of time.

"German Jewry, distinguished by its productivity and services to German, Jewish and general culture, stands hopeless and homeless, their life made unendurable in their own land, and the opportunity to seek refuge elsewhere denied them.

"In this tragic situation, aggravated by a world depression which has effected Jews as other peoples everywhere, the progress of the Jewish National Home during the past year takes on new significance for the Jewish people.

Chicago Jewish Chronicle, July 7, 1933.

"The past year was one of steady economic growth in Palestine. In the main the advance is to be attributed to the uninterrupted flow of Jewish energy and Jewish capital into the country, so that today Palestine stands out as one of the few lands which is relatively prosperous and which shows every sign of increasing absorptive capacity."

Mr. Rothenberg praised highly the present High Commissioner of Palestine, Sir Arthur Grenfell Wauchope, for cooperation with the Jews in Palestine.

At the same time he deplored the failure of the Mandatory Power to allot a greater number of immigration certificates to meet the need of the persecuted Jews of Germany and other lands, who were looking to Palestine as a haven. He announced that negotiations were in progress for a substantial enlargement of the immigration schedule.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

FORTY THOUSAND TWO HUNDRED AND FORTY DOLLARS BEQUEST IS ANNOUNCED.

Reporting on the activities of the organization in aiding American Jews, Mr. Rothenberg stated that from July 1, 1932 to June 1, 1933; the organization had cleared the cases of 1,662 people who wished to settle in Palestine. There persons, he said, brought a total capital of \$3,138,046 into that country.

Mr. Rothenberg also announced the receipt of a bequest of \$40,240 from the estate of Rebecca and Albert Zundelewitz of Los Angeles and Wichita Falls, Texas, as a specific trust for distribution in the upbuilding of Palestine.

ADA (1) PROJ. 30275

Chicago Jewish Chronicle, July 7, 1933.

Reviewing the progress in Palestine, Mr. Rothenberg said that 20,000 Jews had entered the Jewish national home in the last eighteen months. As an indication of the capital influx into the country he reported that in 1932 new investments in Palestine were more than \$12,000,000.

SECOND SESSION.

Denunciation of Chancellor Hitler and other leaders of the anti-Semitic campaign in Germany as "a group of intellectual perverts and paranoiacs" was delivered by Rabbi Stephen S. Wise of New York City.

In his address to the 5,000 delegates and their friends, Dr. Wise termed as "accursed" any Jew who uses the term "Jewish Nazi."

Chicago Jewish Chronicle, July 7, 1933.

"There are no Jewish Nazis," he exclaimed. "There are Jews and Nazis, and there is a great gulf fixed between them. The Nazis are would be destroyers of Jews. Let any Jew beware in using Nazi Jew. God forbid that any Jew can stoop so low, even in the midst of controversy, as to bring Jew and Nazi together."

This attack was accepted as being directed against Joseph Brainin, one of a committee for minority Jewish rights in the American Jewish Congress, who wrote in a widely circulated article that "Revisionism is Jewish Hitlerism." The Revisionists are one of three groups composing the Zionist Organization of America.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

DR. WISE CRITICIZES RABBIS.

After Louis Lipsky, chairman of the United Palestine Appeal and former president of the Zionist Organization, who presided, had praised Dr. Wise for his "fine and chivalrous work in behalf of German Jews," Dr. Wise began his address by criticizing the Council of the Union of American Hebrew Congregations and the Central Conference of Rabbis, who recently held conventions in Chicago and Milwaukee.

He took exception to statements he said were made at these gatherings that "Jewish nationalism is a form of Jewish assimilation."

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

"It is a false and misleading antimony which has been set up," he said.
"No loyal Jew may for one moment allege that anti-internationalism
lies at the heart of Jewish nationalism.

"At the Chicago assembly Jewish nationalism was demned. In Milwaukee
the rabbis damned both Jewish nationalism and Jewish racialism, both
these noble deeds being performed by two East European underlings
of their Bavaro-Prussian temple masters. Apparently excommunication
has been taken over by Reform Judaism and has now become its chiefest
weapon."

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JEWISH

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Chicago Jewish Chronicle, July 7, 1933.

Dr. Wise stated that Dr. Albert Einstein, the German scientist, who has accepted the honorary presidency of the World Jewish Congress to be held in Prague in August; Justice Louis Brandeis of the United States Supreme Court, "The greatest among American Jews," and Dr. Weizmann "are declared not to be Jews because they do not recite the Jargon of the Reform Temple Prayer Book."

He said that the "answer to the Hitler pogrom is a Jewish program, and the Jewish program is Zionism, or Jewish nationalism."

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

"The answer to Hitler must be two-fold," he said. "It must be spoken by the judgment of mankind, out of the conscience of Christendom, in some such way as England has spoken by the lips of Sir John Simon, its minister for Foreign Affairs and the Archbishop of Canterbury; as America has spoken by the lips of Senators Robinson and Wagner and their associates; by Al Smith, Bishops Manning and Mc Connell, and William Green. The further answer to Hitler and Hitlerism must speak out of the resolution of Israel to create and to develop, to maintain, to magnify and to perpetuate the Jewish National Home.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933

"Without entering into honors of discrimination, disability and extermination, which together constitute the atrocity of atrocities against the Jews in Germany, since the 5th of March, surely we are agreed that Jews cannot permanently remain in Germany, unless there be an early change in the regime of the Third Reich; unless Hitlerism becomes a ghastly memory to all the German people. Even in that not improbable eventuality, not unlikely, the youth and children of Germany have, alas! become perhaps incurably infected by the terrible poisons of hatred.

"Such is the fate of the Jews of Germany, that they cannot, dare not, even, ask the question 'wohin' (whither). The answer to every Jewish question in Germany, must ultimately be 'heraus.' The Jews of Germany must migrate. Hitler has said it and Germany, to its shame, has assented to the eviction of 1 per cent of its population, the members of which, by their mothers and fathers, have fought and died for Germany for a thousand years.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

"Let it not be imagined that this convention of American Zionists holds, or that the 18th Zionist Congress at Prague will hold, that Palestine is the only solution to the Germany Jewish question with which we are to occupy ourselves. Relief there must be in Germany, and for German refugees outside of Germany, in the surrounding countries. Migration every whither must be facilitated.

"But in the last analysis, there will be two dominant forms of relief. One, I repeat is 'heraus.' Unless by the prompting of the voice of civilization, Germany de-Hitlerizes itself into civilization, 'heraus' will be the only course left for self-respecting Jews.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

"The Jews of Germany must struggle for their rights as men, as Germans. In the end, I venture to serve notice in the name and the spirit of the American Jewish Congress, that long after our brothers of the Central Verein will be moved to compromise and to yield, we will stand firmly unyielding and deny to the bitter end that Jews are strangers or aliens in Germany."

THIRD SESSION.

Lively scenes, in which presiding officers and delegates dragged at one another's arms to avoid threatened fisticuffs and shouted, marked the closing sessions of the annual convention of the Zionist Organization of America.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

Two uproars took place in the afternoon and evening deliberations after peaceful early sessions in which Dr. Chaim Weizmann had announced that Dr. Albert Einstein had made peace with the Hebrew University in Jerusalem and agreed to accept a chair at that institution.

An outbreak of the late afternoon meeting came with the introduction by Rabbi William F. Rosenblum of Temple Israel, New York City, of a resolution saying that the Zionist Organization "views with satisfaction the growing sentiment of friendliness toward Zionist aims in the ranks of the Reform Rabbinate."

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JEVISH

Chicago Jewish Chronicle, July 7, 1933.

Rabbi Rosenblum's reference to the Central Conference of Rabbis, which was attacked by Dr. Stephen S. Wise of New York City on Sunday, brought boos and hostile cries.

When the uproar subsided momentarily, Rabbi Rosenblum continued the reading of his resolution, which declared that "Zionism is an all inclusive program to effect the solution of the Jewish problem and welcomes the support of Jewish leadership of every type."

Another chorus of scorn greeted his statement. James W. Wise, son of Dr. Wise, took up the battle for his father and attacked the Rosenblum resolution.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

"I urge you to pass no such resolutions as would be interpreted as a rebuke to anyone who insists upon Jewish nationalism," he said.

When Mr. Wise finished Charles Bender of Texas tried to elbow Judge Lewis from the microphone. Instantly he was surrounded by Dr. M. J. Robbins of Nashua, H. M; Abraham Goldstein of Hartford, Conn., secretary of the convention, and others who tugged at one another in effort to restore order.

Dr. Robbins finally won the privilege to address the convention. "I still feel the harm that has been done to us by the Reform Rabbis." he said. "The wounds are still too fresh."

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JEWISH

REF ID: A66000

Chicago Jewish Chronicle, July 7, 1933.

Mr. Bender then told the delegates that passage of the resolution would be an insult to "prince of Jewry," meaning Dr. Wise. Rabbi Solomon Goldman of Chicago declared it would come with ill grace from the Zionist Organization to censure Dr. Wise.

Here Rabbi Rosenblum withdrew the resolution, saying that there "was no intention of rebuking any individual, particularly one who has served the cause so many years."

The second clash came over efforts of friends of Captain Abraham Tulin of New York City to include his name among the nominees for the organization's administrative committee.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

Delegates crowded around Louis Lipski, the presiding officer, seized his gavel and dragged at one another's coat-sleeves. A resolution was finally adopted adding him to the committee.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

PALESTINE GAINS TOLD TO ZIONISTS

More than 5,000 delegates and friends attended the 36th annual convention of the Zionist Organization of America. Dr. Chaim Weizmann, world Zionist leader, was the guest of honor of the convention.

The plight of German Jews was deplored in forcible language in the report of Morris Rothenberg, president of the Zionist Organization. A message from the executive of the Jewish Agency, the supreme governing body of the Zionist movement, also expressed sorrow over the persecution of German Jewry and the slaying three weeks ago at Tel Aviv of Dr. Chaim Arlosoroff, head of the Jewish Agency in Palestine.

PROJ. 3027

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JEWISH

The Chicago Jewish Chronicle, July 7, 1933.

DR. WISE DENOUNCES NAZIS.

Denunciation of Chancellor Hitler and other leaders in the anti-Semitic campaign in Germany as "a group of intellectual perverts and paranoiacs" was delivered by Rabbi Stephen S. Wise.

Resolutions were passed to begin a campaign to raise \$8,000,000 in the next four years to settle German Jews in Palestine.

Dr. Wise also denounced the Reform rabbis for certain actions at the recent Reform meetings in Chicago and Milwaukee.

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JEWISH

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The Chicago Jewish Chronicle, July 7, 1933.

This denunciation resulted in a terrific fight on the convention floor at the Tuesday session when Rabbi William F. Rosenblum of New York City offered a resolution which stated that the convention viewed with satisfaction the growth of Zionism among the Reform rabbinate. The resolution was attacked from many quarters, and finally withdrawn.

RE-ELECT ROTHENBERG

Morris Rothenberg of New York City was re-elected president of the Zionist Organization of America and Morris Margulies, also of New York was elected secretary. Other officers elected included Nathan Straus, Jr., of New York, Judge William M. Lewis of Philadelphia, Elihu D. Stone of Boston, Robert Szold of New York, and Rabbi Solomon Goldman of Chicago as vice presidents;

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JEWISH

The Chicago Jewish Chronicle, July 7, 1933.

Harry P. Fierst of Mount Vernon as treasurer; and Louis P. Rocker of New York as chairman of the Finance Committee.

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JEWISH

Chicago Jewish Chronicle, June 30, 1933.

The Jews have played a conspicuous part and contributed their share to that development. They have won foremost places in the professions of law and medicine. They have brought much to the development of our arts and letters, and have shown genius in the organization and conduct of charitable institutions.

The Jews of America may well be congratulated upon their patriotism and enterprise in the part they have played in the development of our country, and what they have made of themselves under free government.

Welcome, stalwart sons of Israel! You whose history is filled with martyrs and heroes, poets and prophets. You, Zionists, who are now spinning the future of your people and helping to re-create a new nation, as well as those who are endeavoring to strengthen their social, religious and philanthropic institutions in our own country, I bid a hearty greeting.

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JEWISH

Chicago Jewish Chronicle, June 30, 1933.

Welcome, welcome to Chicago, wonder city of the age, where you are
sure to receive a warm and brotherly reception.

The Reform Advocate, September 13, 1930.

CHICAGO ZIONISTS REORGANIZE.

A Reorganization Conference of the Chicago Zionists took place at the Hotel Sherman on Sunday, September 7. This conference was made possible by the events at the last Zionist convention and was held for the purpose of reorganizing the Zionist forces of Chicago.

The Arrangement Committee for the conference was headed by Miss Pearl Franklin and consisted of Dr. A. E. Abramovitz, Mrs. Harry Berkman, H. D. Bubman, A. Z. Halperin, M. C. Handelsman, H. L. Meites, and Mr. H. Zteinberg.

The Reorganization Conference was called to order at 11 a.m. by Mrs. Pearl Franklin. The various committees were appointed and the session closed with an address by Mr. Nash Brown, a representative of the Cattle Raising and Milk Products Co. Ltd. of Afula, Palestine, who spoke on behalf of this project.

The second session of the conference began at 2:30 in the afternoon with Mr. Max Shulman as the presiding officer. Mr. Shulman rendered the Presidential Report, and cited the events which led up to the present reorganization conference. Mr. Jacob De Haas, the Chairman of the Committee on Organization of the Zionist Organization of America, then made a fine presentation of the problems confronting the present national administration and indicated the scope

The Reform Advocate, September 13, 1930.

of work to be undertaken by the Zionists of Chicago during the coming year. Mr. De Haas was followed by Mrs. Benjamin Davis, Chairman of the Resolutions Committee. Mr. B. Horwich, on behalf of the Nominating Committee, presented first the name of Judge Harry M. Fisher as the president of the Zionist Organization of Chicago for the ensuing year. Judge Fisher was unanimously elected.

Judge Fisher took the chair and in a short address presented his program and earnestly asked for the cooperation of all Zionists and sympathizers throughout the city to help the Zionist Organization of Chicago become the strongest group in the communal life of the city. Judge Fisher particularly eulogized the splendid services rendered to the cause by Mr. Max Shulman during the last thirty years. Mr. Shulman was presented with a watch in recognition of his signal services. The presentation was made by Dr. A. E. Abramovitz. Mr. I. T. Feingold, on behalf of Mr. Shulman's friends, presented him with a golden book inscription. Mr. B. Horwich also spoke feelingly about Mr. Shulman's past services. The afternoon ended with an address by Mr. Max Shulman who offered his whole-hearted support to the new president, in order that Chicago may become the outstanding Zionist center in the United States.

The evening session which was attended by an enthusiastic audience that taxed the capacity of the assembly hall, was opened at 3:30 p.m. by Judge Harry M.

The Reform Advocate, September 13, 1930.

Fisher. Miss Frances Glickman initiated the evening's program by singing several arias. The speakers included Mr. Max Shulman, Mrs. Harry Berkman, Mr. Jacob De Haas, Mr. N. Steinberg, and Rabbi Solomon Goldman. The first Reorganization Conference of Chicago Zionists closed amidst enthusiasm at 11:30 p.m., with the singing of Hatikvah. All those present were unanimous in stating that this conference will mark the turning point in the history of Chicago Zionism.

The Reform Advocate, August 9, 1930

HADASSAH.

Declaring that only a tremendously increased number of Zionists can bring about an increase in the political strength of the Zionist program in Palestine, Hadassah, the Women's Zionist Organization of America issues an appeal for new members for the Zionist Organization of America in the leading editorial of the current issue of the Hadassah periodical, out recently.

"Everyone is aware that this is a critical moment in Zionist affairs," the editorial states. Investigations that grew out of last year's riots in Palestine are still in progress and no definite political changes affecting Palestine have been made. At this very time, when political action is necessary, a large membership in the Zionist organization is essential to impress the Mandatory Power and the rest of the world with the intensity and profundity of the Jewish desire for Palestine."

The article asks the Hadassah women to bring men to the Zionist cause. In its senior and junior divisions Hadassah has 50,000 members, who are also members of the Zionist Organization of America, comprising the majority of American Zionists. Hadassah requests each of its members to make herself responsible for one new member in the Zionist organization.

The Reform Advocate, August 9, 1930.

"To strengthen the coalition regime of the Zionist organization, to make Zionism here a telling force and an influence in Zionist affairs the world over, the Zionist Organization of America must have a vastly increased membership," the statement says. No amount of ability, prestige, and strategy in leadership can go far without a huge army of enrolled backers. There are 4,500,000 Jews in America, among whom for years has been carried on extensive and continuous propaganda for Zionism. It is inconceivable that there exists today Jews ignorant of the aims and ideals of Zionism and the general aspect of life and Zionist accomplishments in Palestine. Without loss of time, the most thorough attempt must be made to plum the sources of Jewish life in America in the interests of Zionism, to crystalize the latent enthusiasm of men who bear a measure of sympathy for Zionism, and to arouse interest among those still indifferent.

This is the real need of the hour - thousands of new members in the Zionist Organization of America, thousands of new well-wishers and workers to add their strength to the upbuilding of Palestine.

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JEWISH

Jewish Forward, April 16, 1930.

WHAT THE HIAS HAS ACCOMPLISHED DURING THE LAST YEAR AND HER PLANS FOR THE FUTURE.

In his annual report of the Hias in Chicago, the national president, Mr. Abraham Herman, declared that the agreement between the Hias, Ita, and the Emigdirect, in the joint work on immigration and emigration activities in the European countries and in the new immigrating countries, especially in the South American Republics, has been renewed for three more years. The uniting of these three organizations, known under the name of Hikes, brought such wonderful results to the Jewish wanderers, and proved such great possibilities for more active work in the near future, that the Hias overlooked the financial burden connected with this work and determined to continue the good work under the same agreement.

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JEWISH

Jewish Forward, April 16, 1930.

At this occasion, happy reports were given of the many Jews who have settled in the new countries of migration, and who in a short time have succeeded in bringing across their families, and nearly all of whom are earning enough to send help to their relatives in Europe.

In the European countries the immigrants are being helped, not only in preparing the various documents, contacting their consuls and arranging for their transportation, but also in teaching them a trade and a new language which will fit them for their new homeland.

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JEWISH

REF (ALL) FROM JEWISH

Jewish Forward, April 16, 1930.

In the migration countries offices are operating that arrange to meet the wanderers, in the same manner as which the Hias acted in the United States for many years. They are given sleeping quarters and food, employment is found for them, and then they are assisted in settling down in the provinces. Courses in language and trades are free for them. They are helped with cash loans, (without interest) to buy tools, or to establish a small business.

In the old homeland offices operate in the following countries. Poland, Lithuania, Latvia, Rumania, France, Belgium, and Holland. The wanderers of Russia are receiving service through the Riga and Charbin offices. In the new migration countries, offices, bureaus and committees are available in Cuba, Brazil, and Uruguay. In Canada the Hebrew Immigrant Aid Society is connected with the Hikes.

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JEWISH

WPA (111) PROJ 30279

Jewish Forward, April 16, 1930.

In normal times the immigration total reached to over sixty thousand a year - now on account of the limited quota, the total is about forty thousand each year. It would be much above this figure were it not for shortage of money and other hardships in the majority of cases. A half million dollars is needed for rescue work this year.

The Hias needs no less than forty thousand dollars a year to serve immigration properly.

The Hias now has a deficit of one hundred thousand dollars accumulated during the last few years. This year the Hias must have a half million dollars not to be forced to decrease its rescue work.

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JEWISH

Jewish Forward, April 11, 1930.

Among the recommendations of President Herman are to demand the legalization of those who entered here before July 1, 1924, for whom there are no records of legal entrance.

To protest against the planned registration laws the aim of which is to establish a passport system in the United States.

To demand the acceptance of bills that are now in the hands of Congress, for the purpose of making immigration laws more humane.

To take necessary steps to grant that half million dollars needed by the Hias to fulfill its task and to be relieved from its deficit.

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JEWISH

WPA (ALL) PROJECTS

Jewish Forward, April 16, 1930.

About forty thousand Jewish wanderers were served through the offices in Poland, Danzig, Latvia, Lithuania, Rumania, Belgium, Holland, Charbin, and China. All necessary documents were prepared for them.

Ninety thousand dollars travelling expenses was saved for them. Offices are available in all the important cities of these countries.

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JEWISH

Chicago Hebrew Institute Observer, 1929.

[REPORT ON NATURALIZATION]

The following is a schedule showing the number of applicants cared for by the department, who applied for service, either in acquiring their first papers or their final naturalization papers: From 1914 to 1917, 2,000 applicants were taken care of; in 1919, 1,100 were assisted in securing first papers and 2,500 their second papers; in 1920, 2,200 persons were interviewed during the year. Out of these, 700 were assisted in obtaining their first papers; 500 for second papers and 1,100 were given miscellaneous advice. In 1921, 1,464 persons applied to the department; in 1923, 303 individuals applied for naturalization service; in 1925, there were 450 new registrants and a total number of 1,600 visitors; in 1926, there were 572 new registrants and an attendance of 1,466 for the year; in 1927, the registration was 280 with an approximate yearly attendance of 2,500.

After the passage of the Cable Act in 1920, women do not assume the rights

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JEWISH

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Chicago Hebrew Institute Observer, 1929.

III B 1

of citizenship upon marriage with an American citizen, but are privileged to file application for second papers without first making a Declaration of Intention.

The following case cared for by the Bureau is illustrative of this: Mrs. B. a married woman of fifty-five, whose husband was to receive his final naturalization papers within about three months, refused to wait for filing her second papers after her husband became a citizen, but wished to go through the whole process of naturalization herself, even to the extent of waiting two years for her second papers. She rather desired the experience of becoming a citizen in her own right and did not worry about passing the examination or being held up by the court, but had full faith that her intention would be realized.

Many interesting cases of a similar nature have come to the attention of the Bureau. In a Citizenship Class, one of the students seemed extraordinarily happy to learn the fact that while the President of the United States must be a natural born citizen, the son of an alien may be President.

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JEWISH

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Chicago Hebrew Institute Observer, 1929.

III B 1

His teacher was inclined to think that the man was the father of some bright son, or more than one child. To his amazement he discovered, upon inquiry, that the man was an old bachelor who had no children, but who still was delighted with the opportunities **that** may have been his, or of one in his position.

Since 1920, the people who have come to this country seem to be much more anxious to become citizens than the immigrants who came here before the war. Aliens **who** have arrived at these shores after the war, neglect no opportunity in filing their Declaration of Intention and making application for their final papers as soon as possible. We do not seem to **know exactly** where we are with references to our immigration status. The whole immigration situation is a muddle. It is bad enough at its best and we hope the time will come, let us hope it will come very soon, when this **entire** immigration situation will be stabilized. Literally hundreds of bills have been brought up in Congress during these eight or more years. Hardly a day or week passes by when some Congressman does not introduce

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JEWISH

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Chicago Hebrew Institute Observer, 1929.

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a new bill in connection with the immigration problem. A new bill combining the two per cent quota law on the basis of the 1890 census and the National Origins Act was introduced in the Senate by Senator Watson of Indiana. The bill, while it introduces the quota system for the Western Hemisphere, would change the immigration law to provide greater flexibility so that separation of families may be avoided and would authorize the Department of Labor to admit 10,000 immigrants from Canada and the endorsement of Secretary Davis. The new feature of the bill is the creation of family visas. A provision is incorporated by which immigration visas would be allowed to families as a unit. A man would not be allowed to get a visa unless it included also his wife and minor children under eighteen years of age. One year is the maximum length of time that would be allowed for a visa, except that it would not be allowed for a longer period than the visa granted to the father.

The minimum quota would be fixed at 2,000 for Canada and Mexico, Newfound-

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JEWISH

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Chicago Hebrew Institute Observer, 1929.

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land, Nova Scotia, Haiti, the Dominican Republic and the Independent countries of Central and South America. Otherwise they would be permitted a quota each year fixed at not exceeding ten per cent of the total number of the nationality of each country in the United States in 1890. An alternative basis is provided for fixing quotas from other countries, by which they may be determined either at two per cent of 1890, as at present, or on the basis of the national origins, whichever admits the greater number.

Students would be treated as non-immigrants instead of non-quota immigrants, as at present, and the matter of a bond for them would be within the discretion of the Department of Labor. Wives and dependent minor children of aliens who were admitted to the United States for permanent residence prior to July 1, 1924, would receive non-quota status to the extent of 30,000 in number. This is to take care of a situation in which many families become separated. **Applications** would have to be filed by relatives on this side.

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JEWISH

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Chicago Hebrew Institute Observer, 1929.

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Additional classes that would receive preference in the quota law would include those in whose behalf contract labor provisions of the immigration acts have been waived and members of the recognized learned professions, their wives and dependent children. Preference would be granted only where authorized by the Secretary on the showing that their services were needed in the United States.

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JEWISH

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Daily Jewish Forward, September 19, 1929.

TONIGHT PROTEST MEETING AGAINST MASSACRES OF JEWS IN PALESTINE.

The great protest meeting against the massacre of Jews in Palestine will take place, 8 o'clock sharp, tonight, at the Auditorium Theater. All classes of Jews are urged to attend this meeting, and participate in expressing the protest against the horrible massacre, to demand punishment for those responsible, and to protect the Jews from such pogroms in the future.

The speakers will be Judge Harry Fisher, Rabbi Solomon Goldman, and Dr. D. Rebelsky. Rabbi Epstein will offer prayer for the souls of the Palestine pogrom victims.

Money is coming in to the office of Forward from all classes of Jews. Money is being raised all over Chicago for the Palestine pogrom victims.

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JEWISH

WPA FILE, PROJ. 1007

Jewish Forward, March 7, 1929.

A YEAR'S PROGRESS OF THE HIAS IN CHICAGO.

The speech held by President Adolph Copeland at the annual banquet of the Hias in Chicago.

Friends and Co-workers: Instead of that detailed report that I give at our yearly assemblies, I will limit myself a short suitable treatment of our activities in the past year 1928. My report will be short, not because our work has decreased, but on the contrary, our activities have increased to such an extent that it would take me much more time than this evening affords me to stop and explain all the work of the Hias, and yet, I would like to give you a more fundamental detailed idea of the all world activities of the Hias and place before you such Hias accomplishments as would touch the heart breaking realities of Jewish life with which the Hias comes into daily contact.

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JEWISH

APR 11 1929

Jewish Forward, March 7, 1929.

I only wish you were with me when I made my last tour in Europe last year, then you would, as I have, seen with your own eyes, the need and the indescribable tragedy of our brothers, who being driven by merciless economic and political powers are helplessly seeking a place merely to rest their heads.

There is not a man whose heart would not break, seeing our helpless and often hopeless wanderers stranded on the roads of the unfriendly and intolerant Europe.

A bitter result would await our wanderers, were it not for the friendly Hias were they come to ask for help. They know that the Hias has helped thousands of wanderers to get to a secure home. And if the Hias can not help them at present- then who can help them?

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JEWISH

APR 10 1929 30275

Jewish Forward, March 7, 1929.

I would also like to acquaint you with the great work of the Hias. That, can be seen in the countries where the immigrants are brought by the Hias. Take Canada, for instance, where I spoke with men and women who felt very fortunate that the Hias had taken them from the European hell and brought them to a land of peace and safety, after years of misery across the sea.

Such experiences remain with us constantly, they make us feel that we should thank the Lord that there is such an organization as the Hias in this world to take up these gigantic problems of the wanderers and the Hias attempts to solve them sincerely.

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JEWISH

WPA (ILL) FROM 3071

Jewish Forward, March 7, 1929.

The immigration laws that have almost locked the gates of America for the immigrants instead of decreasing, have doubly increased the Hias duties and activities.

The Hias is now an international institution. You will now find Hias offices in the far corners of Japan, Argentine, Brazil, Africa, Australia, and throughout Europe, in fact in every country where our wanderers **exist**.

We now help out our wanderers before they leave their old home until we have them settled in their new home, and in every way, manner, or form we help the immigrants, lead him in his way, **teach** him a trade, teach him the language, prepare him for his new home, assist him in finding suitable work, make it possible for him to get a small credit, we find **and** correspond with his relatives and friends, we don't leave our

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JEWISH

WPA (ILL)

Jewish Forward, March 7, 1929.

wanderer even after he is settled and become a full pledged citizen, where ever he may go, wherever he may be, he will find the Hias greeting him, ready to serve him offering to render him aid or assistance he may need, without limit and with no expense to him.

What other organization, outside the Hias and its affiliated organizations in the whole world do so much for our wanderers and with such a willingness and whole heartedness.

Besides our immigrant relief work, we provide for various homeless with a home for a limited time. We also give travelers, and homeless a place to sleep and food for a short time until they can afford it themselves or until we can find work for them.

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JEWISH

WPA (ILL) PR 11 11

Jewish Forward, March 7, 1929.

My friends, I beg of you that are here to night, just imagine yourself on the other side, and please serve them as you would expect to be served, if you were in their place, let us create a better life, of light and hope for those unfortunates. Thank you.

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JEWISH

The Reform Advocate, Wk. of Oct. 20, 1928. Vol. 76, p. 405.

[ADOLPH COPELAND TO INVESTIGATE IMMIGRATION CONDITIONS]

Adolph Copeland, president of the Chicago Hebrew Immigrant Aid Society, and vice-president of the national organization, has been delegated to investigate immigration conditions in Canada by the last world council.

The Daily Jewish Courier, February 1, 1928.

HERZL MEMORIAL TO ORGANIZE.

A meeting of unusual importance will be held Wednesday, February 1, 1928, at 8 p. m., at the Chicago Historical Society Building, 632 N. Dearborn Street. It is proposed to organize the Theodore Herzl Memorial Foundation, whose aims and objects are briefly outlined as follows:

To create and foster a cultural revival among the Jews of America, especially the young generation. To give scholarships for the Hebrew University in Jerusalem to worthy students on a competitive basis, to the end that upon their return they may become leaders in Israel, and a leavening influence in American Jewish life.

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED
DATE 11-11-01 BY 30275

The Daily Jewish Courier, February 1, 1928.

To establish a Theodore Herzl Chair of Journalism in the Hebrew University. To present a Medal of Honor, coupled with a substantial sum of money, to the Jew, who has contributed the most to the honor of his people during the past year. To offer scholarship and essay prizes among high school and college students of this country, and thus stimulate a pride in Judaism and a knowledge of its principles.

To transfer the remains of Theodore Herzl to Palestine, as was the last wish of the great Zionist leader, and to erect a suitable memorial as an inspiration to generations to come.

To publish a permanent form prize winning essays, sponsored by the Foundation and to foster creative Jewish endeavor in literature, arts and sciences. The call for the meeting is signed by Max Shulman, Rabbi Silber, Mrs. Julius Stone, Rabbi Felix Mendelsohn, and H. L. Meites.

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JEWISH

The Daily Jewish Courier, January 10, 1928.

ESRATH CHALUTZIM
FOR ZIONISM AND FELLOWSHIP.

The organization, Esrath Chalutzim, held a parlor meeting at the home of Mrs. M. Braude, last Tuesday. During the business session tickets for the coming card party were distributed among the members for immediate sale.

Rabbi Rosenbaum of Temple Judea was the speaker of the afternoon. The rabbi, by his stirring talk and parable, encouraged the women to carry on their present Zionist work with greater zeal. Through the efforts of Mrs. Fred Lubin (The founder of Esrath Chalutzim) an electric washing machine was presented and shipped to the Reahl School in Tel Aviv, Palestine.

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Chicago Hebrew Institute Observer, 1928

Department of Civics and Citizenship.

The total number of new registrations in the Civics and Citizenship Department for the past year was 572. For the same period last year there were 450. Taking into consideration the fact that out of the 450 a considerable number were listed under new registrations, when as a matter of fact they had visited the Department before, but were so listed because the Department had been reorganized, and the new Director found it necessary to register every applicant, the number of registrations this year showed, nevertheless, a substantial increase over those of last year.

This is not at all surprising, in view of the fact that citizenship is no longer a matter which must be sold to those who have as yet not acquired it - it is sought for. A number of things have happened, during the past twelve months, in immigration interest. The House Immigration Committee definitely decided to accept and report favorably Congressman Dickstein's

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proposals to legalize and permit the permanent stay of all aliens who entered America illegally prior to July 1, 1924, and also those aliens who arrived between July 1, 1924 and July 1, 1925, provided the government does not deport the latter prior to July 1, 1927. The Bill also provides for naturalization without producing a certificate of arrival of those aliens who entered illegally prior to July 1, 1924. It was hitherto impossible for such aliens to obtain citizenship. The aliens who thus entered between July 1, 1923 and July 1, 1924 may become naturalized after July 1, 1927, if the government has not previously deported them according to the Bill.

The Committee also accepted Congressman Dickstein's proposal to take away the Czaristic powers originally granted by the Deportation Bill to Immigration Inspectors, and instead, to grant aliens a hearing before a special Board, and make deportations subject to appeal, and to be approved by the Secretary of Labor. An alien is also to have the right to subpoena witnesses.

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The House Immigration Committee, instead of taking action on the Wadsworth Amendment, for admission of 35,000 wives and children of declarants, has stumbled upon a number of obstructions. At one of the hearings, Royal C. Stevens, representing the Patriotic Citizens Civic Association of Philadelphia, appeared against the Wadsworth Amendment. He protested against the admission of additional aliens to America on the grounds that they do not become sufficiently Americanized. He described conditions in large areas of alien population, especially in Philadelphia, asserting that they are a menace on account of their failure to become Americanized.

The total number of aliens that come into the United States, as recorded in the report of the Commissioner of Immigration was 304,488. Of this number 10,267 were Jewish. In the face of these facts, we learn that there may be a reduction of 11,126 in the number admitted to the United States annually; this is indicated in a report sent to the Senate by President Coolidge on the "National Origins" quota provided for in the Immigration Act of 1924.

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It is unwise to be too sanguine regarding the alien's position in the United States. At a meeting of the Industrial Relations Association held Monday, February 8, 1926, a marvelous and dramatic address was given by the Honorable John P. McGoorty, Judge of the Superior Court of Cook County, on "What Are Our Immigration Problems?" On this occasion Judge McGoorty spoke most vehemently against the present stringent immigration policy. During his address he paid special compliment to the Institute (He knew nothing of my presence there at the time) I quote here from his statement.

"I remember one evening at the Jewish People's Institute in Chicago, hearing a young Russian Jew speak of his Race and of the tribulations of his people in far off Russia, and it seemed at though the very soul of the people was finding expression through this speaker. And I again felt a profound feeling of what a wonderful thing it is that our country can awaken such sentiments, such ~~xxx~~ loyalty and patriotism as has been manifested in our several wars by our foreign born, as seemed visualized to me when I stood

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in the American Cemetery at Belleau Wood and saw the 6,000 white crosses there, and the flag of our country floating overhead."

The Judge carefully analyzed the present proposed immigration measure, and stated that during the year 1925, according to the report of the United States Census Bureau, 85% of the 145,000 immigrants who were admitted to the United States came from Northern Europe and he stated further that if the provision of the law referred to goes into effect July 1, 1927, 58% of the quota of immigrants will come from Great Britain and Northern Ireland, leaving but 27% to come from all of the remainder of Northwestern Europe. Judge McGoorty did not deny our right as a nation to adopt any policy of immigration that seems most conducive to our interests and our country's future and well being, emphasizing, however, that it was to be hoped that our country will never adopt a policy that will be a departure from its tradition of justice and equity in its treatment of immigrants

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nor one that would be regarded by other countries as unfair and discriminating, and which might result in possible reprisals.

It is pleasant to be able to call to your attention a few other excellent statements made by this broadminded jurist. "It at once," he says, "becomes manifest that if we adopt a policy by which a certain number of any particular nationality - a majority, if you please in this instance, shall be regarded as a favored group, and that our immigration shall consist of a majority of such nationality, we at once may say in effect that that group is race superior, and when we think of the great artists, sculptors, poets, philosophers and scientists that the various countries of Europe have given to the world, how can it be said that any one race is superior or that people living in one part of Europe are superior to people living in some other part of Europe? Who would say, for instance that Dante, Galileo and Michael Angelo are not among the world's great? Who will say

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that the great scientists, poets and scholars of France and Germany have not contributed to greatness of the world, and shall it be said that we shall adopt, for the first time, as a permanent policy, that there is a certain race superiority or that it is the policy of our country to impress upon its people and upon its future, the characteristics of any particular race? Is it not wiser statesmanship to say that while we have the right to determine the terms upon which immigrants shall be admitted to our shores, seeking citizenship, that the test of their qualifications shall be character, honesty, health, and self-maintenance, comprehending those rugged and fine qualities that go to make desirable men and women, and to strengthen and enrich the body of our citizenship?" The Judge here referred to the fact that beginning July 1, 19 27, three out of every five immigrants will come from Great Britain and Northern Ireland. He asked, "Why should Great Britain and the north of Ireland be given a preference over the south of Ireland, France, Germany, Sweden, Denmark, Italy, Serbia, and all of the other countries that go to make up Europe?"

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Chicago Hebrew Institute Observer, 1928.

In the report of the United States Immigration Bureau, reference is made that the enforcement of this portion of the Immigration Law is regarded as impractical, for the report says, "Beginning July 1, 1927, the allotment shall be determined according to National Origin. The Bureau feels that the present method of ascertaining the quotas is far more satisfactory than the proposed method of National Origins." It is our hope that Congress will follow the recommendations of the United States Immigration Bureau.

The Judge, in his closing remarks said, "I hope that the time will never come in this country, when class will be arrayed against class, when the Jew, the Pole, the German, the Frenchman, and the Irishman will feel that there has been, by law, the stamp of inferiority placed upon him or on his race, but that we shall always adhere to the policy that regardless of the man's place of birth, or of race, or of creed that he is welcome to our shores, along the lines we have outlined, based on justice and equity, and that the only test will be is he fit and qualified to become an American citizen, one who is willing to serve his country."

The Daily Jewish Courier, September 23, 1927.

But where? Wohin? America bars them with the quota. Canada? Restrictions-limitations- quotas! Mexico? No opportunities. And so much for the places where Jews want to go. Where then shall they go? Wohin?

Numbers are answering that question by going to South America. Some to Argentine. Some to Brazil, Uruguay, Peru. During 1926, upward of 8,000 went to the republics south of the equator, seeking there the opportunity denied them here and elsewhere. More will go this year, still more the next.

But in the new countries they have no one to whom they can look for help during the first hard period. The Jewish wanderer needs a powerful organization to guard his interests from the time he takes the wanderer's staff in hand and goes forth.

The Daily Jewish Courier, September 23, 1927.

This is what Hias, Ica and Emig - have united to do. It will take \$500,000 to do this work this year. Hias is your representative in the field of Jewish immigration. It has acted for you during the past forty years. Help it now to extend its activities to meet the new Jewish world need. Chicago is asked to contribute \$50,000.

The New Year will soon be upon us. It will be brighter for you if you will help to make it brighter to multitudes of your brethren to whom without your help it offers little hope or encouragement. Greater than to have is to share. Greater than to ask blessings for self is to scatter blessings to others. Greater than any individual's position in life is service to the needy of his brethren and all mankind. As you meditate on this noble New Year message, we ask you not to forget Hias.

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• The Daily Jewish Courier, September 23, 1927.

Appeals will be made in a number of congregations during the holiday services. Adolph Copeland is general chairman of the Chicago drive. Emil Brande is chairman of synagogue appeals. Headquarters are at 1214 S. Clinton Street. Telephone Canal 6469.

III G (Zionism)

IV

JEWISH

WPA (ILL) PROJ 30275

The Reform Advocate, Wk. of September 10, 1927, Vol. 74, pp.133-134.

Bernard Horwich, who, thirty years ago, founded in Chicago the first Zionist body in the U. S., was the honor guest of the Zionist Organization of Chicago, on September 8. He is a former election commissioner of Cook County, leading founder of the Federated Jewish Charities, and chairman of the People's War Relief Committee, which raised \$2,000,000 in Chicago.

In 1897, together with Leon Zolotkoff, he organized the Order of Knights of Zion, the first Zionist organization in America, and became its first president. This body for many years covered the entire middle West, eventually becoming part of the Zionist Organization of America.

III G (Zionism)

IV

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The Daily Jewish Courier, September 5, 1927.

LOCAL ZIONIST CELEBRATE NEXT THURSDAY EVENING.

B. HORWICH TO BE GUEST OF HONOR AT "ZIONIST CONGRESS NIGHT"

Next Thursday evening, September 8th, in the New Masonic Temple, the Zionist Organization of Chicago will celebrate the holding of the Fifteenth World Zionist Congress, which opened Tuesday at Basle, Switzerland.

The guest of honor will be Mr. B. Horwich of Chicago, who has just returned from an extensive tour in Palestine. Mr. Horwich is a pioneer in the Zionist movement, and thirty years ago, together with Leon Zolotkoff, organized the first Zionist body in the United States. This was the Knights of Zion, which flourished for many years through out the Midwest,

The Daily Jewish Courier, September 5, 1927.

with headquarters at Chicago, and a decade ago was merged with the Eastern Zionist body to form the Zionist Organization of America.

CONGRESS ADDRESSES AND PALESTINE REPORT.

The program for next Thursday evening will include several of the foremost speakers in the community who will deliver addresses of welcome to Mr. Horwich and address the Congress. Mr. Horwich will present his report on present conditions and prospects in Palestine - a report eagerly awaited since his return, as he has long been known for his ability to observe and analyze, as well as for his open-eyed frankness in dealing with facts. His fellow-pioneer in Zionism, Mr. Zolotkoff, who is nationally known in Jewish literature and journalism, is also expected to be present, returning from the East especially for the occasion. Mr. Zolotkoff will speak on the Congress, the title of the address being, "The First Congress, and the Fifteenth."

Courier, July 19, 1927.

GORDONIANS - By Sol Kotzin.

From time to time the readers of this column have read notices announcing various activities conducted by the Gordonians. Undoubtedly the Gordonians have a large public who follow with interest every step taken by them. But there still remains that large majority which is ignorant of our ideals if not of our very existence.

The "Gordonians" is a junior organization of the Zionist Labor Party - Hitachduth Zeire Zion. The ideals of this order have been recently transplanted to this continent from the old world, and the extent of its popularity may be judged from the fact that the branches now spread their wings over the entire United States and Canada.

Due to the fact that the organization is so young and no definite platform has been decided upon as yet, however, a convention, the first of its kind, is to take place this Fall at which a definite plan for future activities will be outlined. The principle underlying the existence of the Gordonians is to bring up the youth in a Jewish nationalistic spirit and to develop practical Zionists out of them. To achieve this end the Gordonians participate in various

Courier, July 19, 1927.

activities. The meetings are conducted on the basis of half business and half cultural programs. A tag-day, whether it be for the Jewish National Fund or for the Palestine Labor Campaign, invariably finds the Gordonians conscientiously working on the streets. Social enterprises are also not lacking.

Now let us turn to the development of this movement in Chicago. Approximately two years ago the first club was organized in this city on the Northwest Side. Almost immediately following it a second group was organized on the West Side. Within the last year, two more groups were organized on the West Side and one in Englewood. The outstanding feature of our Chicago groups is their individuality. In no two groups will one find the atmosphere and general work conducted to be alike. Number one, considered the most progressive of the five, is a rather mixed branch. There one finds high school students, college students, both day and night, office workers, or what have you. Number two, is mostly composed of young girls and boys working to support themselves. Here one finds Hebrew students and some high school students, but as in the former two groups, the majority work for a living. We shall now proceed to the most recent fruits of our labor - numbers four and five. Our fourth branch, which meets in Englewood, is wholly composed of high school girls, to them boys are nothing

Courier, July 19, 1927.

but a nuisance and if we may judge them by the results of their activities in our recent campaigns, they may be excused to a great extent in holding that opinion. Our fifth branch, which is the youngest both in the length of its existence and the age of its members, is composed of young high school boys and girls aspiring to do "bigger and better" things. At their meetings one invariably hears discussions that are both educational and interesting. But by no means do we intend to stop at this number of branches, and we hope our membership will steadily indrease.

About a half-year ago a City Council, on which all the groups are represented, was formed. Since then the progress of the Gordonians has been remarkable. The different groups now have a body to which to turn to for advice. The Council undertook several affairs which proved to be great successes. The Gordonia Bulletin, which was forwarded to practically all groups in the country, was acclaimed by everybody as another step in the direction of success. The publication of the second issue is only a matter of days. Undoubtedly the hot weather has handicapped us greatly, thus making it rather hard to make any headway with the Leaders Group, or the Dramatic Circle. But, notwithstanding this, the City Council is preparing a huge celebration on the occasion of the formal dedication of the nucleus of a Gordonian library in Chicago. At this event, which is to take place on July 30, at the Zeire Zion Club rooms, at 3317 W.

Courier, July 19, 1927.

Roosevelt Road, the entire program will be furnished by the various groups. The outstanding feature being a debate on the subject: Resolved, That a Hebrew University be established in the United States.

The writer of this hopes that he has succeeded in giving the reader a general idea of what and who the Gordonians are. What they do, however, cannot be stated in a few words. It may be confidently stated that they receive an adequate foundation which will help them in the future in their strife for the up-building of Palestine with action rather than words.

Any further information concerning the Gordonians may be obtained by communicating either with the chairman of the City Council, Sol Kotzin, 2117 Humboldt Blvd., Phone, Brunswick 6555; or the secretary, Miss Ethel Bryan, 838 N. Campbell Ave., Phone, Armitage 2160.

Courier, July 11, 1927.

EZRATH CHALUTZIM.

A meeting of Ezrath Chalutzim was held at the home of Mrs. A. Berger last Tuesday afternoon, July 5. Upon completion of business, Mrs. Joseph Hevish, the brilliant speaker, inspired the members by a stirring talk on our duty to the brave pioneers of Palestine.

Mr. Sigmund Schein, recovering from a recent illness, donated \$10.00 to the organization. Upon adjournment, refreshments were served.

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The Jewish Forward, July 10, 1927.

PRESENT CRISIS IN AMERICAN ZIONISM.

The Thirtieth Annual Convention of the Zionist organization of America has come and gone. After three days of hectic deliberation, replete with excitement and ablaze with oratorical fireworks, the 850 delegates have returned to their homes to enjoy a well-earned rest. The Convention was not without its achievements, though it is a little difficult to say just how the Jews in Palestine will profit from them.

The outstanding achievement was the spectacle provided the loyal delegates who had traveled along way to attend the Convention. For let it not be forgotten that a Convention has failed of its real purpose unless it has provided its delegates with a good show. Only innocents are under the impression that a Convention, numbering almost a thousand delegates can be a deliberative body.

The Jewish Forward, July 10, 1927.

At best it is a cheering, singing, flag-waving crowd. At its worst it degenerates into a jeering, hooting mob. The Zionist Convention began at its best and ended at its worst. If a Convention is to succeed as a spectacle, it must have an opposing element, and the more noisy and menacing the opposition the better. It gives the delegates a chance to take sides. It flatters their vanity, and it makes them anxious to come back as a delegate next year, which is as it should be.

An astute administration leaves nothing to chance. To make sure that the Convention will not be without an opposition, it sets about preparing one of its own. Sometimes it instructs its publicity department to handle the job, even calling upon the publicity director to lead the opposition himself.

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The Jewish Forward, July 10, 1927.

The more inexpertly the opposition behaves on the floor of the Convention, the more credit the publicity department deserves. And presently it may come to pass, that the publicity director in charge of the opposing ranks will receive a bonus at the end of the year for his exceptional services to the cause.

Far be it from me to suggest, that the opposition at the last Zionist Convention at Atlantic City, led by the publicity director of the United Palestine Appeal, was a creature of administration. I am certain that neither Louis Lipsky, head of the American Zionists, nor Israel Goldberg, publicity director, would have stooped to such tactics, nevertheless, the delegates behaved as if the official opposition was a huge joke, and so the administration forces emerged completely successful.

The Jewish Forward, July 10, 1927.

There were two opposition groups at the Convention, I. Goldberg and Mr. Zeldin of the United Palestine Appeal, led an incoherent, though vociferous, opposition: while the publicity director was haranguing the crowds in the lobby of the Ritz-Carlton, the president of the Zionist organization was negotiating with the Hadassah representatives. Mr. Goldberg's chagrin and dismay upon learning of the defeat of the Szold forces can be imagined. Nor was the victory secured without sacrifice. Mr. Lipsky was "compelled" to sacrifice his loyal vassal, A. Goldberg leader of the so-called "Hebrew crowd", and a Zionist of thirty years standing. Mr. Lipsky obtained the support of the Hadassah sisterhood on condition that Goldberg would not be a member of the all-powerful Administrative Committee, next year.

The Jewish Forward, July 10, 1927.

When the "Hebrew crowd" and the "Yiddish crowd", for whom A. Goldberg is a symbol of Old World Zionism, pure and undefiled, realized that their favorite orator was being ousted from the administration, pandemonium broke loose. Great was their shock when Mr. Lipsky personally took the floor, and declared that A. Goldberg's name was delated with his (Lipsky's) consent "in the interest of harmony." There was little harmony after that statement, nor is there likely to be harmony in the Zionist organization during the next year. A. Goldberg, who had lost his voice the day before defending Mr. Lipsky's administration against the animadversions cast upon it by the publicity director, was purple with rage. He tried to make a speech but his voice did not carry. Goldberg's friends cried that Lipsky had double-crossed him.

The Jewish Forward, July 10, 1927.

Why were Hadassah's guns levelled against Goldberg? Some claim it was on account of the frank manner with which A. Goldberg was in the habit of criticising certain policies of the Hadassah. But there are those who say that in his administration of an important department, Goldberg displayed gross incompetence and carelessness. Be that as it may, Hadassah refused to pledge its support to Lipsky unless A. Goldberg was eliminated from the Administrative Committee, and Lipsky was by no means loath to let his erstwhile friend go. Time will tell whether A. Goldberg will regain his former position in the Zionist organization, and whether he will ever again consent to serve under Lipsky. To judge from his present fighting mood, Abe Goldberg wouldn't be averse to launching an opposition party of his own, and the first victim of his axe would be his former chief. It remains to be seen how the European Zionist will react to the ousting of Goldberg.

The Jewish Forward, July 10, 1927.

The generalship of Hadassah's forces was no mean job. Credit is due Anna Kross, who learned political strategy in the Democratic Party. Let Mr. Lipsky look to his laurels. He might awake one morning to find Mrs. Kross had stolen his toga. Although a member of Hadassah less than two years and practically unknown to Zionist circles, Mrs. Kross beat A. Goldberg for membership in the Administrative Committee by twenty votes. This was the first time, as far as I know, that the Hadassah women had stooped to "play politics." But the fight, be it remembered, was not entirely of their making. The administration had made up its mind to deprive Hadassah completely of its influence and the women would not stand for it. They came to the Convention 250 strong, ready to join any opposition movement that would promise to defeat the pet measure of the administration.

The Jewish Forward, July 10, 1927.

For a long time Hadassah acted as if it would join Israel Goldberg's movement, but Mr. Lipsky stepped in at the right moment and "fixed things." The new Administrative Committee contains several Hadassah members. Most of the old members are out. Also, we can be sure that the proposed reorganization scheme will leave Hadassah mistress in its own house, for Hadassah is a hard working, compact organization, with a membership of more than thirty thousand. Nearly all of the work of Hadassah is done without remuneration. While the Zionist organization is faced with a deficit of \$156,000, the Hadassah chapters have promised to wipe it out. Posted appeals to Zionist districts to rid the organization of the deficit proved unavailing, but Hadassah will keep its pledge. At the Convention the delegates had the opportunity to find out, that the funds of the Hadassah are administered in the most efficient way possible, and no stigma attaches to any of the Hadassah's officers.

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The Jewish Forward, July 10, 1927.

This is no small achievement when one happens to be familiar with the reckless manner in which the American Zionist commonwealth has been administered. Such is the enviable record of Hadassah and its leaders, that they could not be charged with "politics." When making a strong demand for efficiency and honesty in the administration of Zionist funds.

If the administration of the Zionist organization of America was compelled publicly to confess its sins of commission and omission, it went to show that its personnel is unimpressive. Democracy, so called, won a victory at the Cleveland Convention six years ago, but the American Zionist movement has never recovered from it. Judge Brandeis, of the Supreme Court went, and in him the ablest American Zionist, also.

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The Jewish Forward, July 10, 1927.

Officially, a few of them have returned. The men at the helm of the Zionist organization, ever since, have lacked the standing in the community to attract Jews of the highest type to the Zionist cause. The most prominent Jews of America are not found in the Zionist ranks, and until a way is discovered to enlist their active participation, the organization will not command the respect and support of the Jewish community at large. In other words, no Jewish cause in the United States can hope to be successful and efficient as long as the so-called Yahudim, (cultivated class), keep aloof from it. Sooner or later the delegates at Zionist conventions will learn this fact. They will learn too, that the cry of democracy raised by little fellows is demagogic, because in practise the small fry are just as undemocratic and wilful as the big men, and in addition are incompetent, if not downright dishonest. It is probably too late for the Zionist organization to win back Judge Brandeis.

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The Jewish Forward, July 10, 1927.

Unfortunately Judge Brandeis is over seventy and his health is not all it should be. Unfortunately, also, Brandeis cannot assume the leadership of the Zionist organization without first resigning from the United States Supreme Court. This is something Brandeis will not and should not do. But the American Zionists will have to find a really big man to head their movement. Mr. Lipsky is an estimable gentleman and a clever, at times too clever, a politician, but it is absurd to suggest that he is an outstanding American Jew, or that he is, or that the personnel of the Administrative Committee represents, the finest that American Jewry boasts. If inefficiency and incompetence are rampant in the American Zionist movement, it is because third rate politicians and notoriety seekers constitute the bulk of its leadership.

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JEWISH

The Jewish Daily Forward, March 20, 1927.

See (111) 100-100

WHAT THE CHICAGO "HAIAS" DID FOR IMMIGRANTS AND POOR PEOPLE IN 1926.

The Forward readers are well acquainted with the great aid that the "Haias" offers to thousands of immigrants and their friends in Chicago.

The report of 1926 acknowledges every assertion that is made about the good work of the "Haias" in Chicago. We herein give, in brief, condensed form of the report:

Three thousand, three hundred and twenty-four (3,324) people have called at the office, receiving information and counsel as what to do for their friends.

The Jewish Daily Forward, March 20, 1927.

Two hundred and twenty-five (225) petitions were sent to Washington; 135 European affidavits were filed for immigrants; 94 affidavits for Ellis Island; 138 relatives were located for immigrants; 659 money transmissions were made through the "Haias" office reaching the sum of \$24,401; 175 telegrams were cabled to Ellis Island, to Washington and to Rabbis; 49 special affidavits were filled out in the "Haias" office; 108 immigrants were greeted in Chicago and directed to their destination; 1,355 persons were supported in the "Haias" home in 1926; 16,355 meals were served.

Mr. Adolph Kapland, president of the Jewish Sheltering and Immigrant Aid Society pointed out, in his report of the "Haias" that steps should be taken to approach individuals, who are able to contribute a certain sum annually, in order to continue the work of helping the unfortunate poor immigrants.

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WPA 7/1/30

The Daily Jewish Forward, January 9, 1927.

IN DEFENSE OF THE IMMIGRANT STUDENT, by Henry Lewis.

Teachers and fellow students respect his earnestness and industry. The native born Jewish pupil is less of a grind and more interested in sports and similar activities.

Add one more war casualty; the Jewish immigrant student. Before the war he was respected and welcomed by teacher and student alike. Now none so poor as to do him reverence. The very virtues which formerly gained him general esteem are now cited against him. Is he industrious? Then he is a "grind". Is he good at his studies? Then he is an intellectual "Shylock", who goes in for marks as for money. Is he working his way through school and denying himself all but the barest necessities? Then he is a "day student", a "commuter," a mere visitor at the class room.

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JEWISH

WPA (LL) PROJ 39275

The Daily Jewish Forward, January 9, 1927.

How different things were in my own school days! I was in my seventeenth year when I came to this country, in March 11, 1904. After spending seven months in a cigar factory I entered public school in the Fall, and having neither parents nor wealthy relatives to support me, I worked my way through grammar school, (with honors), and university (with high honors.)

During all this time I was forced to earn my living in the evening, and so took no part in social and athletic activities. Yet my whole student career, extending over a period of eleven years, was one continuous triumphal procession. Far from being looked upon as a "grind" and a mere visitor at the classroom, I enjoyed the respect and even friendship of my schoolmates, whether Jewish or Gentile; while teachers and principals frequently gave me privileges denied to other students.

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The Daily Jewish Forward, January 9, 1927.

My experience was not unique or even exceptional, but quite the rule among immigrant students at that time. We were all respected and befriended. No one dreamed of holding our poverty against us, of scorning us because we were not models of sartorial perfection, or of reproaching us for thinking that the primary aim and object of a school is the cultivation of the mind and the propagation of knowledge, rather than "The prolongation of the sweet period of adolescence."

But all this is a thing of the past. Nowadays, I and my kind are regarded as undesirables for the very reasons that once made us welcome. More painful still, many Jewish students who were born in this country are privately blaming us for the ills which have lately befallen them in certain American universities. Far from taking pride, as I have, in my American school career, it would seem that I ought to feel ashamed of it.

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WFO FILED PROJ. 50275

The Daily Jewish Forward, January 9, 1927.

The chief charges against the Jewish immigrant student are:

1. That he is not a native American.
2. That he is poor.
3. That he is a grind.

The immigrant students does not deny and of these charges, yet pleads not guilty. It is quite true that he was not born in this country. But then the same thing is true of the Pilgrim fathers, and the present Secretary of Labor, Secretary Davis, would be rightly indignant if anyone questioned his Americanism on account of his foreign birth. Pity he does not concede as much in the case of Americans of East or South European origin.

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The Daily Jewish Forward, January 9, 1927.

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Again, it is true that the immigrant student is poor, but so were the aforementioned Pilgrim fathers and Secretary Davis at the time they landed here, not to mention the tens of millions of others who came here from the Old World and helped to build the country. None of these brought to America much in the way of material goods, nevertheless, Americans feel justly proud of their pioneer ancestors, who braved the perils of the seas, settled an unexplored land and turned a wilderness into the richest country on earth.

Are not these the very qualities which the immigrant student brings with him to America? Is not the immigrant a self-made man?

Finally, it must likewise be admitted that the Jewish immigrant student is apt to be a "grind". But what of it? Since when has application to a useful task come to be regarded as a vice? If "grinding" is wrong what becomes of all those maxims about, "burning the midnight oil"

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The Daily Jewish Forward, January 9, 1927.

which are dinned into our ears from a thousand pulpits and platforms? "Genius," said Carlyle, "is an infinite capacity to take pains." In other words, to "grind". And the great Edison has said that, "Genius is one per cent inspiration and ninety-nine per cent perspiration."

Gustave A. Feingold in an article on the "Intelligence of the First Generation of Immigrants," that appeared sometime ago in The Journal of Educational Psychology, wrote: "But if 'grinding' at the useful task in which the individual is engaged is not manifestation of intelligence, what is? As a matter of fact, that which measures the intelligence of a nation is its ability to pursue and to consummate remote and far plans which affect the national life."

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WPA (LL) PROJ. 111 3

The Daily Jewish Forward, January 9, 1927.

The master passion of the typical Jewish immigrant student is the desire for education. "All we want is just to study," as the Jewish folk song has it. Torah is die beste s'chorah, (learning is the best commodity), and where the only aristocracy recognized was that of the mind. Until quite recently leadership in the Jewish communities of the Old World was determined by the possession of scholarship rather than wealth. No hardship was deemed too great for the sake of education. From time immemorial the Jewish scholar took the following vow of poverty laid down in the Talmud: "And wouldst thou know the law? Then must thou eat a morsel of bread dipped in salt, and drink water sparingly, and sleep on the ground, and live a life of hardship, while thou toilest in the study of the Torah."

To be sure , of late the object of this passion for learning has changed from the Talmud and rabbinical lore to secular subjects; but the passion remains as intense as ever.

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WPA (ILL) 71

The Daily Jewish Forward, January 9, 1927.

It is this which accounts for the large number of Jewish students in American schools.

I realize that love of learning is not the only ideal in life. But the truly educated man is he who finds nothing human foreign to his spirit, who has learned to respect ideals, standards and values, other than his own.

What the late Arthur Gleason said about the Jews in general applies even more to the Jewish immigrant student in America, "I am aware of their faults but am untroubled by them." The sum of their virtues yields a richness needed in the Western world. Many Jews are untrue to themselves. I am speaking of the best of them and in them. To see that, to speak of that, to be friendly to difference, this is the high calling of a university. What I have learned the college can teach; to pierce through difference to the great agreement.

Forward, February 12, 1936.

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THOSE HAVING FIRST PAPERS APPEAL, TO ADMIT THEIR RELATIVES TO AMERICA.

Jewish declarers, who officially represent the Alliance of Declarers and Future Citizens, appeared before the Immigration Commission of Congress and made a heart breaking appeal to accept the bills brought up in Congress to ameliorate the present quota law, that relatives of citizen declarers may be permitted to enter America out of the quota.

The delegation made such an impression on the members of the Immigration Commission that there is now a hope that the bill will be approved. Those who appeared before the Commission are Joseph Darsafsky, president of the Declarers organization, a Hebrew teacher, who came here from Poland in 1922, and left a wife and three children; Paul Schucht, vice-president of the organization, who came from Estonia a year and a half ago and left a wife and three children. Schucht, a young man, touched the hearts of the Commission when he told them that he has never yet seen his youngest child, who was born when he was on his way to America. Hyman Abel, a man of fifty years, a Hebrew teacher, who came here in 1923; Wm. Prince, who also left a wife and children in Europe; Moses Liebman, importer of watches, who left a wife and four children in Galicia; Philip Reis, who came to America from Vienna and left a wife and child.

Forward, February 19, 1926.

All citizens who want to influence Congress to nullify immigration laws, permitting women and children of those who have first papers, have an opportunity to help materialize the demand of thousands of immigrants, who are turned away from their families as a result of the bad immigration laws.

The declarers, those having their first papers have organized into an alliance, which sent out a petition asking Congress and the President of the United States to adopt the Perlman Woodsworth bills, and the House and Senate to amend the Immigration Law of 1927, in the following manner:

An unmarried immigrant under twenty-one years, a man, the wife, the father, the mother, of a citizen of the United States or of a former soldier, or sailor of the American Army or Navy of the World War, or of an immigrant, who legally entered America before July 1, 1924, who has declared in accordance with the law, the intention of becoming a citizen of the United States and is still in this country, shall be permitted to enter America. The contents of this petition are being spread among all organizations, and it is the duty of each citizen to sign this petition and help to get as many signatures as is possible - that Congress and the President shall see that there is a great demand of the citizens to change the brutal immigration laws that break up families and create many hardships and much suffering.

III G (Zionism)

JEWISH

Jewish Forward, Jan. 26, 1926.

Dr. Chaim Weitzman, president of the Zionist organization declared it is up to the American Jews to save Palestine from its present crisis.

What crisis? We, here in America, have as yet not heard of a crisis in Palestine. On the contrary here in America, heard about a great prosperity in Palestine. Here we were told that Palestine today is the only country in the world where unemployment does not exist. We were told of a shortage of money in Palestine, but that is nothing new. Was there ever a time that Palestine did have money? And when was Palestine not in need of money?

There is a mistake somewhere, it is one of the two: there was a mistake in the report of prosperity in Palestine, or Dr. Weitzman is mistaken about the crisis in Palestine.

Jewish Forward, Jan. 26, 1926.

Palestine has no income from industrial profits, their only income is the money raised by the Zionist organization. All the economic laws that can be applied to all other countries, cannot be applied in Palestine. It is predicted that unemployment is caused by the shortage of money. So there is both unemployment and shortage of money, both exist in Palestine.

The Chicago Chronicle, Wk. of January 9, 1925. Vol. 5, n.4.

EDITORIAL. THE UNFORTUNATE VISA-HOLDERS.

Three Chicagoans recently made a journey to Washington to present a petition to the President on the behalf of the stranded Jewish immigrants. They were Abraham Liebling, A. B. Messer, and Herman Elenbogen. Their connections with official Washington and the close acquaintance-ship of the first two with Mr. Coolidge gave them a valuable entree. They succeeded in laying before the President the plight of those would-be immigrants who had been given their visas, broken up their homes and made ready to come to America, only to be stopped by the quota restrictions.

Much is to be hoped for from the efforts of these gentlemen. In the meantime, however, other Jewish bodies have expressed their disapproval of this "free-lancing" junket. With our Chicago gentlemen asking the President for one thing, the Marshall group petitioning Congress and the Courts for another, and F. O. W. and like organizations making efforts in still other directions, the result is sure to be harmful, say the Eastern leaders. And yet, if Messrs. Liebling, Messer, and Elenbogen should succeed in opening the President's eyes to the injustice that America is perpetrating on invitees to this country, they will have done more than has so far been accomplished by powerful Jewish bodies in years of work.

The Sentinel, Wk. of October 3, 1924. Vol. 55-56, p.25.

A Jewish monument bearing the names of the contributors and founders of the proposed Chicago million-dollar colony in Palestine, will be erected in the City Hall, according to the resolution adopted by the Zionist Organization here.

The Chicago Chronicle, Volume 5. Week of September 26, 1924, P. 4.

EDITORIALS. A CHICAGO COLONY IN PALESTINE.

Since America has closed its door to immigration, we cannot bring our relatives here to us. But, if the plan now afoot here succeeds, we can, in a sense, bring America to them.

A group of Chicago Zionists are promoting this plan, which is to found a colony in Palestine, to be named Chicago. It will be built by money of Chicago Jews, in conjunction with the funds of Chalutzim to whom that money will be lent on long term loans, through a revolving fund. The colony will take its color, as its name from American views and methods, and will be modern and democratic in consonance with the best traditions of America and of Palestine.

The Chicago Chronicle, Volume 5. Wk. of September 26, 1924, p. 4.

If this venture comes to fruition, it will be an energetic example to other American cities, and doubtless will form the beginning of a colonization movement that will find colonies dotting the Holy Land named after American cities.

The many advantages that will accrue from this are manifest. It only remains to be seen whether it will work out successfully, whether it will pan out as well in reality as on paper, and this only time can tell.

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Jewish Forward, Feb. 17, 1924.

TRY TO BREAK GENTLEMEN'S AGREEMENT
BETWEEN JAPAN AND AMERICA

Yesterday the Chicago Tribune and the Chicago Daily News published editorials on Hughes's demand to the House Committee on immigration that no hatred be aroused in Japan against America by making unlawful the admission of the Japanese into the country, since there exists a gentlemen's agreement between the two nations.

Senator Johnson wants to abrogate this gentlemen's agreement and, through reforms to present immigration laws, prohibit the Japanese from entering the United States.

Yesterday the Tribune and, the News discussed this question editorially. The Tribune claims that Johnson is right and America should not regard Japan's sentiment nor fear for Japan's fists. The News on the other hand,



Jewish Forward, Feb. 17, 1924.

says that America should regard Japan's sentiment and, abstain from doing anything that may arouse her anger.

The Tribune speaks the language of fresh American junkerism; The News that of peaceful American capitalism.



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JEWISH

WPA (ILL.) PROJ. 3601

The Sentinel, Wk. of August 31, 1923. Vols. 51-52, p.15.

Leon Zolotkoff, former Assistant State's Attorney of Cook County and a noted Yiddish litterateur and Zionist, dreamed of founding in Jerusalem a national printing establishment. After a struggle he has at last succeeded. His organization gives employment to many workers and is destined to become a famous Hebrew and Yiddish publishing center for world Jewry.

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JEWISH

Forward, May 23, 1924.

THE HIAS (JEWISH SHELTER AND IMMIGRANT SOCIETY)
AND THE AMERICAN LEGION

The American press say that among organizations to participate in the reactionary conference, called by the American Legion, was our Jewish Hias, and that its representative voted for the reactionary resolutions adopted by the conference, one of which was against the open door policy.

Every one familiar with the activities of Hias, knowing how energetically this organization has always defended the interests of the Jewish immigrants, can readily see that this is a misstatement, and that Hias, now as ever before, ranks first in the fight against the new immigration cruelties.

The Forward, therefore, ignored the information entirely, and it looks now as if it did no mistake. Before us lies an official statement from the president of Hias, in which he denies the entire report.

Forward, May 23, 1924.


The truth is that Hias was not represented at this conference and consequently it could not have approved the reactionary resolutions that were adopted there.

"The Hias representative in Washington sent a protest to the Legion for saying that Hias was represented and also summoned the "Associated Press" to withdraw their false announcement.

From the Same statement we learn:

"A short while back Hias received an invitation to participate in a conference on immigration and citizenship, two subjects in which it is interested."

Hias answered that its representation at the conference would be to protect the interests of the immigrants, but learning later that the purpose of the conference was just the opposite, it did not send a representative, and since then had no connections with them whatsoever.



Forward, February 13, 1924.

WPA (JL) 4-20-24

WHAT THE HIAS DOES FOR THE JEWISH WANDERERS.

At the annual meeting of the Chicago branch, some time ago, President Bernstein, of the national body, pointed out that during the last year \$3,600,000 were sent to European Jews, through the Hias, thus saving American Jews \$600,000 that it would have cost them had they sent their money to Europe through some other channels.

In his annual report, Adolph Copeland, president of the Chicago Hias, showed that during the last year, the work of the local organization was very successful. Over 16,000 individual cases were given careful and diligent attention and hundreds of immigrants were met at the stations and told how and where to proceed. Over 6,000 affidavits were filled and sent to Europe, from Ellis Island and hundreds of men were helped to fill out their citizenship papers. 14,000 people were given food and sleeping quarters in the Jewish sheltering homes and \$159,000 were sent to relatives of immigrants, in Europe, through the Hias.

In the name of the board of directors, gifts were given to President Copeland, Mrs. Copeland, and Mr. Morris Taver, chairman of the House Committee, in appreciation of their work for this branch.

Forward, February 2, 1924.

NATURALIZATION AID LEAGUE CONFERENCE DETERMINES TO START A CAMPAIGN
AGAINST THE PROPOSED LAWS TO CLOSE THE GATES OF AMERICA.

At a conference Thursday night at the Labor Lyceum, representatives of various labor organizations determined to carry on the work of helping people learn how to become citizens, and to begin a protest movement against the immigration laws that the reactionaries of this country are preparing to pass through Congress.

Comrade Silverstein, delegate of branch 391, was elected chairman. Morris Siskind, delegate of the United Hebrew Trades, and comrades Rosenblum, Blumin and Yablonka comprise the Credential Committee. Comrade Levitas reported on the work of the Naturalization Aid League and comrade Weinberg gave a financial report. Comrade Siskind spoke on various bills proposed by both Houses of Congress restricting immigration and urging the deportation of immigrants who are not citizens. He strongly emphasized the necessity of organizing a strong protest movement against

Forward, February 2, 1924.

the passage of these laws.

The conference accepted the following resolutions: We, the representatives of the labor organizations of Chicago, in conference assembled, express our protest against reactionary bills that are being laid before the Congress to restrict the immigration quota.

All these laws propose to lock the gates of America to thousands of families and relatives of American citizens who want to enter this country and be saved from religious and political persecutions.

We are also protesting against the movement going on in this country, to register immigrants in the United States, because every system of registration is also a system of spying and persecution. All these planned immigration restrictions are un-American and contrary to American traditions.

We call upon all organizations that are affiliated with this conference and all those who sympathize with the movement and urge them to start a

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WPA (ILL.) PROJ. 30275

Forward, February 2, 1924.

strong campaign through the representatives of Congress and of the Senate and through other helpful sources to join us in the campaign against the planned cruelties of reactionaries.

Comrades Yuretz Klapman and Gold, the lawyers who spent much of their time in the officer of the Naturalization Aid League to help the new citizens get their papers, have demonstrated the great importance of the league and the benefits derived from it and the necessity of keeping up this work in a period when unfriendly forces are trying to enact laws against those who are about to become citizens. A motion was passed that the newly elected Executive Board must start a campaign to raise \$3,000 for the Naturalization Aid, which will enable them to start doing essential work which will help those who contact them with the intention of becoming citizens and to establish classes in civics which will instruct those becoming citizens through the league, how they can fully understand the meaning of being a citizen and the duties of a citizen towards his fellow Americans.

Daily Jewish Forward, Jan. 6, 1924.

JEWISH DELEGATION MAKES A GOOD IMPRESSION IN WASHINGTON
WITH THEIR STRONG PROTEST AGAINST IMMIGRATION CRUELITIES

The delegation that appeared yesterday before the Congressional Immigration Committee made quite an impression with its protest against the newly-planned immigration cruelties. This protest was full of brilliant claims and facts of American history and American life; the spearhead was that it is wrong to make any new cruelties against immigration. Speaking in general on the question of immigration, the Jewish representatives sharply and courageously pronounced the Jewish side of the aggravated question, and pointed out that no new limitations should be made.

The principal speakers for the united Jewish delegation were Louis Marshall and Rabbi Stephen Wise. They have distinguished themselves and surpassed all others with their arguments. Both these speakers appeared at former




Daily Jewish Forward, Jan. 6, 1924.

immigration hearings, but this time they made an excellent job of it.

Louis Marshall was the first speaker at the forenoon hearing. He began by first declaring that his utterances against the planned immigration cruelties do not aim at this or the other immigrant foe, but do aim at a certain reactionary principle that is practised by the Ku Klux Klan.

Marshall, in his talk, proved that many of the clauses in the new bill resulted precisely from the reactionary endeavors of the Ku Klux Klan. The Klan, Marshall declared, wants white, Protestant, and Anglo-Saxon immigrants only. The new limitation bill leads to the same goal; also, the resolution that the quotas shall be based on the American census of 1890 are in line with the principles submitted by the Klan.



Daily Jewish Forward, Jan. 6, 1924.

Marshall further proved that the new bill will reduce the present immigration total by fully 250,000, and nine-tenths of those restricted and not admitted will be those from the Eastern and Southern countries of Europe.

They are trying to establish a brand new law, Marshall cried out; just because one was born in a different country, he is not as good as the other.

Marshall especially attacked the clause of the new bill which calls for the establishment of a two per cent quota, and the one requiring the quota to be based on the census of 1890.

Marshall strongly protested against the other planned cruelties. He shouted, "You are trying to establish a law that will require every male immigrant to present a certificate of his military record. Here in America, I, as many others, were under the impression that the military spirit is dead!"



Daily Jewish Forward, Jan. 6, 1924.

He further pointed out that the clause requiring that each immigrant shall procure a certificate before boarding the steamship taking him from his native country would perhaps be an improvement, "but," he thundered, "if so, then why do you demand in addition that an immigrant shall furnish a passport from his own government, along with a visa from an American Consul?" Then comes the clause, the most insulting clause, requiring that every immigrant must have his fingerprints on his certificate.

This clause demanding the fingerprints Marshall condemned with most powerful words, pointing out what an insult this will be to every immigrant.

In his powerful speech Marshall proved that four immigrants have accomplished more in the electrical field for the United States, than all others. These four are: Nikola Tesla, the late electrical wizard; Carl Steinmetz; Marconi, the inventor of wireless telegraphy; and Professor Michael Pupin. These four, Marshall concluded, would



Daily Jewish Forward, Jan. 6, 1924.

positively have been refused admission into the United States, had this new bill been in effect at the time.

The members of the committee put many questions before Marshall which he answered simply and clearly. To the question about the selective part of the planned immigration bill, Mr. Marshall answered; "The immigration law that went into effect in 1917 is selective enough in this respect; according to this law, those who are physically, morally, or spiritually unfit, are not permitted to enter this country, then why a new 'selective' law, when we already have such a law?"

He also protested against the examination of immigrants in Europe, on the grounds that this will create a line of American czars in European countries, who will not be influenced by American public opinion. That will be a grave danger, entrusting them to judge which immigrants are fit to enter America.



Daily Jewish Forward, Jan. 6, 1924.

Rabbi Stephen Wise, the second spokesman for the Jewish delegation, distinguished himself with his impressive appeal. Everyone present at this hearing realized the strong impression his speech made on the members of the immigration committee. He stood for the American traditions and ideals. He pointed out that it would be the greatest insult to American history to show partiality to some countries, permitting their emigrants to enter America, while discriminating against other countries, barring their emigrants from entering America.

"Those who are for the planned law to further limit immigration," cried Rabbi Wise, "are still under the influence of the hysteria that prevailed during the time of war, and with violence, want to force on the other people the idea that one race stands higher than another."

Touching on the Jewish side of the question, Rabbi Wise spoke of Jewish life in America, and praised the Jewish press.



Daily Jewish Forward, Jan. 6, 1924.

His speech was so impressive that the chairman of the immigration committee and creator of the new bill, Congressman Johnson, arose and said to the Jewish delegation that he and his colleagues have no race discrimination in mind.

Rabbi Wise is positive that the new bill will bring race discrimination.

The hearing lasted a full day; other protests against the planned cruelties arose during the day. M. Kalaf, a Slavic representative; Joseph Cantrovitz, of the B'nai-B'rith; Jacob Fishman, and others, also appeared at the hearing.

It is reported in Washington that Secretary of Labor Davis is willing to give up the clause establishing registration for immigrants. This means that one of the greatest evils of the new bill is about to be sidetracked.

It is also said that many senators are against the new bill, and it is expected that when the bill is brought before the Senate it will be killed.



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JEWISH

Daily Jewish Forward, Jan. 1, 1924.

AN INTERVIEW WITH THE FAMOUS AUTHOR ISRAEL ZANGWILL

"Which country do you believe is most suitable for Jews to colonize at present in the event that America closes its doors to immigrants?"

This was one of the many questions I asked the great Jewish author who is now visiting in Chicago.

The serious philosophic face of the tall, slender, grey Mr. Zangwill became even more serious for a moment.

"It is a very interesting question," he said, sitting himself calmly in a soft revolving chair. "I could name you many territories where Jews could emigrate, settle, and get complete autonomy, but the trouble is that at the present moment the world Judaism possesses no interest to supply a Jewish territory. From Europe every Jew strives to come to America, and here in America, every Jew thinks, that so long as he sends money to help the suffering Jews in Europe, his duty is completely fulfilled.



Daily Jewish Forward, Jan. 1, 1924.

They are afraid to take up the question of a rest place for Jews on a large scale, a question which must be taken up."

"What territories would you recommend for Jewish immigrants, in case the question of migration on a large scale, which you have in mind, is taken up?"

"Well, there is a country, Siberia, where Jews can settle and fortify themselves and establish full national and autonomy rights. In South America, there are plenty of opportunities and places for Jewish immigration and colonization. In Brazil, there are strips of land that are suitable for Jewish country. There are many more places on the globe where Jews could settle, and in a short time feel no different than in America.

"What would you give as a reason, for the leaders and Jewish welfare workers in Europe not taking up the question of the territories you mentioned?"



Daily Jewish Forward, Jan. 1, 1924.

"The reason, my friend," he told me, "is because our Jewish welfare workers fear open discussion of the problem that no nation can exist if it has no country to rule independently; this does not necessarily mean that Palestine alone must be the country able to maintain the existence of the Jews as a nation. Every territory can turn out the same. The only thing necessary is to face the truth and work up courage enough to say to yourself, 'The Jews must have their own territory,' and then the question as to whether or not America will admit immigrants is not so important."

"Do you say that because in a country like America there are no special territories where the future existence of the Jews would be assured?"

"When you ask me about the future of the Jews in America, I will say that my opinion always was that America is a melting-pot."

"All immigrants entering America must assimilate either partially or completely. I held this opinion before I came to America and I am still in the same frame of mind."

Daily Jewish Forward, Jan. 1, 1924.

And Zangwill is of the conviction that all Jews living in America will in time assimilate with the Americans in the general melting-pot.

"It is just a question of how long it will take before America will completely bar immigrants, and bring the process of assimilation to an end," he added.

Zangwill is under the impression that in New York the process of assimilation will last somewhat longer, in smaller cities where there are less Jews than in New York, the same process of assimilation will take place much sooner, but it must take place. "It is already taking place; take the young Jewish generation, you will see that they are not only far from comprehending Jewish problems but they cannot even speak Jewish," he pointed out.

"But do you know of the movement that certain Jewish organizations in America have organized, for the building of Jewish schools in which the young Jewish children can learn Jewish?" I asked Zangwill.



Daily Jewish Forward, Jan. 1, 1924.

He replied that he knows, and that he does not believe that it will keep the young American Jewish generation from assimilating.

Such special schools, Zangwill claims, will certainly be able to do something for Jewish education and training; but to our sorrow, they exist in an abnormal condition and in subnormal circumstances.

In order that a school may give the child a correct education and training, the child must spend at least four or five hours a day in school. "But what," says Zangwill, "do we see in the American Jewish schools? When do they teach the children there? Not until they come home from the American public schools, and then for only an hour or two. It is evident that the influence of Jewish schools on the child, cannot exceed the influence of the public schools.

"Particularly when one class of people tries to live in the same neighborhood and atmosphere of another class, the people of the first class cannot help but assimilate. This is my opinion, and it will surely work out that way with American Judaism in the near future."

Daily Jewish Forward, Jan. 1, 1924.

"Have you anything to say in reference to the Jewish Congress in America?"

"The Jewish Congress in America was not a Jewish Congress - but a Zionist Congress. The Zionists have instilled real Zionistic propaganda into it; therefore it cannot be called a Jewish Congress."

Zangwill came to Chicago in connection with his new comedy "We, Moderns," which is being presented this week for the first time in Chicago, at the Blackstone theatre.

"You understand," he added, "this comedy is not Jewish and yet it is Jewish. It is a production without Jews, but with specific 'critical spirit' that only we Jews possess."



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Chicago Hebrew Institute Observer, 1923.

NATURALIZATION BUREAU

The work of this bureau has been conducted in cooperation with the Civics and Citizenship Committee of the Young Men's Jewish Charities. There are three attorneys giving one evening a week of Monday, Tuesday, and Wednesday. On Thursday and Saturday evenings and Sunday morning the staff of the Educational Department conducts the work.

One of the volunteers in this department writes in a letter: "Let me assure you that it was a pleasure for me, an immigrant, and graduate of the English class of 1913, to come back to the Institute and render what little service I can."

During the Winter there were 303 separate cases, who came for naturalization service. Their ages varied from eighteen to fifty. In the age group 18-21, there were only four, and the older group, over 50, there were only twenty-eight, the largest number being between 30 and 50.

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JEWISH

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Chicago Hebrew Institute Observer, 1923.

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Among some of the occupations represented were thirty peddlers, seventy-one needle workers, eighteen carpenters, fifteen factory workers, two clerks, three butchers, fifteen laborers, eight salesmen, eight professional people, ten business men, one chauffeur, nineteen of no particular occupation, largely represented by housewives. The majority of them came from Russia and Poland; 268 being the exact number that came from these countries.

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JEWISH

WPA (ILL) PROJ. 30275

The Forward, December 30, 1923.

INTERESTING FACTS ABOUT THE FIRST SYNAGOGUE IN CHICAGO.

When viewing the panoramas of Jewish, Chicago today.....the quarter of a million of Jewish inhabitants, the several synagogues in the Jewish working centers located in every part of the city, it is rather difficult to imagine that all this is a product of only seventy five years. The first Jews that settled in Chicago, came here in 1838, when Chicago was only populated by one-hundred pioneers, who protected themselves from the Indians.

Ten years later, in 1848, the first synagogue was found in Chicago (the west at that time) the Kehillath Anshe Sfarad, and was not located in Douglas Park, which was at that time a forest, but in the center of today's loop, where the post office is now situated, corner of Clark Street and Jackson Elvd.

On that corner, the Illinois Jewish Historical Society placed a bronze tablet, three years ago, in commemoration of the first synagogue in Chicago, with the following inscription:

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JEWISH
WPA (ILL.) PROJ. 30275

The Forward, December 30, 1923.

"The first Jewish Synagogue stood in this place in the year of 1851."

The members of the synagogue were all German Jews, because the first Jews to settle in Chicago migrated from Western Europe. The Jewish population commenced to grow, only when the Jews of Eastern Europe, the Russian and Polish Jews, migrated to America.

Jacob B. Grossman, a Russian Jew who came to Chicago in 1882, relates several interesting facts about the assimilation between the German and the Russian Jews of that time. The Yohudim (German Jews) of that time were very foreign and often publicly evinced hatred toward the Russian Jew. Grossman, recalls a very humorous situation, which occurred then and illustrated what the Jews of Germany and other Western European Jews have done to their Russian and Polish (Jews) brethren.

An Independent Order B'nai B'rith, existed then, whose members consisted of Western European Jews only. A group of Russian and Polish Jews organized and submitted an application blank to the Independent Order of the B'nai B'rith, as a Lodge of the I. O. B. B.

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JEWISH

WPA (ILL.) PROJ. 30275

The Forward, December 30, 1923.

The Order rejected this application blank with the explanation "That they do not want to mingle with the Russian Jews." The news about this incident entered the press and an Irish Order, "The Clan-No-Giel," became aware of that incident and it notified the Russian Jews that the Irish members were willing to accept them into their Order. That incident then became the laughing stock of Chicago.

Then the German and Russian Jews separated from each other and the relation between both groups recalled the old German proverb, "The German does not like the Frenchman, but he loves his wine." And so the situation remains today. The German Jew does not like the Russian Jew, but he likes his votes. Yet, despite the fact that German Jews constitute ten percent and Russian and Polish Jews ninety percent of the Jewish population of Chicago, nearly all the Jewish judges and city officials are German Jews, who were elected by votes of the Russian Jews.

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JEWISH

WPA (ILL) PROJ. 30275

The Forward, December 30, 1923.

Sunday evening, October 9, fifty years ago, the great fire, that practically destroyed the entire city, broke-out. When the flames began spreading and annihilating property, Chicago was already a large city, and the Jews, who played a very considerable part in the economic life of the city, were afflicted very much by the fire.

To aid the victims of that horrible fire, the United Jewish Relief Association, of that time, collected approximately thirty thousand dollars, and did much to help the unfortunate Jewish families.

After the historic fire, Chicago became a new city and from year to year, the Jewish community grew. In 1882, only one Russian orthodox synagogue existed, the "Beth Midrash Hagodol," an old building on La Salle Street, between Polk and Harrison Streets. With influx of the great masses of Russian and Polish Jews, in the next few years, the religious and cultural life of

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JEWISH

WPA (ILL.) PROJ. 30275

The Forward, December 30, 1923.

Chicago Jewry revived and a considerable Jewish labor movement was also established.

There were no professional people among the Russian Jews at that time, with the exception of a few rabbis and Hebrew teachers.

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JEWISH

The Chicago Chronicle, Volume 4. Week of April 20, 1923, Page 4.

EDITORIALS

A fund-raising campaign is on in Chicago. The Keren Hayesod is asking for \$250,000 as Chicago's share toward the further upbuilding of the Jewish Homeland, a work that is in danger of suspension for the lack of funds.

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WPA (ILL.) PROJ. 30275

Forward, April 4, 1923.

The annual conference of the Naturalization and League will be held Wednesday, April 6, in the Labor Lyceum.

The league as is known, has undertaken an important task to transform our masses into citizens.

The League has three offices in three different localities of the city, so as to reach the masses in all quarters.

The League performs a great deal of important work. A report on what the League has accomplished until now and plans for further activities will be presented at this conference, and it is of utmost importance that all Jewish organizations without exception shall be represented at this conference. Every organization is urged to send (2) delegates.

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JEWISH

Daily Jewish Courier, Mar. 6, 1923.

WHAT DOES MR. MORGENTHAU WANT?

(Editorial)

Mr. Morgenthau was the former American ambassador to Constantinople, and as such, he did a great deal for the Armenians and Greeks, and for the Christian missionaries. The Christians in Old Turkey have good reason to be grateful to Mr. Morgenthau. The Jews in Turkey have no reason at all to be grateful to him because he did very little for them, notwithstanding the fact that he was sent as an American ambassador to Constantinople because he is a Jew and because the American government believed that it had done the Jewish people a favor when it sent a Jew like Mr. Morgenthau as ambassador to the Turkish Sultan.

When Mr. Morgenthau returned from Constantinople, he began to criticize

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Zionism. Later, when the American government sent him to Poland to find out the truth about the pogroms, he did everything to conceal the truth and to whitewash the Poles so that he might stand in well with them. Instead of bringing comfort and hope to the Polish Jews, he poured salt upon their wounds and spoke to them in the language of the Polish anti-Semites. At the time he was in Poland to find out the truth about the pogroms, pogroms took place, but he was blind to them. Instead of protesting against the Polish brutalities, as was his duty as a man, a Jew, and an American, he had the audacity to approach the Jews of Minsk, which is not a Polish city, and to offer them advice about Polish patriotism. Minsk is not a part of Poland; Minsk now belongs to Russia. The Poles themselves have recognized the Russian sovereignty over Minsk, and if the Jews of Minsk had, at that time, accepted his advice, and declared themselves Polish patriots, how would they have appeared to the outside world?

After Mr. Morgenthau returned from his famous Polish mission, he found the

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American Jews so aroused that he did not dare to publish his anti-Semitic report. The American government also thought it was unwise to publish the report because it felt that something about it was not entirely kosher. The reports of the English Investigating Commission were already known and differed basically from the report that Mr. Morgenthau had dared to present to the American government. The report [Mr. Morgenthau's] was published later, and simultaneously evoked rejoicing in Poland and sorrow among the Jews throughout the world because every Jew realized that a Jew was serving the interests of Polish pogromists. Sharp protests against the report were heard even in liberal American circles because the deplorable facts about the bloody pogroms in Poland were known to the whole world.

The next thing that Mr. Morgenthau did was to associate himself with every enemy of the Jews and to participate in every political intrigue against Zionism. The Zionist organizations, however, were alert and did not become alarmed. The American Zionist Organization found out that Mr. Morgenthau

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was connected with a certain group of oil magnates and missionaries, who are opposed to Zionism, because it [Zionism] hinders their plans of plundering the Orient for their commercial and political purposes. When Mr. Morgenthau learned that the American Zionist Organization was aware of the facts, he kept quiet and was not heard of for some time.

Now Mr. Morgenthau is again "busy" with the Jewish question. He is the publisher of the magazine, The World's Work, which was founded by the late Mr. Walter Page, a noted statesman and philanthropist. This magazine is now either totally or partly controlled by Mr. Morgenthau, and the editors of the magazine are very friendly with Mr. Morgenthau. This influential magazine publishes vile propaganda against the Jews, particularly against the Russian and Polish Jews. The writer of these anti-Semitic articles is the same Mr. Hendrick who wrote or "edited" Mr. Morgenthau's book on the World War. From the fact that he [Mr. Hendrick] is so friendly with Mr. Morgenthau, we can take it for granted that if Mr. Morgenthau did not want

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these anti-Semitic articles to be written and published, they would not be.

What does Mr. Morgenthau have in mind with this anti-Semitic campaign? A movement to stop immigration completely is now on foot in America. There is a bill in Congress at the present time, which proposes to limit immigration so that, each year, only from ten to fifty thousand Jews would be permitted to enter the United States. As we understand the situation, Mr. Morgenthau wishes to aid the foes of Jewish immigration, and the best way of doing so, is by smearing the Eastern European Jews with calumnies.

It is high time that the Jewish organizations in America unmasked Mr. Morgenthau and declared him to be what he is--an enemy of Israel. Then, he will no longer be able to appear as a Jewish representative and his anti-Semitic activities will be of value only to the anti-Semites.

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Forward, February 11, 1923.

ANNUAL REPORT BY ADOLPH COPELAND, PRESIDENT OF THE CHICAGO BRANCH OF THE
HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA.

Given at the annual gathering of the Chicago Hias, January 31, 1923, to the
officers and directors of the Chicago branch of the national organization
Hias and the officers and directors of the Jewish charities of Chicago.

Concluding another year's work, as president of the Chicago branch of the
Hebrew Sheltering and Immigrant Aid Society, it is my official obligation to
give you a report of what we, together with our affiliated groups, have ac-
complished in our field or work throughout the past year, and attract your
attention to important matters that concern our work for next year.

I can not sum up our last year's work in a better manner, than to say, that
we have accomplished a great deal in many respects and in others, very impor-
tant matters, nothing.

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It is with much regret that we are generally considered, in society, as a sheltering agency only. For this specific work, the Federated Orthodox Charities, which has now united with the Jewish Charities of Chicago, contributed a certain sum of money annually. The fact is that our sheltering work is the most diminutive fraction of our work. Our principal work is that, which we do for immigrants. We are an important link in a chain of a world wide organization that has in a period of fifteen years, in the most faithful and substantial manner, served the suffering masses of our race on matters of life and death. We are, therefore, more than a local organization in the Jewish community, that is associated with Jewish charities and deal only with local needs. We are a direct part of the national Hias organization, with which we stand as a beacon light in guarding the necessities of our brethren, wherever they may be. As such, the national Hias organization has a right to demand our help in order that it should continue with its blessed and urgent work throughout the entire world, and when it calls us to aid, we must not ignore its message. The truth of the matter is that we have not contributed our portion to the national Hias organization in the

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past year.

Allow me to present you with the facts that justify my assertion. Bearing in mind that just as we have inevitable obligations to our national organization, we are also obligated to contribute the necessities of our local sheltering home. I have pointed out in my annual report of last year that the support we obtained from the Federated - \$10,000 a year - is only a small part of what we require. This was not entirely my personal opinion. We all have agreed that we ought to receive more than the sum given us by the Federated, and one of the very first things that we have decided to do, at the beginning of this year, was to negotiate about this with the Federated, with the view of procuring a greater sum.

Throughout last year our organization faced a bitter crisis, its whole existence was imperiled and is still in danger. We, in Chicago, did nothing, in time when our mother organization suspended between life and death. The national organization asked us to organize a \$50,000 campaign in Chicago for Hias work, but we could not undertake this work immediately because we had to

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get the sanction from the Federated. It did not grant us this. At that time, Mr. Israel Hirshfield visited Chicago and had personally undertaken negotiations with the directors of the local organized charities, concerning the vital support for the Hias in Chicago.

Mr. Hirshfield stood for better unity between our national organization and the local Federation of Charities. In a formal letter, addressed to the directors of our local organized charities, Mr. Hirschfield requested that the local charity budget should allot \$40,000 for the Hias and \$50,000 for the emergency fund drive. The directors of the Chicago branch, Hias undertook to raise the greater part of the fixed amount, when the general charity drive will take place.

Much to my surprise, nothing has been done, as yet, for this matter. Two months have already passed and we do not even know whether Mr. Hirshfield's letter was acknowledged or not. We are suspended in the air. We are privileged to demand from the directors, of the local charities, that they should

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inform us what they think about our proposal. If they are pro, we do not want to delay our plans and share of work in the coming united charity drive. If they oppose Mr. Hirschfield's proposal, they should at least, without delay, endorse a campaign for the Hias which we will carry on alone, in order to immediately raise the fund which the national organization is expecting from Chicago. This matter can no longer be deferred. We must do something as soon as possible. I trust that we will find a way to solve this problem in a harmonious manner to satisfy everybody. Although we were unable to carry through the campaign for the national organization last year, we have managed our immigrant work in a highly satisfactory fashion. Our office was daily engaged in fulfilling the various needs of those who turned to us for assistance. Our office employees were overburdened with work and they completed that work - in interviewing, filling affidavits, sending money, locating relatives, sending telegrams, submitting notices in the newspapers for information on relatives in America. We have, also, sent the sum of \$200,000 to Europe.

We have interviewed 18,500 clients concerning the transportation of immigrants from Soviet Russia, Latvia, Poland and Rumania, and everything pertaining to transportation, as passports, hotels, etc. Our office filled out 11,590

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affidavits for the use of European immigration officials, not including 1,588 affidavits for American immigration officials - 1,167 were for Ellis Island and 421 were for Washington. We have personally met 503 people at various railway stations, transferred them to other stations, sending them to their destination.

A few reports, each much longer than this could be filled with dramatic incidents which we encountered in our daily work. The Jewish as well as the English press is full of pathetic stories of misfortune and poverty which are being alleviated by our mother organization, Hias. Thousands of homes have blessed the Hias for what it has done for them.

Throughout the past year, we have sheltered 1,015 people, to whom we have served 14,000 meals. A great deal of credit is due our superintendent, Mr. Max Hurvitz, and his wife, who worked faithfully and tirelessly. Credit for the success of our sheltering home is also due to our devoted and able house-chairman, Mr. Morris Tover.

Fortunately we start the New Year with a board of directors that promise to

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do the work in a splendid manner. We have obtained in our board new elements, that will strengthen our energy in every respect. We give our new directors a hearty welcome in our midst, not making any discriminations between the new and old members of the board. We will not overlook anyone. Everyone will receive the opportunity to do work. In viewing the great problems which stand before us throughout this year, it is urgent that we have an especially able and active board of directors and I am sure that we have, now, such a board. We are also in need of an active women's auxiliary and junior auxiliary. Such bodies can help a lot.

Let us all throw ourselves into the work, this year, with more impetus than ever before. Let us conceive that we must do this work and let it be done to the fullest degree, as far as we possibly can. Let us remember that we are not a small institution in the community because we conduct the work of a sheltering home - but that we represent the Hias in Chicago. The Hias that renders aid to the afflicted and refugees of our race. Let us renew our great mission and do everything possible to see that all of us cooperate in the work. Respectfully,

Adolph Copeland - President.

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IV (Bohemian)

JEWISH

Daily Jewish Courier, Feb. 8, 1923.

SABATH AND SIEGEL PROTEST AGAINST
NEW IMMIGRATION BILL

Congressmen [A. J.] Sabath and Siegel will file a minority report on the immigration bill, it was announced today. They are protesting against [the establishment of an immigration quota based on] the census of 1890 and against the two per cent reduction in the immigration quota.

It is believed that one or two liberal members of the House committee will concur in the minority report.

The bill will be submitted to the House in a few days.

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Daily Jewish Courier, Feb. 7, 1923.

THE NEW IMMIGRATION BILL

(Editorial)

The committee on immigration of the House of Representatives approved the new immigration bill, which reduces the quota from three to two per cent on the basis of the 1890 census. This means that the immigration from Eastern Europe has been reduced so much that, for all practical purposes, we can no longer speak of immigration to the United States. The only country that will not suffer from this new bill will be Germany because, instead of 87,000 German immigrants, 51,000 immigrants will be permitted to enter this country. The fact that last year less than 51,000 entered this country from Germany seems to indicate that the Germans will be little affected by the established quota. All other countries, however, will suffer from the new quota.

According to the new quota, 213 people may enter from Lithuania each year, 5,000 from Poland, and 1,003 from Austria. Relatives of American citizens are not included in the quota, but most of the American Jews who had close

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relatives in Europe have already brought them over. Distant relatives are included in the quota. Only rabbis and men who have an academic education, and perhaps Jewish journalists, will be permitted to enter outside the quota. According to the new quota, no more than 15,000 Jewish immigrants a year will be permitted to enter from all of Europe. This means that, according to the new quota, Jewish immigration from Eastern Europe will be reduced to one-fourth the present immigration.

By this act, America has ceased to be a center for Jewish immigration, and if conditions in Europe do not improve, we shall have two courses open to us: either to establish a new center for Jewish immigration in the Diaspora, or to make Palestine the chief center for Jewish immigration. The latter course is, naturally, better. But in order to take this course, we will have to adopt an entirely different attitude toward financial aid to Palestine. There is no doubt but that in a very short time, Palestine can become so developed that it will be able to admit from thirty to forty thousand immigrants a year. This, however, will require a yearly budget of fifteen million dollars.

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Are the Jewish people ready to contribute this sum? We need not be ashamed to face the truth. We do not believe that it is possible at this time to get from the Jewish people, namely from the Jews in the Anglo-Saxon countries, fifteen million dollars a year for the Keren Hayesod ["exchequer" of World Zionist Organization]. The Jews in Anglo-Saxon countries will not contribute such a vast sum to the Keren Hayesod, because although they are well able to do so, they do not understand the situation. Perhaps when the new quota is enforced, the Jews will recognize the need, and give more to the Keren Hayesod than they do today.

As long as the partially or totally assimilated Jews in America do not look upon Zionism as an ordinary question of immigration, they will not contribute to Palestine, and the sufferings of our people in Eastern Europe will have to be outrageous before these Jews in America will do as much for Palestine as they have done for war relief.

From the standpoint of our national interests, the new immigration bill is

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not disastrous because it will force the non-Zionist Jews to support Zionism. However, we not only have our future interests [to think of] but our present interests as well. From the standpoint of our present interests, the new immigration bill is disastrous for the persecuted masses of our people in Europe.

Every other Jew in Poland, every other Jew in Hungary, and in Latvia, every other Jew in Lithuania is a prospective immigrant because he knows that there is no future for him in his native country. Now the gates of America are as good as closed to him.

We do not have to be great statesmen to foresee that America will soon cease to be a center for immigration, not because America no longer needs immigrants, but because the new American nationalism seems to be inimical to the old, liberal immigration policies. It was, therefore, a vulgar political error, on the part of Jewish leaders in America, to ignore the proposal of the Mexican government to Paul Rothenberg of Chicago last year. [Editor's note: President

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Obregon had offered a tract of land in lower California for Jewish immigrants. / Instead of investigating the proposal to see what could be done with it, it was not only ignored but everything possible was done to minimize its significance.

If the American Jews do not contribute to the Keren Hayesod that which must be contributed in order to make Palestine a center for immigration, the leaders of American Jewry will have no alternative but to accept the plan of Mr. Rothenberg, because if a part of the Eastern European Jews are to immigrate, we must establish a new immigration center for them.

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JEWISH

Daily Jewish Courier, Jan. 17, 1923.

A DESIRABLE BILL

(Editorial)

Congressman Cable of Ohio, whose bill proposing independent citizenship for married women became a law September 22, 1922, has recently introduced in Congress a bill which would provide for the citizenship of children [of foreign-born parents].

This bill provides that children under twenty-one, who live in the United States when one of their parents becomes naturalized, will be considered citizens. A child who is born in a foreign country of foreign-born parents would be considered a citizen through the naturalization of one of his parents, provided that the naturalization took place while the child was a minor, and the citizenship of the child would begin at the time the child began to reside permanently in the United States. Hitherto, this was only the case when the father became naturalized.

According to the existing law, all children who are born in the United States

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are considered citizens of this country, independent of the citizenship of their parents.

Children who are born outside the United States are now considered American citizens only in the event that their fathers were citizens at the time of their birth. Mr. Cable's bill proposes that a child who is born outside the United States may be considered a citizen if but one of his parents is an American citizen at the time of his birth.

We consider this bill a very desirable one, because it is logical, progressive, and will, in many cases, be a savior to those who could otherwise expect no protection from America.

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Daily Jewish Courier, Jan. 10, 1923.

THE VISION OF A CHICAGO JEW

(Editorial in English)

Only fifty years ago American Jewry was just a colony of European Jewry. The Jewish center of gravity was Europe, especially Eastern Europe. The intellectual Jewish center was Lithuania for the conservatives and Germany for the progressives. Today, European Jewry is, although not numerically, but certainly economically, a colony of American Jewry, and we can witness with our own eyes how the Jewish center of gravity is being transferred from Europe to America. Even without a Jewish immigration on the pre-war basis there will be from six to seven million Jews in America in 1935, and American Jewry will then become not only economically the strongest but also numerically the strongest Jewish group in the world. America is becoming the Jewish center of the world, but when we speak of America as a Jewish center, we only have North America in mind and not South America, but there are also Jews in South America and the Jewish settlements in South America,

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too, are developing rapidly and are growing in size and volume from day to day. There are today some one hundred to one hundred twenty-five thousand Jews in Argentina, twenty-five thousand Jews in Chile, fifty thousand Jews in Brazil, and probably fifty thousand Jews more scattered over the South and Central American states. The only country on the American continent that has only a numerically weak Jewish group is Mexico, although Mexico can admit more Jews than many other countries on the American continent.

It was a Chicago Jew, Mr. Paul Rottenberg, who visualized the strength of an American Jewry set along the Northern and Southern Atlantic and extending from New York to Buenos Aires, who has conceived the idea of populating Mexico with Jews. To be sure there are at least in Europe two million Jews who are forced to leave the countries of their nativity because of terrible economic and horrible political conditions, but they do not emigrate just because they have nowhere to emigrate. America would admit only a certain number of them and Palestine is

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not yet in a position to admit all of them or even a considerable fraction of them. Mr. Paul Rottenberg understood that since there are millions of Jews, mostly refugees, who need some sort of a political asylum, and since a country like Mexico needs more men-power to lift her treasures from beneath her soil and develop her industrial possibilities, to bring the former in touch with the latter would be of benefit to both, and would certainly be a blessing to those unfortunate Jews who are at the mercy of the mob in the Ukrania and at the mercy of pogroms in Roumania and at the mercy of anti-Semitic Poland. The fact that the Mexican government has expressed its willingness to admit Russian Jews and grant them all sorts of privileges with the view to facilitating their settling in the country, was conceded by Mr. Rottenberg as a stimulating factor in his move to open the rich Mexican territory for politically oppressed and economically starved Eastern European Jews. He went to Mexico City, negotiated with the President of the Mexican Republic, negotiated with various members of President Obregon's (sic) cabinet, and secured an assurance from them that under certain conditions, Mexico would gladly admit any number of Russian Jews and

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enable them to settle in the country. The question as to whether the Mexican government was sincere in its offer or not may not be discussed now. Two facts, however, are clear--that the Jewish refugees all over Eastern Europe would gladly emigrate to Mexico if granted certain concessions, and that Mexico is in need of more men-power. As soon as the assurance was received from the Mexican government that it is ready for negotiations, it was the duty of American Jewry and its leaders to continue the work started by Mr. Paul Rottenberg, but instead of following up the preliminary negotiations of Mr. Rottenberg and to come down to business, the leaders of American Jewry have until recently ignored the whole affair. Only after such pressure was brought to bear on the American Jewish Committee did they admit it advisable to consider the proposition theoretically. Whether the American Jewish Committee will do anything practical and substantial in the work inaugurated by Mr. Rottenberg we do not know. The probability is that it won't, first because the proposition comes from Chicago and then because the man who first visualized with remarkable clearness the possibility of a Jewish settlement in Mexico does not belong to the upper four hundred, to the sworn

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leaders, but just a humble Chicago Jew.

We do not say that Mr. Rottenberg's plan is the very best one. We do not say that Mexico is a country fit for Jewish immigration, but we do say that the plan was worth while considering and is still worth while considering, and it is nothing short of criminal to ignore it. After all the Jewish refugees in Austria, in Bessarabia, in Rumania, in Germany, in Ukrania; all other parts of Eastern Europe would fare much better in Mexico no matter how hard they would have to struggle for their existence than they are now faring in the Eastern European countries. Maybe that in Mexico too their ways would not be strewn with roses in their first years, but the sword of Damocles would not hang over their heads and they would not be threatened with pogroms every day. Mr. Paul Rottenberg has visualized an American Jewry extending from North New York to Buenos Aires with a Jewish settlement in Mexico to connect North American and South American Jewry, but the leaders of American Jewry either having less power to vision than Mr. Rottenberg or animated by political motives or carried away by false ambitions have failed to participate in the

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work which might have saved hundreds of thousands of our people from starvation.

Now after the American Jewish Committee has, we understand, taken up the Mexican Jewish question, we wonder whether the clear and wonderful vision of Mr. Paul Rottenberg will remain a vision or whether some definite action will be taken to secure a place of refuge for our maltreated and martyred people in Eastern Europe.

[Editor's note: This article is in English originally. It has not been edited in the usual manner.]

WPA (ILL.) PROJ. 30275

The Reform Advocate, Vol.64. Wk. of Oct.14, 1922-Page 318

The Department of Commerce announces that, according to the census of 1920, the number of people included in the foreign white stock of Chicago whose mother tongue was reported as Yiddish and Hebrew, increased from 110 ,089 to 159,518 or at the rate of 44.9 per cent.

Yiddish speaking Jews constituted 6.5 per cent of the Chicago population in 1910 and 8.2 per cent in 1920. The total of foreign born Jews is 87,888 while those born in America with one or both parents of foreign birth number 71,720.

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Forward, August 16, 1922.

DR. BRAMSON ORGANIZING IN CHICAGO A COMMITTEE OF THE ORT.

An interesting and successful conference of representatives, of various Jewish organizations in Chicago, was held, yesterday, at Rosenthals' Restaurant, where the question of organizing a Chicago branch of the Ort was discussed.

Dr. Leon Bramson, who called this conference and came to Chicago, especially to organize a branch of the world wide Ort in an effective speech to those present, stated, the main aims of the Ort organization and clearly outlined the relief work Ort has done in the past and also, regarding plans for future activities.

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The Chicago Chronicle, Wk. of June 9, 1922. Vol. 4, p.3.

AN OFFER OF LIFE TO MILLIONS

(Editorial)

In a letter to Paul Rothenberg of Chicago, President Obregon of Mexico makes an offer to the Jewish people, of the highest importance. The Mexican government invites "the immigration of Russian Jews" and is ready to set aside a large fertile tract of land for colonization by them under attractive conditions.

Some of these conditions are the immediate granting of Mexican citizenship by a special act of the Mexican Congress, exemption from taxation for five years, financial assistance during the early part of the immigrant's stay, free transportation from the port of entry, and free shipment of materials from Mexican industrial centers.

In return the Mexican government asks that all the immigrants accept Mexican

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The Chicago Chronicle, Wk. of June 9, 1922, Vol. 4, p.3.

citizenship, so that under the country's law they may acquire title to the land. That the free distribution of this land be undertaken by a responsible Jewish agency, and that this agency guarantee the character of the immigrants.

The tract offered is larger than the State of Illinois, and has a healthful climate and is rich enough in natural resources to accomodate ten to fifteen million people in addition to the comparative few now settled there. Its location is such that it is free from revolutionary disturbances and political upheavals.

Such an offer, coming at this time when almost every door is closed to Jewish refugees, is worthy of the deepest consideration. In a short time many thousands of Jews could be settled in a region of plenty.

We do not know what steps Mr. Rothenberg is taking to place this matter before the Jewish people of this country, from whom any support given this plan may come. We believe if the project is properly presented, financial

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The Chicago Chronicle, Wk. of June 9, 1922, Vol. 4, p. 3.

supported would be forthcoming in abundance. Here, at last, is something which promises to break through the blind alley of relief and charity, and furnish a solution to the great problem of our people's tomorrow.

The colonists will not be restricted to agriculture, for the tract borders on the sea, has good harbors, and is rich in fisheries, game, minerals, timber, and all of the natural wealth that promotes industry and commerce.

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Jews in the History of Chicago. Jacob Siegel.

Jews settled in Chicago ten years after it became a city. Chicago was incorporated in 1837 as a city. The Jews first settled in the beginning of the 40's of the last century. The first Jewish settler was Abraham Cohen.

Abraham Cohen laid the corner stone for the reform Jews in Chicago. Exactly when the first Russian, Polish, Rumanian, and Galician Jews settled in Chicago is not known.

Neither the orthodox, nor the reform Jews introduced new cultural methods or ideas to Chicago. They brought with them the old fashioned Judaism - the synagogue, the cantor, and the rabbi. No more. They did not enter America in search of new Gods or more knowledge. They were contented with the old God and with what they had learned in the old country. They came to seek a livelihood and improve their material and political conditions, mainly their material condition.

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The first generation born in Chicago by the immigrant Jews, lacked cultural and educational upbringing. They were neither taught Judaism nor Christianity. The result was horrible. They became foreign to everything in Judaism. They did not understand the Jewish spirit, Jewish poetry, the Jewish traditions and the Jewish literature. If a few adhered to Judaism, it was due to two things: first, anti-Semitism, and secondly, superstition, the fear of God, which brought them to the temples and synagogues.

The first great migration period, after the pogroms of 1905, brought new life into the Jewish quarters. They imported the Jewish desire for knowledge and education, the Jewish turbulence, and began creating cultural work. True, the result can not be seen so soon, although they planted the seeds from which the sprouts can be seen every where.

An open sign is found in Chicago, concerning the life of the Jews. It is a tablet placed on the corner of the Post-Office Building, Clark and Monroe.

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It was located at Wood and Blutchet. It was later reconstructed in a modern building in the Douglas Park District. The third institution that the orthodox Jews built, and derived very little pleasure from, was the Kosher Hospital (Hospital observing dietary food laws), which carried the name of Moses Maimonides. On its ground stands the Mt. Sinai Hospital, today, which conducts itself in a different manner.

With the exception of the three above mentioned institutions, the orthodox Jewry built many more institutions, which are of slight value. Most of them carry a purely religious character, such as Hebrew Schools and Synagogues, and secondly, they are very small and do not play an active part in the local social life. Two orthodox institutions now in existence for a long time, possess a singular character. These institutions are the two Sheltering Homes.

In 1911 an attempt was made to unite all orthodox charity institutions into one body. The purpose was twofold: to systemize the charity contribution of

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Forward, April 23, 1922.

WPA (ILL.) PROJ. 30275

the reform Jews and to introduce economical and practical management. Prior to that time every institution, small or large, was self sustaining. The money was gathered through collectors. Real anarchy prevailed. In order to cure these nauseating practices, the Federated Orthodox Jewish Charities of Chicago was organized. At the first call to organize all charitable institutions into one federation, the following were undersigned: Benjamin J. Schiff, B. Hurwitz, Samuel Phillipsohn, and Harry Lipskey. Chicago was the first city in America where orthodox Jewry established such a federation of charities. But in this undertaking, the orthodox Jews could not survive without the support of their reform brethren, who continuously covered their deficits.

The federation contributed a great deal to the art of systemizing and uniting the charity institutions, although it did not unite all institutions under its management. Now much controversy, in combining the Orthodox Charity

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Federation with the Associated Jewish Charities, is going on. They want to eliminate several institutions. The orthodox element has a Home for the Aged and the reform element has a similar home. They both have orphan asylums. Double institutions, double expenses and double in every respect. This duplicity is a result of the Kashruth (dietary laws) issue. Recently it appeared that the reform Jews granted the authority for Kashruth to the orthodox Jews. The uniting will, at present, be a material and financial one. In this manner, a great sum of money will be saved.

The Chicago Chronicle, Volume 3. Week of February 24, 1922, Page 4.

THE IMMIGRATION FANATICS STAND PAT.

EDITORIALS

In spite of the efforts of Congressmen Sabath and Siegel, who are aided by Congressman Box of Texas, to secure a change in the present three per cent immigration law which will operate with less hardships upon thousands of desirable immigrants who are at present barred from entering this country. The House Immigration Committee has recommended that the present law be extended for one year after it expires on June 30 next.

In its report, the Committee points to the fact that during the past eight months, only 192,923 persons, including 1,769 temporarily admitted, entered, as compared with 566,343, admitted during the corresponding months of the year before. With these figures, the Committee observes, it is clear that the law restricts immigration to a marked degree.

The Chicago Chronicle, Volume 3. Week of February 24, 1922, Page 4.

The present immigration policy of this country is inspired by fanaticism. It encourages evasion and as long as it remains on the books, it will be evaded. The opponents of the **present law** keep pointing this out but it makes no impression.

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Daily Jewish Courier, Jan. 6, 1922.

with the Jewish masses on the East Side. He has found out that the great majority of them are affected with radicalism; so also, he "found out," are the Jewish college students and other intellectual Jews. He was present at many students' meetings at Columbia University and talked to many Jewish students, and he became "convinced" that most of them are atheists and radicals. Senator King said that he had conducted his "investigations", for the past two years, and during that time he spoke personally to two thousand individuals, and he found out that they all have a leaning toward radicalism.

Senator King is particularly angry about the sympathy for Soviet Russia shown by the great majority of the audience recently during an open debate at Carnegie Hall in New York. He and Senator France were the speakers on this occasion. Eighty per cent of the leaders (sic), almost all of whom were Jews, he said, applauded wildly whenever the names of Lenin and Trotsky were mentioned.

The senator maintains that he is not an anti-Semite. Oh, no! He is far from



Daily Jewish Courier, Jan. 6, 1922.

it. Some of his best friends are Jews. One of them is Governor Bamberger of Utah, whose election he had supported. As a Mormon, he believes that Jewish blood flows through his veins. (The Mormons claim to be the real "Sons of Israel".) One of his sons married a Jewish girl and lives happily with her. The senator hates only the radical type of Jew--not the average Jew.

"The radical Jew," said the senator, "has forsaken the God of his fathers, Abraham, Isaac and Jacob. I look with sorrow and disappointment at their departure from Judaism. They have brought only trouble to the Jewish people, who have made the highest moral contribution to civilization. The Jew who denies his God is incomprehensible to me."

No material which refutes his statements has been received by him up to now, said Senator King. He would be glad to have somebody prove to him that he has been wrong in his attitude toward Jewish immigrants. He will gladly study any literature about this question from Jewish sources. As far as can



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HOUSE COMMITTEE STOPS HEARINGS ON IMMIGRATION BILL

Washington, January 5: Chairman Johnson of the House Immigration Committee has decided not to hold any more hearings because it is impossible for the House Committee to come to an understanding with the Senate Immigration Committee about the newly proposed bill. Congressman Johnson thinks that until such an understanding has been reached, it is useless to listen to more witnesses.

Congressman Siegel declared that under the circumstances, it is doubtful whether the Jewish leaders will have an opportunity to refute the false accusations that have been made about Jewish immigrants before the House Committee.

We learn that the American-Jewish Committee, the immigration committee of the Jewish Congress, The Mias, The A. A. B. A. (Independent Order Brith Abraham), and other Jewish organizations have formed a joint committee which has elected a subcommittee, to co-operate with the non-Jewish representative groups that are interested in killing the planned anti-immigration bill. It is understood

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that Louis Marshall, Mr. Stephen Wise and a representative of the Hias (Hebrew Immigrant Aid Society) will appear before the Senate Committee to defend Jewish immigration.



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JEWISH

WPA (LL) 6101-3-1

The Chicago Chronicle, Volume 2. Week of May 13, 1921, Page 2.

EDITORIAL

One of the dramatic features of the big Zionist parade that was held last Tuesday afternoon in the Lawndale district in honor of the visiting Zionist Commission, took place in front of the Herzl School, named after the founder of modern Zionism. There, amid inspiring surroundings, Dr. Weizman and Mr. Ussischkin, led by a group of girl pupils of the Herzl School, placed a wreath before a statue of Herzl placed in front of the school.

To all who looked on, and felt it a high honor to be privileged to do, the incident carried with it one regret, the regret that the size of the bust of Herzl was so out of proportion with the great event.

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JEWISH

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The Chicago Chronicle, Volume 2. Week of May 13, 1921, Page 2.

EDITORIAL

Why isn't there in the City of Chicago, in Douglas Park, which traverses the very heart and center of Chicago Jewry, a statue of Herzl worthy of the great leader, the greatest Jew of modern times. Practically every race in Chicago's cosmopolitan population is represented in our parks, except a statue of Herzl.

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IV (Bohemian)

Daily Jewish Courier, Oct. 22, 1920.

CONGRESSMAN SABATH AND FREE IMMIGRATION

(In English)

Sir: Permit me in the columns of your valuable paper to say a few words on a subject which I believe is of burning importance to the Jewish people, not only of our community, but throughout the entire America.

In this great war, which has just happily ended, no race has suffered as the Jews have suffered. Persecuted as they have been in foreign lands, robbed of their birthright, pillaged and plundered, the end of the war has brought no relief to them. Starvation, massacre, and pogroms are daily taking the lives of thousands and tens of thousands who have survived the war, and these millions of our brethren today wistfully look to us and stretch forth their hands to us in America in the greatest and saddest appeal in the history of the world.

America is the land of hope--America is the land of promise. This is the hope

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Daily Jewish Courier, Oct. 22, 1920.

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IV which today sustains them in the terrible trials and sufferings
IV (Bohemian) which are theirs. They remind themselves that those relatives
who have succeeded in breaking away from the old world and
reaching America, are in a land of promise and in a land of opportunity, and they
dream daily that the day will come when they themselves will pass by the Statue
of Liberty and tread the soil of the greatest land of freedom that the world
has ever known.

But it seems that a great cloud now appears on the horizon of their hopes. A
small group of selfish and narrow-minded men who for years have been trying to
close the gates of America, are now making special efforts to close the gates
of opportunity to the stricken people in foreign lands. They forget that America
has been the great melting pot of the world and that the men and women who came
here from foreign lands have given America the best that was in them and have
reared a structure which bids the admiration of mankind.

This great movement is more serious than we can possibly imagine. The men who

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Daily Jewish Courier, Oct. 22, 1920.

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IV (Bohemian)

would deny to others the opportunities which America gave to them, are pointing out particularly the restlessness throughout the world. They point to the form of government in Russia and insist that unless the gates of immigration are closed, America will, in a short time, imitate the policies of the government now in control in Russia.

These arguments and other arguments are being used and poison propaganda is now under way and unless the Jews of America are aroused, they will wake up in the very near future and find that this land of America has become a land of restricted opportunity to those who are here, and the hopes and the dreams of our suffering brethren who look to us as the only hope, will be crushed.

This is a matter of vital importance to every Jew. In almost every household, arrangements are on foot to bring here to America a father or a mother, an uncle, a niece, a nephew, or a child. These people here have done everything in their power to assist their brethren across the seas. They have sent money-- they have sent provisions, but oftentimes these have never reached the persons

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for whom they were intended. There is but one practical solution and that solution is to bring the relative here to America, and this is being done in tens of thousands of instances, as evidenced by the fact that the accommodations at Ellis Island have become inadequate to take care of the ever-swelling tide.

I desire to point out to the readers of this paper that one man in Congress has stood like the rock of Gibraltar against the efforts of the narrow-minded statesmen who would have America depart from the policy that it has always adhered to. This man has been in Congress for twelve years. He is now a member of the Immigration Committee. Year in and year out, he has raised his voice in favor of keeping our gates open to the unfortunate people of the world, and despite the desperate efforts that have been made in the past to close the gates of America, the liberal policy of America has been maintained and our people, as well as the unfortunate people of other races, continue to come and help to make our land a greater and grander place to live in. That man is Congressman A. J. Sabath.

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IV (Bohemian)

It is important that the Jews awake to a full realization of the danger at the present moment. It is necessary that they do everything in their power to uphold the arms of those who have given splendid service in the past in keeping our land of liberty and opportunity open to all.

The people of the Fifth Congressional District of Chicago, in particular, now have a splendid opportunity of proving of great service not only to themselves but to all the Jews of America.

Congressman Adolph J. Sabath has proved himself a great power in the past and a friend of suffering humanity. By reason of his length of service in Congress and his vast experience, he is better enabled to meet the attacks in Congress within the next few months, which will be directed toward closing the gates of hope to our brethren across the seas, and it is our duty that we show our thanks and appreciation for these splendid services in the past by making it possible for Congressman Sabath to continue this same service in the future.

MPA (111) PROJ. 302/5

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Daily Jewish Courier, Oct. 22, 1920.

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IV (Bohemian)

This is a duty that we owe ourselves. This is a duty that we owe our brethren in Europe who rely upon us. It is not a question of politics. The call of humanity has reached our ears and we forget our political differences and we act as men determined to do everything in our power to keep aflame the great light of liberty which enlightens the entire world.

Harry M. Fisher,
Judge of the Municipal Court.

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WPA (ILL.) PROJ. 302

Daily Jewish Courier, Mar. 16, 1930.

IS IMMIGRATION AGAINST THE INTERESTS OF THE JEWS?

by

Sol Fosner

The immigration problem, which has been practically dead for the past few years, as a result of the World War, has been revived, and is again one of the topics of the day in our political and industrial world. Again two factions have formed, each with its own interpretation of this problem; each is organizing to protect its interests, which, each faction claims, are vitally connected with the problem of immigration.

That the immigration problem, at the present moment, is a very serious one, is proved by the fact that the House Immigration Committee, of which Representative Johnson is the chairman, is studying this problem at the present

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WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Mar. 16, 1920.

time, and will soon begin a public hearing. Following the public hearing, the Committee will present a report to the House, recommending, at the same time, new laws for or against immigration, as it deems necessary.

At this time, we do not wish to discuss the position of the chief foes of immigration, who claim that immigration is a misfortune for America because the foreigners who come here are inferior to the Americans. These enemies of immigration, in whose brain and blood this un-American thought exists, "like a worm," will certainly not change the tone of our newspaper articles. We merely want to mention here the words of a prominent American lecturer, Mr. Miller, who gave a scientific lecture, two weeks ago, on the problem of immigration before the Americanization institute of the Young Men's Christian Association.

The lecturer proved that not only is immigration not detrimental--it is

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Daily Jewish Courier, Mar. 16, 1920.

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WPA (ILL.) PROJ. 302

actually a blessing to America because the immigrants bring with them their spirit of idealism, which, in our industrial America, has been slowly strangled in the fight for the dollar. Mr. Miller did not base his lecture upon empty speculation, but upon scientific, statistical facts.

To prove that the immigrants who come to America are idealists, and, therefore, welcome guests here, Mr. Miller introduced the statistical data, published by the Chicago city officials, of the number of criminals of each nationality in Chicago. These statistics show the percentage of criminals for every one thousand inhabitants from each nationality: Canadians, 5%, Germans, 5%, English, 7%, Greeks, 7%, Austrians, 8%, Hungarians, 9%, Russians, 30%, Irish, 40% and Americans, 56%.

These figures need no comment, and we, therefore, will consider the argument of the "industrial opposition," which claims that immigration harms the

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Daily Jewish Courier, Mar. 16, 1920.

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WPA (ILL.) PROJ. 3027

interests of the American workers.

The main argument of this industrial opposition to immigration, headed by Samuel Gompers, president of the American Federation of Labor, is that the immigrants will increase the number of unemployed, and through competition, will take away the jobs of American workers.

Despite the fact that this claim is untenable, nevertheless, the ignorant American workers have been influenced by it through Mr. Gompers and his clique. But now, when unemployment is entirely unknown in this country, and an actual shortage of labor exists, this argument is not only groundless, it is simply ridiculous. Gompers and his clique advance such an argument in an attempt to impress the organized workers [with the fact] that they are trying to protect the workers' interests. The latter have lost their faith in them.

The American economists who are studying the causes of the rising cost of living in America, and with whom Gompers agrees, are in unanimous agreement

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that the fault lies in the shortage of production. If this explanation is true, then immigration, at the present time, is the only way to solve the problem of the high cost of living in America, and is, therefore, a blessing to the American workers who suffer most from the rising prices.

The fear that even the present, limited immigration will harm the American worker, and the campaign which Gompers has announced he would open soon, are even more ridiculous. Gompers' attitude springs from the profound ignorance of this senile labor leader, who, as the head of organized labor in America, has, for the past few decades, adhered to the same old standpoint as existed a half-century ago.

Reports of the Immigration Bureau state that the majority of the immigrants of today are individuals who, for a certain length of time had lived in America, but returned to their native land because of the World War.

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WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Mar. 16, 1920.

It is hard to believe that those immigrants who have lived in America, and have orientated themselves to the American standard of living, would suddenly begin to compete with the American workers. The fact is that it is not at all necessary for those immigrants to deny their alien birth, because the foreign-born workers have already proven their loyalty, idealism, and readiness to protect the ranks of organized labor in America. They are admired and respected for this attitude by the American workers and all the prominent labor leaders, with the exception of Congers and his clique.

The last great strikes in America, the coal strike and the steel strike, raised the foreign born workers one-hundred per cent in the eyes of their American co-workers who consider them [shining] examples of organizational loyalty and fighting ability.

The foreign-born steel workers, who not only endured hunger and misery, with

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Daily Jewish Courier, Mar. 16, 1920.

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their wives and children, but also suffered horrible brutalities at the hands of thugs, murderers, robbers, and cutthroats, hired by the steel trust to terrorize them, deserve the admiration of all. They also suffered at the hands of government employees who honestly and faithfully served the interests of the steel trust. The highest tribunal of justice in America has found the steel trust to be a legal corporation, founded on just principles and administered accordingly.

John Fitzpatrick, liberal president of the Chicago Federation of Labor, speaks with admiration and respect of the foreign-born workers, whose loyalty and devotion in the struggle, he has had the opportunity of observing. Fitzpatrick says that he personally saw hired thugs enter the homes of these strikers and beat them, their wives, and their children almost to the point of death. Later, these strikers were arrested and locked up in jail. The Spanish Inquisition was a mere trifle compared to the torture the strikers had to endure,

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Daily Jewish Courier, Mar. 16, 1920.

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and yet they did not yield. They stood firmly determined to fight to the end.

All American labor leaders, with the exception of Gompers, speak respectfully of the foreign-born workers and do not oppose immigration. Gompers has personal reason to fear immigration. The greater the number of foreigners arriving here, the sooner will Gompers' "throne," which is already on the verge of collapse, be destroyed. We don't have to take Gompers' fight against immigration seriously because his influence upon American labor is today almost negligible, and will, therefore, have little effect.

Gompers was defeated by his own local in the election of a delegate to the national convention; recently, he has not only been ignored, but has been simply ridiculed by labor federations of Indiana, Illinois, Michigan, and many other states. He is now politically dead, and his crusade against immigration will be as successful as his fight against the Labor party. Poor Gompers!

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JEWISH

Daily Jewish Courier, Aug. 18, 1919.

AMERICAN JEWS CAN BRING THEIR RELATIVES FROM
EASTERN EUROPE SAYS STATE DEPARTMENT

The office of the Joint Relief Committee of Chicago received a reply from the State Department as to whether American Jews may bring their relatives from Eastern Europe.

The letter states, that the State Department does not know why they could not do so. Relatives of those living in America will be permitted to enter providing they do not belong to the class of aliens who are excluded under the immigration laws.

Those who wish to come to America now, the letter states, must secure a passport from their government and bring this passport to the American consul in their locality. The American consul cannot, however, help them secure a passport from their government.

WPA (11) PROJ. 30275

Daily Jewish Courier, July 16, 1919.

GREAT EMIGRATION STREAM FROM AMERICA TO BEGIN

Federal officials are expecting a huge emigration movement of the foreign-born in Chicago to their old homes in Europe. War restrictions for aliens have already been practically removed. All that is necessary is to secure a passport to leave the United States and a permit from the consul of the country to which the alien desires to go.

According to the new order of the State Department passports will be issued to all countries except Russia and Hungary. About two hundred applications for passports were filed in Chicago yesterday. Federal officials expect to be flooded with applications in the next few months. It is said that twenty-five thousand aliens in Chicago, mostly Italians, Greeks, and Czechoslovakians, are prepared to return to their old homes with money earned in American factories. A large number of Chicago's Germans are also ready to leave.



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Sunday Jewish Courier, June 19, 1919.

ALL OF AMERICA AND THEM ACROSS THE OCEAN
by
Leon Zolothoff

The problem of immigration looms as a nightmare before the eyes of tens of thousands of Jews in America. The fear that Congress may halt it, worries many of us.

As long as the war lasted, there was no time to think of it. The human mind recognizes an impossibility, adjusts itself readily, and stops questioning. During the war there came to us the heart-rending cries of our starving, desperate brothers. But more than charity we could not give them. To bring them here, and make a home for them in America was entirely impossible at the time.

But now Peace has been signed among the Nations of the world. The seas once more are open. It is to be expected that great masses of our weary brothers, who during the years of terror looked to America as their refuge, will now



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Sunday Jewish Courier, June 29, 1919.

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I E exert every effort to flee from a destroyed Europe. At a distance
I G America appears to them as the land of security and bread. There-
fore, they will emigrate naturally to America.

The United States Congress desires to pass, after twenty years of formulation, a law which limits immigration. It was on the verge of being passed many times, but in every instance, as though by a miracle, it failed. This last time it certainly would have become a law, if war had not been declared.

War, at any rate, decreased immigration and made such a limiting measure unnecessary.

Congress, or rather those members of Congress who desire to lock the doors of America against immigration, have directed their attention to the desperate, weary, restless masses of Europe, and warn America against the influx of immigrants. It is said that if Congress does not do something immediately to keep this stream out of America, it will continue to come and demoralize our national life, jeopardize our wage standard, bring unemployment, unrest, and



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Sunday Jewish Courier, June 29, 1919.

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I E Bolshevism.

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Bolshevism, when mentioned to members of Congress, produces a cessation of reason, justice, or pity--the perils of Bolshevism demand extreme caution.

Already we hear rumors that existing immigration laws are not sufficient safeguard. Newer and stricter laws are necessary. This [policy] comes from the National Committee established for the purpose of "constructive immigration," which means naturally, limited immigration.

It has been proposed that labor immigration be halted, at least for two years, after which time only a certain percentage may enter, measured according to the population of that national group already in America.

It is also proposed to tighten American citizenship requirements. New applicants must be more literate, more intelligent than previously.



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Sunday Jewish Courier, June 29, 1919.

I L In short, we may say this of the tendencies of American [policy in
I G regard to] immigration: America is resolved to admit only immigrants
who are the best, [that is] the cream of every land, and not the humble
and the poor.

Judging from present American opinion regarding foreigners, especially those
of Eastern Europe, it is not unrealistic to expect that such limitations as
are here presented may perhaps be adopted.

If during the war we realized the desolation of our millions of brothers across
the sea, and could, at last, all then only, with clarity, then that desolation
which must now ensue, will certainly be laden with even greater bitterness and
heartache than heretofore. During the war we soothed our conscience with, "this
is war, the whole world suffers, all nations bleed." But the time has come for
rebuilding all that was ruined. The debris will be cleared away. Nations will
heal their wounds and begin anew. War steeled man's soul through suffering.
Since Jews are everywhere the weakest link in the political chain, the enemy
breaks through them first. They have no home, in the true sense, and have no
place to settle. The stand of America against immigration hits them, therefore,

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Sunday Jewish Courier, June 16, 1919.

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I E more than other nations. All others desiring to immigrate have a

I G homeland; the Jew alone has none.

At this moment Palestine, the Jewish homeland in the making, comes to the fore as a bright star of hope. Unfortunately we cannot say, at this moment, that Palestine can serve the great Jewish masses as America could. Unfortunately, it will take many years before Palestine will be in a position to accept the great masses, to give them work and sustenance. Yet it was necessary to begin somehow to provide a home for our wandering nation, and that beginning has already been made.

We can already see, with the eyes of the spirit, the time when Palestine will be settled by at least a million Jews, and as a nucleus will serve many great Jewish communities in Asia Minor.

The center of Judaism will then be closer to its birthplace, and the Jew will no longer be homeless.

In the moment of our present desolation, let this be our greatest consolation.



Section

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Daily Jewish Courier, May 20, 1919.

IMMIGRATION AND EMIGRATION

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Among the many important problems before Congress is that of immigration, which should have been passed upon by the last Congress, but because of Senate filibuster and other parliamentary technical difficulties, its business failed to be completed. The government issued a proclamation to stop immigration completely until the Peace Treaty was signed. There was also a motion before Congress to **halt** immigration for four years. It was only accidental that this bill was not passed by the last Congress.

The present Congress will deal with the immigration problem in a new light brought about by new and astonishing facts of recent discovery.

The last five months saw a huge emigration movement afoot in the various

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Daily Jewish Courier, May 20, 1919.

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emigratory circles. According to reports from all over the country, a million emigrants will leave America as soon as possible. At the present time, hundreds of thousands have already applied for emigration permits. In New York alone, tens of thousands of emigrants are waiting for ships to carry them to Europe. Reasons for such emigrations are easily explained. Many go to seek lost relatives or to claim legacies, others believe that in this period of reconstruction there will be more labor opportunities for them in Europe than in America. Still others are returning to their old homes where they hope to find more freedom than ruled there previously, and many more return, curious to see what Europe is like at present and what they can accomplish there.

Without a doubt, many Poles, Russians, Italians, Czechoslovaks, and Hungarians will return in great masses to Europe, and Jews too. Of the latter, some will go to Europe, others to Palestine. With Europe as

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their destination, will go the radicals. To Palestine,

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nationalists and conservatives. Of course, many Jews will

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sail to Russia to seek their families and should a worthy

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employment opportunity present itself they may remain a long

time. We do not claim that Jews will actually emigrate in such

large groups as other emigrant bodies, but it is certainly definite that the emigration movement will encompass huge Jewish circles.

These facts and possibilities are no longer unknown to Congress, therefore, it must now consider the immigration problem from a different angle than previously. The strength of the American Federation of Labor, with its radical immigration policy, may influence Congress in regard to limiting this immigration. Still its influence is not so powerful that it can make Congress close its eyes to shut out these new matters. Congress cannot accept a policy that would lead to a deficiency of labor in the land. When half a million workers leave America, then a deficiency in labor must occur

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which will affect American industry in its exportation program to other countries. America is today the sole large industrial center in the world to which all of Europe turns for industrial aid. All Europe today feels the need of American machines, American textiles, American leather, etc. Commercial life

in Europe cannot be reorganized so easily without the aid of American industry. Therefore, to keep American industry in full operation, America must have sufficient workers.

We see that a lack of workers not only affects America alone but also the entire world. Congress cannot close its eyes to such facts and must therefore change its entire immigration policy, and instead of limiting immigration will have to expand it.

The calamity of limiting immigration is not so great today as it was three months ago when emigration had not as yet assumed such great proportions.



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For us Jews this fact is one of great importance. If America does not limit immigration, and we cannot see how limitation is possible, then hundreds of thousands of Jews from Eastern Europe, especially from Poland and Rumania, may migrate to America. They will come even if the Paris Peace Conference secures the agreement of Poland and Rumania to give Jews full citizenship and national rights. After living five years in a "Hell" they cannot possibly believe in an "Eden." It will be a difficult task to prove to Polish Jews that Poles will no longer carry on pogroms against them. Of course, there will be many Jews from Russia and the Balkan states coming to America.

What such an emigration movement in Eastern Europe means for our national politics in Palestine is not hard to conceive.

Should America close its doors to the unfortunate Europeans, millions of Eastern European Jews would have only one haven to turn to-Palestine. But

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Daily Jewish Courier, May 20, 1919.

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Palestine is not yet prepared or able to **accommodate** hundreds of thousands of immigrants a year, even if improvements were carried on at the rate of our American speed.

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We must now do our utmost to take advantage of the psychological moment to create liberal immigration politics. We hope Congress will see the horrors of reactionary immigration politics which the American Federation of Labor has cast upon it, and it will take its stand in this problem making it a credit to America, a good for all of Europe which waits for the great accomplishments of American industry, and a good for the Jewish people.



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JEWISH

Sunday Jewish Courier, May 4, 1919.

THE ATTITUDE OF THE REPENTER

We can accept with certainty that Mr. Jacob Schiff, is not the only one of the former opponents of the Zionist movement who "saw the light" and changed his position. He, unlike the others, however, had the courage to openly proclaim his altered views, not being satisfied with silent approval or a simple declaration that he no longer is of the opposition. He considers it his duty to be the defender of justice for the movement, and to agitate for a Jewish homeland in Palestine.

This he accomplished last week, when he published, in The Nation, his article on "The Necessity of a Jewish Homeland."

Mr. Schiff points out the uncertain conditions of Jews in Eastern European

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JEWISH

Sunday Jewish Courier, May 4, 1919.

territories will be able to support a population of over 5,000,000."

Mr. Schiff is, however, displeased with Palestinian agitation. It is superfluous, he states, to hold before the eyes of Jews, the ever tremulous question of a Jewish State. When Jews will be the majority in Palestine and all will proceed smoothly, then they will have plenty of time to decide what form of government they desire. A state, he says, cannot be purchased, ready-made; and a nation cannot be created simply on past enlightenments. The main issue is practical work. The sooner practical methods are adopted to make Palestine a homeland for Jews who wish to settle there, the sooner will begin the redemption of the Jewish question. With the first opening of Palestine for the greater Jewish masses, with a constant, although at first, slow stream of the Jewish population from their

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JEWISH

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Sunday Jewish Courier, May 4, 1919.

present places of suffering, then, eventually, the Jewish question in these countries will begin to improve."

In some paragraphs of this article he calls to mind the One Nation. "Palestine," he says "should become not simply a city of refuge for the persecuted Jew, but a land of opportunity, extending the possibilities of life under better moral conditions. Free of materialistic influences of the Western World, the Jew will have the opportunity to fully develop those assets which enabled him to sustain himself in the past, even to the highest pinnacles of mankind. A Jewish homeland in Palestine, will mean a place for the convening of Jewish learning and Jewish wisdom; for development of literary gems such as the world has already witnessed."

The beauty of Mr. Schiff's assertions in this article, lie in the follow-

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JEWISH

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Sunday Jewish Courier, May 4, 1919.

ing: Mr. Schiff makes these statements with the belief of a man giving the results of his own research, uninfluenced by previous works. He reminds us of a diligent man who betook himself to his work, and discovered for himself the formula of Isaac Newton's "Law of Gravitation," not knowing that Newton had already discovered that for him.

He naturally expresses many things Lou Pinskey, Dr. Herzl and others have said before him, but the thoughts he expressed were original with him. At least, he thinks so. In this lies something very significant.

Although, Mr. Schiff is against political agitation in Zionism, yet he pays high tribute to it in saying that it fulfilled an important mission. "Their leaders have earned a place among the Jewish people; the movement they built

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JEWISH

Sunday Jewish Courier, May 4, 1919.

and sponsored, awoke, in the Jew, self-respect, self-consciousness, and a justifiable pride. It drove before it 'indifference' and retained in Judaism many who would long have been lost to us."

But from now on, Mr. Schiff sees before him mainly the practical reclamation of Palestine. He hopes for a system of irrigation to make the land fruitful; a system of education that will enable the Jewish youth to cope with the struggle for existence; the revival of the Hebrew language; and the use of all instruments necessary to rebuild the country.

In other words, Mr. Schiff desires what every earnest Zionist advocates. We may expect many more of Mr. Schiff's caliber to follow his good example.

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JEWISH

American Jewish Year Book, 1918-19, p. 324.

ZIONIST ORGANIZATION OF AMERICA.

Organized 1918.

President, Julian W. Mack.

On the Executive Committee: Nathan D. Kaplan, Hugo Pam, Max Shulman.

WPA (ILL) PROJ 6075

III G (Zionism)

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JEWISH

Chicago Hebrew Institute Observer, December 1918- January 1919.

The Poale Zion is a regular branch of the Poale Zion party. Many of the members of this branch are students of our high school; A number of them are University students. During the year this organization was very active and assisted in the general work of their party. They assisted in selling shares for the Palestine Workers Bank, collected funds for the Zeit, The Yiddish organ of their party, and are at the present time participating in the arrangements of the celebration of David Pinski's fiftieth anniversary as a Jewish writer and playwright.

Among the discussions and lectures conducted by this organization were: "The Problem of the Arab in Palestine," "Arabian History to the Turkish Conquest," two lectures on "Mendele Mocher Sforim and Moses Hess," and "The Unrest in India." It is interesting to notice that in spite of the serious tone of this organization, they are an incarnation of happiness and mirth at their meetings after their educational program. This, in fact, is true of everyone of the organizations above mentioned.

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JEVISH

WPA (ALL)

The Daily World, June 5, 1918.

The firmer the Zionists and Poale Zionists become in their convictions, the more strained become the relations between these two parties. The following sharp conflicts between the two party organs. Dr. S. M. Melamed, the editor of the official Zionist organ, attacked the Poale Zion as though they were Bolsheviks.

The official organ of the Poale Zion crowned Mr. S. M. Melamed with titles such as, squealer, and so forth. But the unofficial representatives of Zionism also are not satisfied with the aims of the Poale Zion.

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JEWISH

WPA (ILL)

The Daily World, June 5, 1918.

The opinion of these Zionists, was most clearly expressed by the Zionist author, M. F. Zeidman, who is the director of the Nationalistic-Zionist press agency, the Jewish Telegraphic Agency. Mr. Zeidman claims that the Poale Zion has entered a false path. If they are sincere to their Palestine ideal, they should devote all their energy, and do all in their power to establish legions of labor pioneers and organize them for the work in Palestine. Instead of that, says Ziedman, the Poale Zion waste their time and strength to create a sympathetic lay body for Zionism. In answer to this claim, B. Zukermann, the well known leader of the Poale Zion, stated that a congress of sympathizers for Zionism will, through its resolutions, have a great influence at the coming peace congress.

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JEWISH

WPA (ILL, P. 111, 112)

The Daily World, June 5, 1918.

There is no reason why the Poale Zion cannot be in the same position to work both in the American Socialist Party and to fulfill their duty to the labor movement in Palestine.

According to present indications, they will get the assistance of all the Socialist and trade unions; even those who are convinced that Zionism darkens the class struggle, will always be ready to help morally and materially in the organization of the workers to organize a Socialist Party in Palestine.

III G (Zionism)
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JEWISH

The Daily World, April 29, 1918.

WPA (ILL.) PROJ 10275

The delegates Schuchter, Shaffer, Kominsky, Berenstat, and Feinblatt were appointed on the Credentials Committee. Delegates Botkin, Katz and Kysnis were appointed as secretaries.

The chairman then introduced Friend Nathanson who addressed the conference. Friend Nathanson pointed out the importance of adopting the true revolutionary character in progressive nationalism.

He showed the reactionary character of the conservative element of Zionism and he strongly emphasized the necessity of remembering, that the conference is a labor conference and must stand on revolutionary grounds, that it must demand national cultural rule, wherever Jews are located, and the right to a territory for Jews. Only Palestine is the place where the Jews should have their Jewish state.

III G (Zionism)
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JEWISH

The Daily World, April 29, 1918.

NYSA (ALL) FILE 11.00075

Then the Credentials Committee reported that a number of countrymen vereins were represented. Also delegates from the Poale Zion and National Worker's Alliance and a great number of unions.

The first session closed with the election of a resolutions committee which consisted of these delegates: William Nathanson, H. Dolnik, B. Shapiro, M. Schuchter, J. Herman, Kominsky, Bukenblatt, Yukelson, Shaffer, Pearlstat, and Nadler.

SECOND SESSION.

Delegates Sherman of the Poale Zion was elected chairman and Atkin, vice-chairman. William Nathanson read a list of resolutions which were unanimously adopted.

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JEWISH

Sunday Jewish Courier, Apr. 26, 1918.

AUSTRIAN JEWS CAN OBTAIN THEIR FIRST PAPERS

The Jewish Courier learned from federal authorities that first citizenship papers are now available to Jews who came from Austria-Hungary, but each applicant for the first papers must bring with him two witnesses who are American citizens.

The first papers may be applied for at the following places: Naturalization Department, Post Office Building, Superior Court Clerk, Circuit Court Clerk.

The last two places are located in the County Building, Clark and Washington Streets.

Thus, right now, the Austrian Jews, who are in business, or are engaged in peddling and who are in danger of losing their licenses or permits on the first of May, may apply for their first papers at the three places mentioned above.

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JEWISH

Sunday Jewish Courier, Apr. 26, 1918.

As quickly as he obtains his first papers, he can immediately go to the City Collector, room 107, City Hall and get a license. But in order to obtain a license, each applicant must fill out an affidavit. A copy of the affidavit blank can be obtained from the City Collector, and then after all questions are answered, it is necessary to take an oath before a notary public.

In the affidavit the following questions are asked to which concrete answers must be given:

Where were you born? Are you a citizen, if not, have you your first papers? If you have your first or second papers, give the day, month and year when you obtained them.

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JEWISH

MPA
(ILL.) PROJ. 30215

American Jewish Year Book, 1917-18, p. 336.

FEDERATED ZIONIST SOCIETIES OF THE MIDDLE WEST.

Organized October 25, 1898. Office, 1613 Ashland Blk., Chicago.

Societies, 91.

Affiliated with the Federation of American Zionists. Officers:
Hon. President, Julian M. Mack; Vice President, Samuel Ginsburg;
Secretary, S. A. Hoffman; Chairman Executive Committee, Leon Lolotkoff.

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JEWISH

American Jewish Year Book, 1917-18, p. 412.

JEWS IN THE UNITED STATES.

Chicago	1905	1907	1910	1912	1917
	80,000	100,000	111,098	200,000	250,000

From the Census Report of 1910 showing number of persons claiming Yiddish as their mother-tongue together with their children.

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JEWISH

WPA (ILL.) PROJ. 30275

The Daily World, December 1, 1917.

DR. HIRSCH STEPS OUT AGAINST ZIONISM.

Dr. Emil Hirsch, noted reform rabbi of Sinai Temple, opposed Zionism in an article of today's Herald. Dr. Hirsch asserts that Jews are not a nation. His home is in every country where he lives. Now, when Russia is being democratized, the afflicted Jew should find a better home than in Palestine. Dr. Hirsch said that the future of the Jews lies in the nation which they inhabit. The Jews are no nation. Jews fight against Jews on the battle field. The German-Jew fights against the English-Jew. The Jew fights in every army, for the flag that flies above him. He is a citizen of that land, where he obtains citizen rights.

The democratized Russia is a much better home for the suppressed Jews than Palestine. Democracy, the new order of the world, will break the last barrier between Christian and Jew. "I am against those who want to return to Palestine," said Dr. Hirsch. "If I were informed that there is an opportunity to go there, I would give those people my blessing.

The Daily World, December 1, 1917.

"First of all, Palestine is the birth of Christianity, Mohammedanism, and Judaism. The Jewish population is approximately 100,000 among a population of 600,000.

"The religion and the right of ownership by the great majority of those citizens must be respected. The Arabs have a strong national movement. The Jews are morally obligated to consider many things, before they establish such a state, as is planned by the Zionists. Will we be happy there?

"Until now, Zionism was no more than a dream. Now we stand face to face with the actual problems of the rebirth of a nation, and administer them. The cry for our own home has powerful, sentimental strength. It is a demand that embodies dramatical power. It touches the patient hope that we have had in the days of persecution. However, it is only practicable, when we become undesired and unfortunate citizens in other countries.

"'But we shall develop' says Zionists, 'the industries'! Such an assertion sounds nice, but there is no hope in Palestine. In Jaffa, where ships arrive, passengers are descended into small boats and this cannot be done, should a storm occur."

~~The Zionists have about 150,000 of the 7,000,000 Jews in America.~~

END